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LIFE AND LIGHT

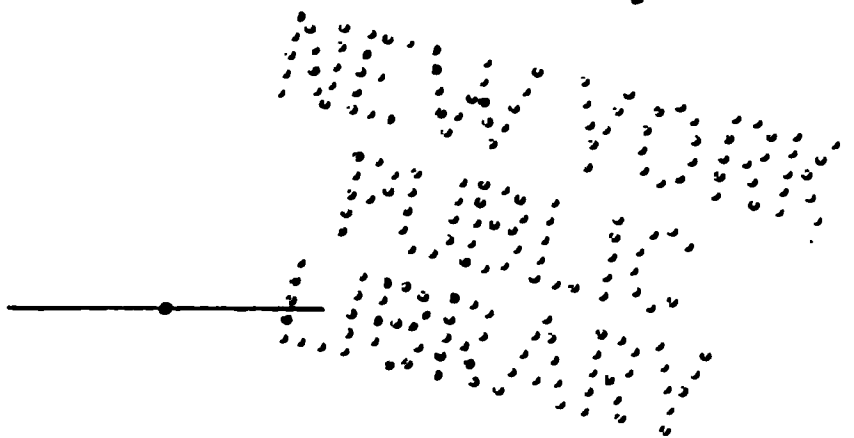
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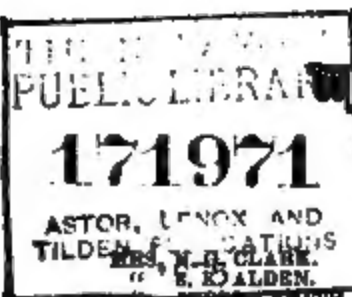
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JANUARY, 1888.

No. 1.

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TWO YEARS.

Two years are whispering;

As day to day

The password tells, and night showeth to night  
The knowledge that the earth's first night acquired,  
So the years whisper. One his story tells,  
And warns of coming ills, and bids Godspeed;  
The other listens as a child would stand  
Crying at sight of tears, laughing at smiles,  
And promising to heed all counsel well.

What is the story of the passing year?  
What is the greeting of the coming year?  
Like mother-tongues to Pentecostal ears,  
Each hears the old year speak to him direct,  
For each the new year answers as he wills.

For some, the poor old year, like worn-out clown,  
Tries to keep dancing till the curtain falls;  
When the new year leaps in with crack of whip,  
And fresher paint and jests, and "Here we are!"

For some, the dull old year stands raking muck,  
That he has raked for twelve long, groveling months,  
And never once looked up to see the crown



That hovering angels held above his head;  
 And the new year must grasp the fallen rake,  
 And turn, and turn the muck, and miss the crown.

What do the two years say that Christian ears  
 Have need to hear?

The old year's history  
 Gives grief and joy, by turns, to loving hearts.  
 He brings to mind our broken promises;  
 Our high resolves, blighted by chill neglect;  
 The seed unsown; the fields o'ergrown with weeds;  
 The bread and cup withheld from famished lips,  
 Till some have gone past swallowing; the earth  
 Fast growing wrinkled with unhallowed graves.  
 And then he shows to us our "smoking flax:"  
 As it is still unquenched, it yet may light  
 The altar's fire to burn our sacrifice.  
 He warns us that the next may be our last  
 Of working years, and bring the reckoning day:  
 And then the kind old year begins to count  
 Our mercies, and then he dies, the sum untold!  
 Our old year is a cup that is not stirred;  
 And only when all else is poured away,  
 His measureful of sweetness greets the lip.

And now, what greeting shall our new year give?  
 Shall he be lavish of good promises,  
 And spend his living all on them? Or shall  
 He quietly begin redeeming some  
 The old year made? Shall he begin to sow  
 The seed left over last year's harvest-time?  
 The soil is always rich in empty hearts,  
 Moist from the eyes' perennial overflow,  
 And truth has stronger roots than weeds or tares.

And shall he fill the cup, and heap the plate,  
 To share his bounty with the hungry poor?

There is a cradle for each new-made grave,  
 And we are keepers of the soul therein,

To shape its destiny for heaven or hell.

Ah! let our new year leave the beaten path

The old year trod, and sometimes try his wings  
 In upward flight! And may he end his days

Nearer that day when none shall need to say,

Know thou the Lord;" when sweet good-morning prayers  
 Shall belt the earth each morn with rising sun;

And when the glow of setting sun shall be

A signal fire to summon angels down

To guard a sleeping world that trusts in God.

—Helen R. Edson, in "Woman's Work for Woman."

*AN ARAB BIBLE-WOMAN.*

BY MARY GORDON.

SHE is called "Im Daoud," which means "the mother of David." A woman is nothing in this land. It is only by associating her name with that of some man that she can claim any respect, as we place a unit before a zero in order to give it value. She is a pleasant-faced woman, whose dark skin and hair mark at once her Arab origin. She has adopted the European costume of "sack and skirt," but instead of a bonnet she wears a white mull veil, two yards long, the middle of which she puts over her head, letting the ends fall over her shoulders and back. She and her husband became Christians after their marriage. They have quite a large family, and their names, like those of Scripture, have a meaning. The first little girl who came after the conversion of her parents was called Light, because light had dawned in their hearts. The next was called Thanks, because those who have light should be thankful. The next was named Peace, because those who have light and thankfulness have also peace; and so on through a long series of children and Christian sentiments.

Im Daoud suffered much persecution because of her change of faith, and in her isolation from other companions she used frequently to go with her children to the mission school. There she learned enough of reading to pursue the branch at home, with the aid of her little ones, who kept ahead of her in their classes. She now spends most of her time in efforts for her people. She sets apart several days of the week for going from house to house to read the Bible, and hold meetings for the women. We attended one of these gatherings where over two hundred women and girls were assembled in a recitation-room of the mission school. Im Daoud stood before her audience, beside a little table, her white veil falling about her form, and in her hand an open Arabic Bible, from which she read and spoke twenty minutes upon the passage selected. The tongue was an unknown one to us, but not the expression on the face. It was unmistakably the family likeness of the children of God, and so different from that on the half-veiled faces we daily met on the streets. She was evidently deeply imbued with her subject, and spoke with an ease and forgetfulness of self which many a lady in our home auxiliary meetings might envy. The most of Im Daoud's work is done in the homes, where only a few meet at once. One woman, whose husband had beaten her because she attended the Bible-woman's gatherings, sent word to Im Daoud that she wanted a meeting at her house. When reminded how much she would suffer in consequence, she replied,

"I have had one beating, and can take another. I would rather have the meeting even with the beating."

An Arab woman had lost her favorite boy, and was inconsolable in her sorrow. Im Daoud went to see her, and tried such comforting words as only one mother can say to another, but with no effect upon the wild, Oriental grief. She could scarcely be heard for the shrieks of the mother and the women who had come to mourn with her. At last Im Daoud ventured to try to give her an idea of her own sources of comfort in tribulation. She told her of heaven, of her loving Father; and taking her Bible from her pocket she read of Christ's tenderness to little children, of the blessedness of those who always "behold the face of the Father," and know no more pain. Gradually the mother's loud wailing and swaying of body ceased; the hands which had been thrown wildly about in the Oriental expression of grief, were clasped quietly over her raised knee, as she sat, in Eastern fashion, on the mat beside the reader to listen. In half an hour Im Daoud left her calm and comforted. A day or two after, as Im Daoud sat, toward evening, in her own house, there appeared at the door this same woman, bringing with her five others, who had evidently been offering her their doubtful consolations. Their noisy sympathy had disturbed the peace which Im Daoud had left with her, as a jewel is jostled from the grasp by a rude crowd. She realized anew the earthly side of her loss, and, to use her Arabic expression, her "heart was aflame" for the son she should see no more. She had come to beg Im Daoud to read to her from the comforting book again. Her request was gladly complied with, and the precious words seemed to open for the poor, benighted heart the same heavenly vision as before. As she left the house she said to the Bible-reader, "Oh, I thank you so much, that you have cooled my heart!" this being a translation of the expression she used. Significant it is! When I compare Im Daoud's life with that of the women about her; when I see what she would have been without religion, and what she is with it,—I feel that it is worth while to make the long journey from America to Syria to gain the realization, which one seldom gets at home, of the power of the Christian religion when it gets thorough hold of men and women. It transforms them, soul, mind, and body.

We complain that mission work is slow,—and it is; but the conversion of one such woman compensates for much weary labor, and she herself sets the work forward in geometrical ratio. I am sure if the members of our auxiliaries could go with her from house to house, and see her in her earnest life, they would not regret any little sacrifice of time or money they had made for a *cause which has such results.*

**AFRICA.**

**"THOSE WOMEN."**

**BY MRS. S. W. TYLER.**

**THE** following paper by Mrs. Tyler, of the Umsunduzi Mission station, was read at a Ladies' Missionary Conference at Durban, held some time since:—

You will doubtless recall an injunction of the Apostle Paul, "Help those women who labored with me in the Lord." Do you suppose they were refined, chaste, educated women, such as you would like to associate with, before the love of Christ entered their hearts? I think they may have been as forbidding and repulsive as some of these Kaffir women, whom we look upon daily with an instinctive desire to keep as far as possible from contact with them. And yet, because Christ loved them, and died for them, and pardoned their sins, they wanted to show their love by working for him. The great Apostle accepted them as his fellow-laborers, and they proved faithful, I have no doubt.

I should like to tell you of a few such women I have known among these degraded looking people on our right hand and on our left—true and faithful according to their light. The one whom I will speak of now, lived at a mission station during the first year or two of her married life; but her husband, becoming discontented, returned into heathenism, and she had no alternative but to follow him; though, as she said, "her heart went not with her." For years they lived a bitter life; he spending most of his time in idleness and beer-drinking, while she tilled the ground, for the support of the family. Sons and daughters were born to them, grew up, and married. How she lived through all the beatings and cruelty inflicted upon her I hardly know. She often thought it would be better to die; but one day it came into her mind that she wanted to be a Christian. Life would soon be over, and she had not served God as she meant to in her youth. She had always felt that missionaries were good and true; and when one of them visited her kraal and urged her to come to service on the Sabbath, she said she had been ashamed to do so in her heathen attire, but she would try.

The next Sabbath she was present, seated on a mat in the midst of the heathen women, but not, like them, with an upturned, brazen face. Her large blanket concealed her whole body, and her face was bent so low that no one could see her look of sadness or shame. She told me afterward that she envied the women she saw looking so respectable, when she remembered she began her

married life like them, and with them. They were surprised to see her, but gave her a kindly welcome, and courage to come again. When I found she wished for civilized clothing, I asked her to become my washerwoman, so that she might clothe herself; to which she readily assented, and she remained in that capacity as long as she was able. Her look of thankfulness and joy I can hardly describe when, after taking the last stitch in her dress, I put it on her and said, "Now you will not be ashamed to come to service."

The much-prized dress was folded neatly and put away when she reached home, and her husband knew nothing of her happy heart as she went about her daily duties; but whenever he finished his morning meal and went off for the day, she collected her little children, and prayed and talked with them about the Saviour. She could repeat what she learned from the Bible in youth, and was apparently "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Afterward, when she added to her wardrobe, little by little, her husband discovered these "evidences of Christianity," as he called them, and hid them, or threw them up in trees out of her reach. He often forbade her going to church and prayer-meeting, and annoyed her in every possible way. Then she said the Lord gave her more courage, and she prayed for him more than ever. She saw that sometimes he seemed unhappy, and she tried to be the more kind. One day, after returning from a beer-drinking party, he struck her, and injured her wrist, from which she never fully recovered. He seemed sorry when he came to his senses, and was much more kind than before.

He consented to let one of his daughters live with us and attend school, saying at the same time, "She is a bad girl; I can do nothing with her; let her have her own way and go to you." He did not know his wife had been praying for his consent. Gradually he began to soften, and would listen quietly to his wife's prayers with her children; and one day he said to her, "I am going to ask the missionary to allow me to build a house near the station, so that you will not have to walk so far, and the children can go to school." One can hardly imagine how her heart leaped for joy at these words. After her hard, long, cruel life, was she to have joy and peace at last? She thanked him, and thanked the Lord, and said she could never doubt again that he was a hearer and answerer of prayer.

After a time their small house was completed; and seldom are either of them absent from church or week-day meetings. The "bad girl" he brought to me has married a young man who seems

desirous of doing right, and they read the Bible and have a little service by themselves when there is no preacher to meet with them on Sunday. The morning before her marriage she came for a "blue ribbon," as she knew that many of her neighbors liked beer, and she wished to take a stand against it.

"The mother was the first person here to take the "blue ribbon." She had suffered so much all her life from that curse, intemperance, that she could not bear to have it in her house, even in very small quantities, which her husband still compelled her to make. She came to our prayer-meeting one day with a sad face, and when asked to pray, declined. Just as we were about to close, she said she wanted to confess her sin; she had asked God to forgive her, and now she hoped we could. A few days before, while preparing her husband's little pot of beer, she tasted to see if it was right (as is the universal custom), and then it flashed upon her that she had broken her pledge; and she had been unhappy ever since, and felt that it was a great sin. She said it was not because she liked it, but she just "forgot." All the women joined in forgiving her, and thanking the Lord most tenderly in her behalf.

Soon after, she told her husband that it made her heart and her hands ache to grind the grain, and she could not make any more beer. He stormed, and threatened to bring home another wife, or go to the kraals for it, which he had promised not to do. But she quietly persisted, and prepared inviting food, and *told the Lord* about it, until he ceased troubling her. Now, in our temperance meetings, he makes a boast that his house "is swept and garnished" as far as beer is concerned, and his wife stands guard as policeman that none shall enter.

As I said before, there are other women of whom thankful mention might be made, uninteresting and forbidding as their appearance may be; and the story of this one, in no wise embellished, I hope may be the means of leading our more favored Christian sisters to pray for, and not despise, such as these "who labor with us in the gospel."— *The Natalian*.

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## TURKEY.

### LETTER FROM MISS PIERCE, OF AINTAB.

DEAR LIFE AND LIGHT: I think I remember in my last letter saying that I would try to write soon again. Perhaps some may think I have not redeemed my promise; and still it seems to me but a very short time since the closing words of my last letter were written. How swiftly have the months and days flown since

then! each day and each hour so full with its appointed work, that only now have I found time to fulfill my promise to you.

Yes, a full round year, with its blessings, spiritual and temporal, its lessons for mind and heart,—a precious time for seed-sowing, and harvesting, too,—has come and gone in the history of our dear Aintab Seminary. Now, as I sit in the silence of our vacated home in this vacation time, I seem to forget all the trials of the year, and only pleasant memories are floating around me,—the gathering together of our family in the early autumn, the joy of seeing our old girls back again, and with them many new faces. There they were in our pleasant dining-room,—the room which you see in the picture of the Seminary, just at the left of the porch (which now has a nice balustrade about it, and a walk leading to the L in the teachers' part), filling every seat at the two long tables in the north and south ends of the dining-room. And there again Miss West and I were at our table in the centre, listening to the merry chatting of the girls on either side, and often unable to hear our own conversation amid the din of voices.

But our only memories of this pleasant room are not of eating and drinking. It is our great work-room. Here lessons are learned,—lessons from books and lessons in behavior, and in sewing and mending, etc. Around the tables at which they eat and drink, these same girls are gathered for the silent study hour in the evening. Then there are times when books and work are laid aside, and then the hum of voices and peals of laughter make our little tired matron look almost in despair. After all is over comes the "sweet hour of prayer." To me, it is the sweetest hour of the day when we all bow the knee, and offer our united petitions to the Father of our spirit and the preserver of our lives.

Prayers over, without change of position, there are ten minutes of silent reading of God's Word for the private devotions of the girls. After the reading there are ten minutes or so before the retiring-bell, at the sound of which, every girl being in her place, and kneeling by her little bed, the soul pours out in silence its petitions to Him who hears what is said in the secrecy of the heart, even. Not a sound, not a whisper, is heard again till the rising bell sets the "unruly member" free, and active limbs are again in joyous motion.

Let me here introduce you to our pleasant dormitory. Over the front door is the hall window, and the three windows to the right of that are in the dormitory. There are three north, three south, and two east windows in the room. I assure you we find no spare room here, but the room is so well lighted and ventilated that we do not mind so much a little crowding. Beyond

this large room is a small dormitory and a sick-room; but we have not found much use for the latter yet.

I suppose some of you would like to go down into the kitchen, and see what the girls are getting for breakfast. You will find this necessary room right under the dining-room. Their breakfasts are often a mystery to me; sometimes only bread and milk, sometimes bread with eggs, and sometimes a kind of soup with bread,—always healthful and simple. While the cooks are preparing breakfast, the other girls are busy with their particular departments of work,—sweeping, dusting, etc.

From 8.45 A. M. till 4 P. M. the schoolroom is a grand work-room. This room is directly under the dormitory, with two nice recitation-rooms in the eastern L.

It is one of my pleasant memories of the year just finished, that in this work-room we had so few drones. Some who appeared so at first, afterward quickened into earnest effort; and when our examinations came, at the end of the year, teachers and scholars felt repaid for all their labor and trouble during the year.

This year we had our graduating exercises in the schoolroom, twelve receiving diplomas. By taking out all the desks, and throwing open the folding-doors of the recitation-rooms, we were able to seat about three hundred visitors. Every room in our new house has already sacred memories and associations.

The two classes we have graduated since coming here would respond to this thought, as each girl recalls the pleasant hours she has spent here as a member of our home and school. We teachers, too, can we not sing, "Home, Sweet Home" and feel that, though in a foreign land, we would not change places with those who linger by the home hearth in their dear native land?

Dear friends, will you "walk into our parlor?" This is a most hearty invitation to any who are coming East to the Holy Land, etc., just come four days inland, and see what it is like, and what our work is like.

What do you think it was like when thirty-two missionaries of our C. T. Mission, including children, celebrated the Fourth by a dinner in our dining-room, beginning with turkey and ending with ice-cream? I need not tell you that there was no room to spare when we gathered afterward in the parlor, to crown the "feast of the board" with that of the soul. But the children had found a way to relieve the crowded state of the parlor by decoying old and young into a game of "blind man's buff" in the long dining-room, now cleared of every vestige of the feast except the graceful decorations for the occasion of the "Stars and Stripes" and other flags.



What are the pleasantest hours I spend in my cheerful room over the parlor?

It is when my class of girls gather for the weekly prayer-meeting, or on the still after-tea hour on Sunday evenings, when I talk over in turn with each of our four classes the peculiar experiences of the past month,—the progress made in our spiritual lives, efforts for others, and hopes for the future. At these meetings every voice bears testimony, and sends up its petition to the throne of grace.

Ask Miss W., too, the windows of whose room you see over the south windows of the dining-room, of like pleasant experiences in her room, of her little mission circles which have met there from time to time; and will she not tell you that the memory of these occasions is pleasanter than the sunshine of those south windows in which she so rejoices?

Now that you have been so kind as to put the picture of our seminary in your pages, I felt that I wanted to introduce your readers a little more intimately to every part of the building.

And as we are soon expecting our girls to return to begin another year's work, will you not think and pray for us more than you have ever done before?

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## JAPAN.

### LETTER FROM MISS GRAVES.

The following is an account of the reception given to the new missionaries to Japan:—

DELEGATED by our Niigata station to write for LIFE AND LIGHT of the reception accorded to us new-comers, I am fortunate to have so much of the delightful to record.

Since the kind farewell of the Pacific Board, the whole route has been sown with such episodes as would have gladdened any Christian heart; for have not greetings been ours from the brothers and sisters of Honolulu, as well as the heartiest from those of our own band on these isles of the "Sunrise Kingdom"? From the former, word by letter and gift of fruit and flowers were all which quarantine, on account of political disturbances, permitted; but how thoughtful to thus greet us in mid-ocean on Fourth of July! To find fifty friends awaiting our coming to this foreign shore, and to enjoy tent-life in their midst on the sunset slopes of Hiyeizan, overlooking rice-fields and purple ranges; to learn of the work of every station from the sittings of ten days,—constituting Annual Mission Meeting, their hopes and plans for the future—*was indeed a pleasure, and of immense importance to us, newly*

initiated into missionary life. The *Belgic*, on her next trip, having brought an accession to our mission, our party (including Rev. and Mrs. H. M. Scudder, Miss Scudder, Mr. Newell, Mrs. Kendall, Miss Judson, and myself) were now ready to be conducted across country, an affair involving no little generalship (accomplished by Dr. Doremus Scudder), as *jinrikisha* riding of four days, from 8 A. M. till late in the evening, up and down clayey mountains, proved to be.

The beautiful scenery was somewhat veiled by the never-ceasing rain; but the first step across the threshold of "home," made so comfortable and pleasant by the persevering efforts of Mr. and Mrs. Albrecht, who had preceded us by several weeks, more than compensated for the weariness of travel. Then, too, novelty of life over here is one of the helps to keep the heart buoyant. How can I describe the people of this land, where everything is done in just the opposite to the home way? The reading and writing commence on the left-hand side of the (to us) last page; your carpenter planes toward him; your seamstress sews away from her; they sleep on the floor, stealing away all bedding in the daytime as silently as the Arab his tent; the front door is the whole back side of a building; your hotel proprietor is on his knees and forehead; your servants smile when corrected; and the children's backs bend under the weight of the babe whose helpless head lolls in the sunshine.

In this province of Echigo, the old oaken bucket and spinning-wheel savor of the New England of half a century ago. May the blessed light of the gospel shine worthy of the glory of the Lord in the material and spiritual progress of the next two decades on these isles of the sea, promised as an inheritance.

To this end are we a very happy and harmonious band of ten, in the work pressing upon us; I, for one, wishing nothing better for many friends than their consecration as co-workers.

When the moment finally came to step foot on the scene of the last six months' anticipations, what awaited our astonishment but a royal pathway, bordered with our future church friends and pupils, to whom our prettiest bows (and smiles in the darkness) were made, to acknowledge, if possible, their graciousness in awaiting the canal steamer three hours in expectancy, and the provision from their own purses of *jinrikishas*, which headed the columns. It being the fancy in this city to string iron rings beneath the springs (?), it was to the jingle of those that our procession threaded the streets, accompanied by schoolboys. Our hearts were full, and yet again, as on the morrow, a bank of the canary-colored chrysanthemums, bearing in evergreen the motto, "Well-

come" (we trust significant in its orthography), was the background for those speakers from among the influential in *educational* circles who desired to greet a band of *Christians*. Our returns of thanks were excellently well interpreted by a Dōshisha graduate, one of the mainstays of this church, which has struggled through so much of dissension, but which the past year has seen rise from her ashes. Having been spurred to the self-support system, a new edifice was dedicated October 9th, with reception of eighteen new members. The opening of boys' school and theatre, address by Mr. De Forrest to an audience of four hundred, which was admirably handled, as well as the language, and an evening social, followed in quick succession. 'Tis hard to realize we are on the ground of just such facts as have thrilled the pages of this magazine so often. Here in our very household is a widow who, for the sake of her new faith in Christ, leaves the protection of well-to-do parents, and the care of two children in the daily charge of a third, aged six, while still a fourth attends the Christian school. Among the baptized of Sabbath last was a young girl of a priestly family, who is threatened with renouncement by family if continuing in desire to marry a Christian, and to-night comes news of a case said to be one of the most remarkable even for "*Old Japan*." In a neighboring town a daughter has been subjected to persecution amounting to actual attacks upon life, from parents who heretofore had exacted and received the most perfect obedience on her part. Protests against her Christian beliefs grew to a frenzied state, and actual insanity seems to have taken possession of their souls. Life was spared to her only on the promise to recant; but later, being shown the Peter in such a decision, she accepted shelter among friends till reason should once more be enthroned in her home. How many needs for prayer the wide world around, to meet the special cases in heathen homes. Here is a young Christian using his gift of much fervor in public speaking, alone in a town of twenty-five thousand people, supporting himself as colporteur. There is one of our missionary evangelists, ready with his command of the Japanese language, to go "touring" to address motley theatre audiences of eight hundred or so. He must have quick wit to meet the sallies of the contentious ones, and much of the oil of goodness and grace to season so great an hour of trial.

We are all either deep in the mysteries of training help, directing the first chimney building in town, making it pleasant for the stream of visitors who come to smile and stare around the foreigners' house, as we in museums, or investigating Japanese verbs: *sans* experienced teachers, *sans overplus* of sweet, patient tempers.

For does not American blood tingle at slowness or lack of enterprise, wherever spied, at immodesty and foul odors? But why notice a shadow on the landscape, when the presence of our much-tried, but conquering, risen Saviour will shed only peace,—yea, that which passeth all understanding.

M. L. G.

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## Young People's Department.

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THE CENTRAL SCHOOL FOR HINDU GIRLS, MADURA,  
INDIA.

BY MRS. W. B. CAPRON.

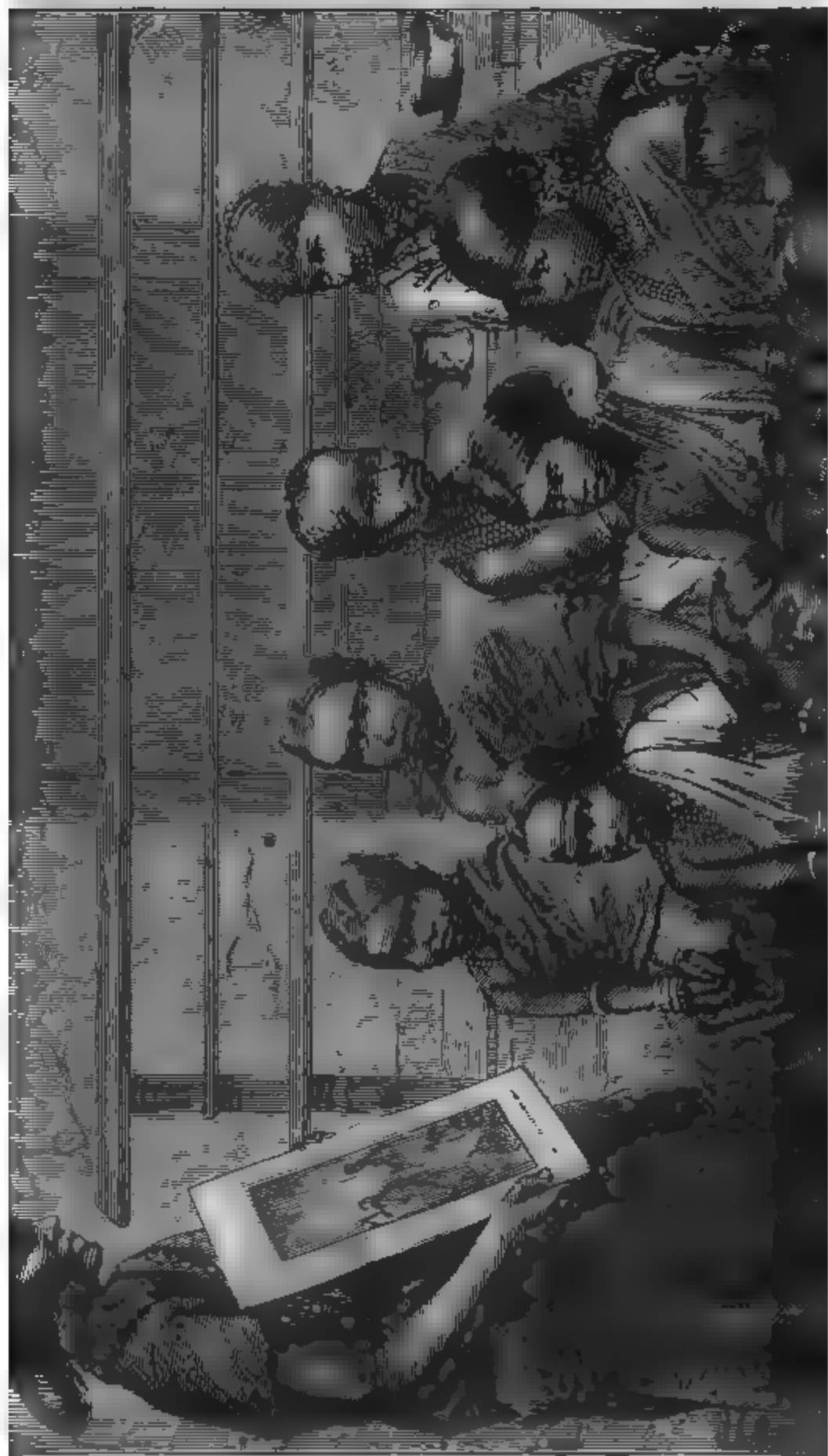
WHEN I took charge of the Hindu Girls' Schools in Madura, from Miss Mary E. Rendall, now Mrs. H. Horsley, of the C. M. S. in Kandy, Ceylon, there were three schools. The West Gate and Central Schools were established by Mrs. J. E. Chandler. Miss Mary E. Rendall started the South Gate School, and seeing the need in that part of the city, I found a place for the North School.

The Central School had no home of its own. It was in a rented upstairs room in a disagreeable lane. The lower part was rented by a weaver, who was accustomed to spread his roots and seeds used for dye-stuffs entirely over the small court-yard which we must cross. Little bare feet would not crush these very much. A side veranda was let to women for pounding paddy, and their singing and quarreling would rise to distress my ears and soul.

Rents were very high in this part of the city, and the houses were ill adapted to the wants of a school. In vain did I try to secure another place, and even then our hold was uncertain. The school was continually growing; and, counting the cost, it seemed wiser to buy the land and build, than to buy any house and alter it. Now, where was the land that should be ours? I greatly desired to have this school near the great temple of Menarchi, so that the hosannas of children should rise before its high towers that should look down upon them. From the jargon of idol worship the Lord should harken to the voices that would sing,

“I am so glad that Jesus loves me.”

There was also another need. We had no suitable room where we could assemble all the schools for examinations, prize-givings, or other gatherings. The new building would be central for this purpose. “Is not the Lord your God with you? and hath he not



given you rest on every side?" He will help us, and we will arise and build.

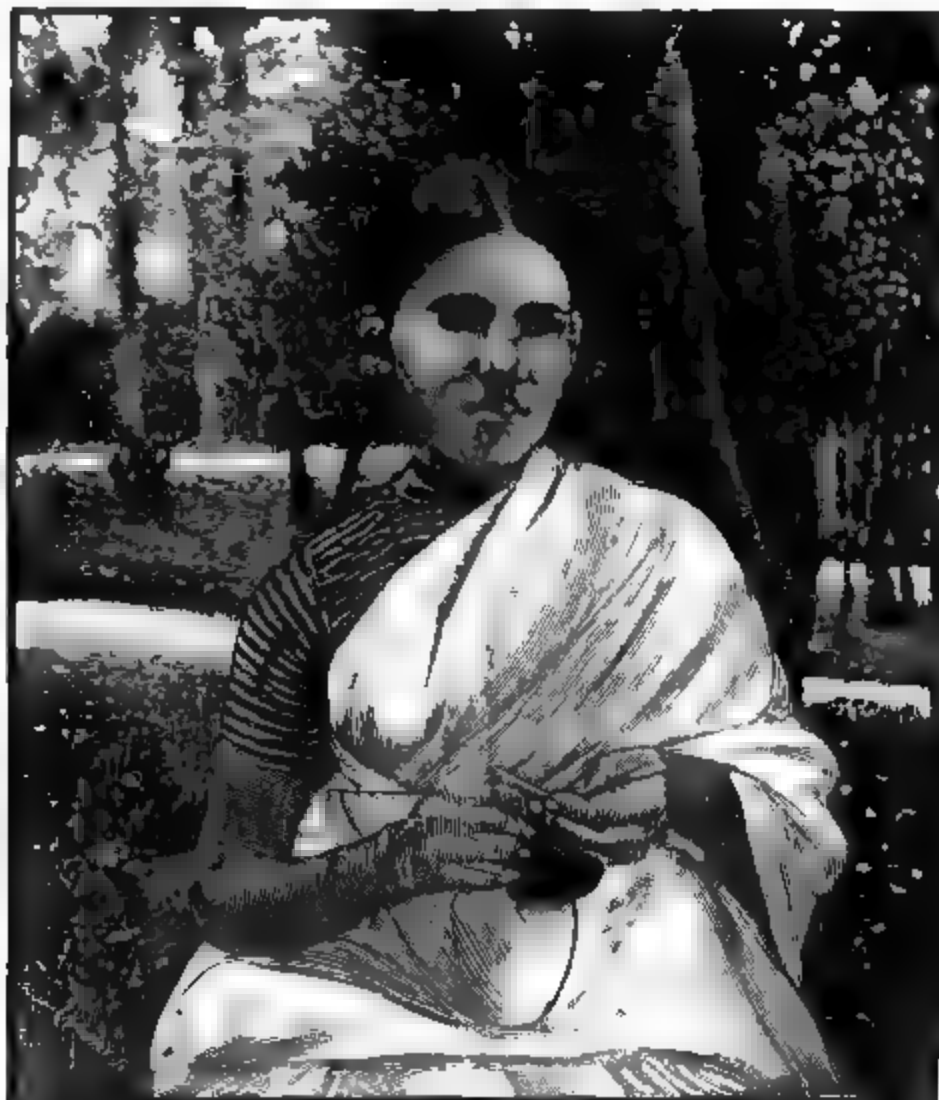
We soon heard of a desirable corner lot in just the situation we would have chosen. This had been taken for debt, and the present owner had turned the insignificant mud-house into a toddy-shop. Not having money enough quickly to close a bargain we bought two thirds of the lot; and one morning there came into



**CENTRAL SCHOOL, MADURA.**

this toddy-shop a procession, which Miss H. S. Rendall and I stood at the door to receive. It did my heart good to see it moving along the busy street. Teachers, schoolgirls, coolies with benches and blackboards,—but it was of the host of the Lord. They came into a queer, crooked place, but it was our very own. We sang with a will, "Sweeter than the sweetness of honey is the name of Jesus." The hosannas had begun!

With a promptness that gave joy and courage came a grant from the Otis legacy, which enabled us to buy the rest of the land and to put up the building which is shown in the picture. It is 45 feet by 15 feet. Two doors on one side open into a court-yard, where are vines, and shrubs, and plants. The smaller door on the end opens into a recitation-room, and also into the court-yard. This recitation-room was once a rest-house, with stone floor, stone roof, and stone columns. The spaces between the columns have been filled in, and a small window inserted. The roof of the main building is flat, and if ever occasion should arise, another story could be added.



HINDU GIRL.

My white bullocks, which have done such faithful service in the city of Madura, deserved to be photographed. I sent more than twenty girls to the roof, that their heads might peep over the

parapet wall. As they failed to appear I went in search, and found them all sitting, arms folded, a long row, quite beyond the reach of the camera. You are supposed to see with your mind's eye that expectant row!

On the left of the picture we see the thatched upstairs room of a native house where lived three interesting women who were in our Bible-woman's work. They enjoyed the singing in the schoolroom, and would let down cords from their own parapet walls to win our Rangoon creeper and antigonum to come up and blossom for them.

The face given here to you is that of a member of a Hindu Girls' School in Trichinopoly, but serves to give you an idea of our Hindu girls. She became a Christian, and was banished by her parents from her home. She is now the wife of a native pastor.

In the four Hindu Girls' Schools in the city of Madura, there are from three to four hundred girls. Would you not, you dear young girl who reads this, would you not like to ask the Lord Jesus to inspire your earnest prayer for ten of these girls, daily mentioning them before him so tenderly, that some day, in the heavenly land, he shall gather them and lead them to you, and say to you, "Here are those whom I chose for you, and called them yours, because I counted you faithful"? What a supremely blessed surprise! "Thou hast given him his heart's desire, and hast not withholden the request of his lips." "Wherefore should the heathen say, Where is their God?"

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## Our Work at Home.

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### GREAT END AND OBJECT IN LIFE.

BY MRS. H. GRATTAN GUINNESS.

As we stand on the border-line, listening to the "story of the passing year," and the "greeting of the coming year," we must all have more or less heart-searching as to the depth and earnestness of our Christian life, our duty to our Lord, and to his work in the earth. As an aid to such thoughts, we make the following extracts from an article by Mrs. H. Grattan Guinness, in the *Missionary Review*.

WHAT is, or should be, the great end and object in life of every true disciple of Christ?

Not to earn a living; not to get on in the world; not to win power, wealth, or influence; not to enjoy life, and help others to do the same; not to marry and bring up a family respectably; not any of these things should be his primary or principal care, his end and aim in life.



Christ has forbidden his followers to make any of these things their object. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Note, the Lord does not say we are not to seek these things at all, but he does say we are to seek something else *before* them, and that something else is not our own personal salvation (*that* is already secured if we are believers), but the salvation of others, the extension of the kingdom of God among men, the spread of his righteousness on earth. "Seek ye first" these things, says the Saviour, and all other needful things shall be added unto you. Those things which are last in the world's estimation are to be first in ours, and *vice versa*.

During his life our Lord clearly explained to his disciples what he had called them for, and what their life-work on earth was to be. "Ye shall be witnesses unto me," he said to them; and speaking of them to his Father in heaven he declared, "As thou hast sent me into the world, even so have I sent them into the world." He had come to declare God's name and character to men, and he sent his disciples to declare his name and character, his person and work, to testify for him on earth.

After his death and resurrection he confirmed this as their vocation, saying to them just prior to his ascension, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . in Judæa, and in Samaria, and unto the uttermost part of the earth."

His last great commission defined still more plainly their work: "Go ye into all the world, and proclaim the glad tidings to every creature." They were to herald everywhere and to all the tidings of forgiveness of sin through the atoning work accomplished by their Lord. The apostles realized their responsibilities, and felt themselves to be primarily, not fishermen, or tent-makers, or tax-gatherers, but "ambassadors for Christ," witnesses for him; men, whose one great, sole object was to establish and extend the kingdom of God, by spreading a knowledge of Christ through the world.

Nor was it to the apostles officially that the great commission was given. The twelve could not go into all the world, nor preach the gospel to unborn generations. It was given to them as representatives of the entire Church; the lapse of 1,800 years has made no difference in the Church's duty, and no difference, consequently, in the duty of each individual disciple. To his young disciples in England, Scotland, Ireland, and America, in the nineteenth century, this commission of Christ extends, as much as to his early Jewish disciples in the first century; otherwise he would be without witnesses now.

We have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all, continually, as to the measure of our faith, love, and devotedness to his Son, by the presence of one thousand million of heathen in the world! It is a tremendous test—so real, so practical!

It is no trifle, no myth, no theory, no doubtful contingency, but a great, awful fact, that we Protestant Christians, who rejoice in our rich gospel blessings, and claim to be the followers of Him who gave up heavenly glory, earthly ease, and life itself, to save these heathen, are actually surrounded by one thousand million of brothers and sisters who must perish in their sins unless they receive the gospel.

This gospel they have never yet heard! This is a fact too many forget, but a fact none can deny,—a fact of which we dare not pretend to be ignorant; a fact that ought to influence our whole Christian course from the moment of conversion; a fact that ought to shape our plans, and prospects, and purposes in life.

It tests our faith. Do we believe that “idolators shall have their part in the second death”? Do we believe that “the gospel is the power of God to salvation”? Where, then, are the works wrought in us by our faith in these truths? What do we to turn idolators to the worship of the true and living God? What do we to carry to them the gospel which can save them?

It tests our love. “If ye love me, keep my commandments,” said our Master; and his last commandment was that we should preach the gospel to these heathen. Judged by our obedience to it, how much do we love him? And how much do we love these poor neighbors, stripped and robbed, and cruelly handled by the Devil, and left half dead in our path? What oil and wine have we poured into their wounds? What efforts for their recovery have we made? We ought to love each one as ourselves. Has the aggregate of our love for the whole thousand million ever led us to endure a single suffering, or deny ourselves a single indulgence for their sake?

It tests our devotedness. Hearts wholly given to Jesus would lead us to long that his wishes would be gratified, his desires fulfilled. What are those wishes and desires? Let his life, his death, reply: that all should return, repent, and live; that the lost should be found, and the dead quickened. If, knowing that a thousand million of our fellow-creatures are still lost in heathenism, we make no effort for their enlightenment, how do we show our devoted attachment to Jesus Christ our Lord? We devoted to him? What, even of ours, is devoted to him? Is even a tithe of our time, a tithe of our substance, devoted to him? Have we sur-

rendered to him for this service even one child of our family, or one year of our lives? No; but we give an annual subscription to some missionary society. Ah, friends, gifts that cost us no personal self-denial are no proofs of devotedness! Christ's devotedness to our interests involved him in suffering, loss, and shame, because of the state in which we were; though hereafter devotedness to us will involve to him only joy, "the joy set before him."

Devotedness to him now must similarly involve suffering, loss, and shame to us, because of the state of those for whom he died; hereafter it will involve only joy and honor, the bride's share of her royal Bridegroom's throne. But that time is not yet! Devotedness, consecration to Jesus, in a world tenanted by a thousand million of heathen, means stern labor and toil; means constant self-denial and self-sacrifice; means unwearied well-doing even unto death.

Judged by this test, how many faithful, loving, and devoted followers has Jesus Christ? Are we of their number?

We pray, "Thy kingdom come, thy will be done on earth," etc.; but,

"God teach us this and every day  
To live more nearly as we pray!"

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### ANNUAL MEETING.

THE annual meeting of the Woman's Board of Missions will be held in Mt. Vernon Church, Boston, on Wednesday and Thursday, Jan. 11 and 12, 1888. All ladies interested are cordially invited to be present. A meeting for delegates only will be held at the same place on Tuesday, January 10th. The ladies of Boston will be happy to entertain in their homes all accredited delegates. We suppose it to be understood that these delegates are those appointed by the Branches, not by auxiliaries, unless received by the Branches as a part of the number to which they are entitled. All such desiring entertainment are requested to send their names, before December 19th, to Miss E. Harriet Stanwood, No. 1 Congregational House, Boston.

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### ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

CRISP air and soft sunshine made their grateful contribution to the fifteenth annual meeting of the New Hampshire Branch, on the 19th of October, at Hanover. Mothers with sons at college found a double reason for attending, leaving, perhaps, on some young hearts impressions which, in the future, may increase our mission force. Welcomes were cordial, hospitality generous, and

fellowship sweet and ennobling. Mrs. Leeds, wife of the pastor and the new president of the Branch, gave a reception the evening before, which brought guests and hosts delightfully together.

Reports at the meeting were—shall we say satisfactory? Yes, in most respects; yet increase must be our watchword in the face of increasing opportunities—increase in the depth and efficiency of missionary consecration. It was especially encouraging to note in how many churches auxiliaries have been fostered and trained in spite of many set-backs, reiterating the old story that true work both costs and pays. Miss Gleason, from Turkey, where we have three representatives, could not but be welcome. Dr. Holbrook, from Tung-cho, whose paper in the November number of LIFE AND LIGHT is so valuable a contribution to our knowledge of medical missions, and Mr. Stanley, from the same field, each gave important information about that vast, ancient, and unique empire, now fully open, by the last imperial edict from Peking, to the gospel of the Son of God. Miss Child, too, was with us, whose greetings from Boston are ever fresh from her lips. She was made honorary member of the Branch,—the first time this tribute of love and appreciation had ever been conferred upon her. President Bartlet and Dr. Leeds had weighty and stirring words for the occasion. Did we not leave with hearts aglow for Christ and his redeeming work?

H. C. K.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from October 18 to November 18, 1887.*

MISS EMMA CARRUTH, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Bridgton, Aux., \$17.50; Houlton, Mrs. Geo. B. Page, \$10; Augusta, Aux., \$50; Gorham, Little Neighbors, \$40; West Minot, Aux., \$1; Bangor, Aux., \$33.30; Calais, Aux., \$13, \$164 80  
Total, \$164 80

### NEW HAMPSHIRE.

*Atkinson.*—A Friend, prev. contri. const. L. M. Mrs. P. V. Markham, \$2 00  
*Chester.*—Miss E. J. Hazelton, 5 00  
*New Ipswich.*—Children, 2 00  
*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Henniker, Willing Workers, \$30; Keene, Second Cong. Ch., Aux., \$13.52; Nashua, Mrs.

C. P. Abbott, const. L. M's Mrs. Chas. M. Spalding, Miss M. Ellen Earle, \$50; Northwood, Aux., of wh. \$25 const. L. M. Mrs. Chas. A. Foss, \$26; Plaistown and North Haverhill, Aux., \$25; Tamworth, Miss'y Kindlings, \$5; Tilton, Curtice M. C., \$10; West Concord, Granite M. B., \$10; West Lebanon, Aux., \$14, \$183 52  
Total, \$192 52

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. North Bennington, Aux., \$7; Brattleboro, Aux., \$10; Burlington, Helping Hands, \$40; East Corinth, Aux., \$13.50; Springfield, Splinters of the Board,

\$3.40; St. Johnsbury, North Ch., Aux., \$15; Westminster, Aux., \$5.50,	\$94 40
Total,	\$94 40

## MASSACHUSETTS.

*Andover and Woburn Branch.*—

Miss E. F. Wilder, Treas. Dracut, Aux., prev. contri. const. L. M. Mrs. Maria Fox, \$7; Lowell, Union Aux., of wh. \$57 High St. Ch., \$30 Eliot Ch., \$53 John St., \$140; Malden, Aux., \$50; Reading, Aux., \$43, Y. P. M. B., of wh. \$100 const. L. M. Miss Mary C. Holden, \$191; Wakefield, Aux., \$80; Woburn, Aux., of wh. \$10 by A Friend, \$25 by Mrs. John Cummings, const. L. M. Miss Sarah W. Chamberlain, \$100 const. L. M. Miss Clara M. Fox, \$125; Lexington, Aux., \$16, \$652 00

*Barnstable Branch.*—Miss A. Snow, Treas. Thank-offering at Annual Meeting, 104 00

*Berkshire Branch.*—Mrs. C. E. West, Treas. Pittsfield, South Ch., Aux., \$22.20, First Ch., Aux., \$2; Adams, Aux., \$14, Mrs. C. S. Plunkett's S. S. Cl., \$10, Mrs. Roger Lansboro, \$1; Stockbridge, Aux., Thank-off., \$10; Hinsdale, Aux., \$20.35; Williamstown, Aux., of wh. \$25 by Mrs. Lucy C. Lincoln, const. L. M. Miss Mary B. Woodcock, \$236; White Oaks, Aux., \$10, Two Friends in Berkshire, \$225; Sheffield, Aux., \$5, 555 55

*Essex South Branch.*—Miss S. W. Clark, Treas. Gloucester, Aux., \$64.30; Lynn, Chestnut St. Ch., Aux., \$15, North Ch., Aux., of wh. \$25 by Mrs. Ford, const. L. M. Mrs. Geo. B. Hatch, \$46.25, First Ch., Y. I. Aux., \$25.75, M. B., \$7.60; Topsfield, Aux., \$40; Beverly, Dane St. Ch., Ivy Leaves, \$30, Washington St. Ch., Aux., \$70, Unity Band, \$10; Centreville, M. C., \$30; Swampscott, Aux., of wh. \$25 const. L. M. Miss Hetty B. Story, \$42; West Peabody, Echoes from the Pines, \$5; Danvers Centre, Aux., \$20.50, Braman M. C., \$16.79; South Peabody, Do What We Can M. C., \$21.69; Marblehead, Jun. Aux., \$12; Salem, Tabernacle Ch., Aux., of wh. \$40 by Dr. Choate's Bible Class, \$210, Y. L. Soc'y, \$30, 696 78

*Fall River.*—Jun. Miss'y Soc'y, \$50 00  
*Fitchburg.*—Mrs. Josiah Spaulding, 5 00

*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Orange, Aux., \$38.60, Jun. Aux., \$17; South Deerfield, Aux., \$12; Ashfield, Aux., \$7, 74 60

*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Mission Circle Rally, \$25.51; "Z" Hampshire Co., \$61.65; Hatfield, Aux., \$40, Wide Awakes, \$15.10, 142 26

*Lincoln.*—First Cong. Ch. S. S., 25 00

*Middlesex Union Conf. Asso.*—Mrs. A. R. Wheeler, Treas. Ayer, Aux., const. L. M. Mrs. C. A. Batchelder, \$25; Harvard, Cong. Ch., \$3, 28 00

*Middlesex Branch.*—Mrs. M. W. Warren, Treas. Wellesley, Aux., \$36.40, Penny-Gatherers, \$1.64, Y. P. S. C. E., \$20; Maynard, Aux., \$30.27; Saxonville, Aux., \$15, June Blossoms, \$5; Marlboro, Aux., of wh. \$50 const. L. M's Mrs. Wallace W. Witherbee, Mrs. Evelina D. Clark, \$102.25, M. C., \$10, Mr. Charles H. Winn, const. L. M. Mrs. Charles H. Winn, \$25; Hopkinton, Aux., \$25; Natick, Aux., \$33.10; Framingham, Aux., Thank-off., \$6, Schneider Band, \$75; Southboro, Aux., of wh. \$1 from Primary Cl., \$17.50; Northboro, Aux., \$11; Sherborn, Aux., \$3; South Natick, Anne Eliot Miss'y Soc'y, \$10; South Framingham, Aux., Thank-off., \$19.20; Lincoln, Aux., \$10; Dover, Aux., \$6, 461 36

*Millbury.*—A Friend, 50

*Norfolk and Pilgrim Branch.*—Mrs. F. Shaw, Treas. Brockton, Aux., \$50; Easton, Aux., \$20; South Braintree, Aux., \$2; Halifax, Aux., \$6, 78 00

*Old Colony Branch.*—Miss F. J. Runnels, Treas. Somerset, Aux., \$20, Whatsoever Band, \$15; New Bedford, Aux., \$10; Lakeville, Precinct Aux., \$76; Dighton, First Cong. Ch., M. C., \$50; Taunton, Aux., \$145.02; Attleboro, Aux., of wh. \$100 const. L. M. Mrs. Arthur B. Carpenter, \$110.50; Attleboro Falls, Aux., \$25, Earnest Workers, \$5; Rochester, Aux., \$42.50; Wareham, Merry Gleaners, \$20; Middleboro, Aux., \$25.21, Henrietta Band, \$14.29, Band of Good Will, of wh. \$100 const. L. M. Miss Marion Barrett, \$105; Rehoboth, Ladies' Miss'y Soc'y, \$15;

East Taunton, Aux., \$30;  
Fall River, Willing Helpers,  
\$30, Morning Star M. C., \$8, \$746 52

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Agawam, Aux., \$48.15; Blandford, Aux., \$47; Brimfield, Aux., \$41; Chicopee Falls, Aux., \$19.50; Chicopee, Third Ch., Aux., \$37.24, Busy Bees, \$12; Holyoke, Second Ch., Aux., \$301; Monson, Aux., \$75; Palmer, First Ch. (Thorn-dike), Aux., \$17.75, Springfield, First Ch., Aux., \$89.50, Cheerful Workers, \$100, Hope Ch., Aux., \$80, Y. L. M. C., \$17, Willing Workers, \$63, Primary Cl., S. S., \$45, Memorial Ch., Aux., \$219.85, North Ch., Aux., \$62.90; Olivet Ch., Aux., of wh. \$25 by Mrs. Horace Kibbee, const. L. M. Miss F. Eva Case, \$87.67, South Ch., Aux., of wh. \$25 by Miss L. May Peirce, const. L. M. Mrs. L. M. Peirce, \$65, Jun. Aux., \$19; Indian Orchard, Aux., \$30.50, Willing Helpers, \$5; West Springfield, First Ch., Aux., \$67.92; Westfield, First Ch., Aux., of wh. \$25 by Mrs. A. P. Rand, const. L. M. Mrs. J. Frederic Hill, \$255, T. T. T. Club, \$75, Light-Bearers, \$48, Second Ch., Aux., \$3; Wilbraham, Willing Workers, \$30, 1,961 98

*Suffolk Branch.*—Miss M. B. Child, Treas. Allston, Wide Awakes, \$24; Auburndale, Dayton Lord Condit, \$1, Willing Hands, \$45; Boston, Mrs. C. A. Lord, \$5, Union Ch., Aux., of wh. \$25 by Mrs. Perly Morse, const. L. M. Miss Marion Wastell Lowe, \$34, Central Ch., S. S., \$12.18; Cambridge, Shepard Ch., Aux., \$160.25, North Ave. Ch., Aux., of wh. \$25 by S. S., const. L. M. Miss Alice Martha Brown, \$171.50; Dedham, Asylum Dime Soc'y, \$1.50; Dorchester, Village Ch., Aux., \$33; East Somerville, Aux., \$57; Hyde Park, Aux., \$33.90; Jamaica Plain, A Friend, Boylston Ch., \$3; Newton, Eliot Ch., Aux., \$300, Y. L. Aux., prev. contri. const. L. M. Miss Alice F. Emery, \$59; Roxbury, Immanuel Ch., Aux., of wh. \$25 by Mrs. James Fisher, const. L. M. Miss M. S. S. Shannon, \$32.50, Eliot Ch., May-Flowers, \$3, Olive Br., \$4, Thompson Circle, \$1, Ferguson Circle, \$2.50, Eliot Star, \$3.50, Highland

Ch., Highland Messengers, \$11.71; South Boston, Phillips Ch., S. S., \$100; Waverly, Faithful Workers, \$45; Wellesley Hills, Cong. Ch., Jun. Aux., \$20; West Medway, Second Cong. Ch., A Friend, 50cts., \$1,164 04

*Worcester.*—Mr. E. H. Sanford, \$5, Central Ch., Primary Dept., \$3.85, 8 85

*Worcester Co. Branch.*—Mrs. C. A. Lincoln, Treas. Ashburnham, Aux., \$10; Athol, Aux., \$65; Clinton, Aux., of wh. \$25 const. L. M. Mrs. Geo. E. Colburn, \$63.70; Fitchburg, Aux., C. C. Ch., Thank-off., \$23.69; Grafton, Aux., prev. contri. const. L. M's Mrs. H. G. Puffer, Mrs. H. F. Wing, Mrs. H. F. Fuller, \$55.70; Hubbardston, Aux., \$21; Lancaster, Aux., \$30; Leicester, Aux., const. L. M. Mrs. David Bemis, \$100; Leominster, Aux., \$50; Millbury, Second Ch., Y. P. S. C. E., \$12.47; Oxford, Lambs of the Flock, \$24.40; Paxton, Aux., \$17; Princeton, Aux., \$100; Rockdale, Aux., \$15.79; Royalston, Willing Helpers, \$6.35, Aux., \$38; Spencer, Aux., \$33; Upton, Aux., \$7.36; Warren Aux., \$21; Westminster, Cheerful Givers, \$5; West Boylston, Aux., \$18; West Brookfield, Aux., \$35; Westboro, Aux., of wh. \$25 const. L. M. Mrs. Henry A. Harrington, \$35; Worcester, Salem St., Woman's Miss'y Soc'y, \$17.52, Piedmont Ch., Aux., \$52.59, Union Ch., Willing Workers, \$30, J. W. A., \$50, 937 57

Total, \$7,692 01

RHODE ISLAND.

*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., \$5, A Friend, const. L. M. Miss Elizabeth Williams Olney, \$25; Little Compton, \$1, \$31 00

Total, \$31 00

CONNECTICUT.

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Bristol, Aux., \$25; East Windsor, Aux., \$5; Hartford, Thank-off., \$10; Plainville, Aux., \$93, \$133 00

*Harwinton.*—A Friend, \$13 00  
*New Haven Branch.*—Miss J. Twining, Treas. Bethel, Y. L. M. C., \$25; Bridgeport, Aux., \$86.34; Brookfield Centre, Aux., \$9.46; Chester, Aux., of wh. \$25 const. L. M. Mrs. J. E. Waterous, \$39.80; Cromwell, Aux., \$19.50, Y. L. M. C., \$20; Danbury, Aux., const. L. M. Mrs. Rena Maxwell, \$120; East Haddam, Aux., \$48.92; Higganum, Y. L. M. C., \$10, Coral Builders, \$5; Kent, Y. L. M. C., \$25, Cong. Ch., S. S., \$6; Killingworth, Union Band Aux., \$4; Madison, Aux., of wh. \$25 by Mrs. A. D. Lee, const. L. M. Miss Theodora W. Dudley, \$135; Milford, Rosebud Circle, \$5; Millington, Aux., \$5; Morris, Aux., of wh. \$25 const. L. M. Mrs. Theron H. Page, \$29; New Britian, South Ch., Aux., of wh. \$25 by Miss Jenny E. Case, const. L. M. Mrs. Helen W. Osgood, \$60, Y. L. M. C., of wh. \$25 const. L. M. Miss Jennie E. Chapin, \$35; New Haven, Davenport Ch., S. S., \$70; Norfolk, Y. L. M. B., \$60; North Cornwall, Mission Bank Soc'y, \$30.50; North Kent, S. S., \$5; North Madison, Aux., \$13; North Stamford, D. W. Y. C. Band, \$21, Prospect Gleaners, \$40; Salisbury, Aux., \$27.50; Sharon, Aux., \$11.30, Busy Bees, \$50; Sherman, Y. L. M. C., \$1; Torrington, Highland Workers, \$40; Torrington, Valley Gleaners, \$10; Watertown, Aux., Miss Eliza Marsh, \$200; Westbrook, Aux., \$18; Westchester, Aux., \$7; Woodbridge, Aux., \$20; Woodbury, Valley Gleaners, \$15; Fairfield Co. meeting, Thank-off., \$59.68, 1,387 00

Total, \$1,533 00

#### NEW YORK.

*Pekin.*—Miss A. Peck, \$5 00  
*Seneca Falls.*—First Cong. Ch., Ladies' Miss'y Soc'y, 18 25  
*New York State Branch.*—Miss C. A. Holmes, Treas. Aquabogue, Aux., \$10; Brooklyn, Park Ch., Aux., \$23, Tompkins Ave. Ch., Aux., Thank-off., of wh. \$50 const. L. M's Mrs. H. S. Caswell, Miss Hattie May Clarke, \$100; Buffalo, Aux., \$20, W. G. Bancroft M. B., \$20; Fairport, Aux., of wh. \$25 const. L. M. Mrs. E. M. Chadwick, \$54; Gaines, Ladies, \$8; Hamilton, Aux.,

Thank-off., \$3; Honeoye, Aux., \$11.67; Jave Village, Ladies, \$5; Millville, Mrs. Linsley's S. S. Ch., 78 cts.; Norwich, Aux., of wh. \$25 const. L. M. Mrs. E. F. Turner, \$36.65; Neath, Aux., \$8; Paris, Judd. M. P., \$12.40, \$312 50

Total, \$335 75.

#### PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D.C. Washington, Aux., \$24.63; Md. Baltimore, Aux., \$52, Y. P. M. C., \$10, Mite-box, Mrs. Cochran, \$8.60; N.J. Bound Brook, Aux., \$56.25; Beavers, \$20; East Orange, Trinity Ch., Aux., \$90.80, M. C., \$40, J. M. C., \$20, Grove St. Ch., Aux., \$71; Proctor, M. C., \$87; Jersey City, Aux., \$45.72; Montclair, Aux., of wh. \$25 const. L. M. Mrs. H. M. Shelton, \$211.05, Children's M. S., \$230; Newark, First Ch., Aux., \$84.90; Belleville Ave. Ch., Aux., \$59.76, M. B., \$37, Orange Valley Ch., Aux., \$20, M. C., \$10.84; Paterson, Aux., \$20; Plainfield, Aux., \$15; Vineland, Aux., \$27.25; Westfield, Aux., \$43.12, M. C., \$20; Woodbridge, Aux., \$20; Va. Falls Church, Aux., \$6.50; Herndon, Aux., \$10.50, \$1,341 92

Total, \$1,341 92.

#### OHIO.

*Milford*—Mother's Jewels, \$5 00  
*Painesville.*—Mr. S. W. Pier-son, in Mem. of his wife, 10 00  
*Windham.*—Y. L. M. B., 19 50

Total, \$34 50.

#### CALIFORNIA.

*El Cajon.*—Branches of the Vine, \$3 00

Total, \$3 00.

#### CHINA.

*Tung-cho.*—Woman's Miss'y Soc'y, \$18 00

Total, \$18 00

General Funds, \$11,440 90  
 Leaflets, 41 44

Total, \$11,482 34.

MISS HARRIET W. MAY,  
 Ass't Treas.



## NINETEENTH ANNUAL MEETING OF THE W. B. M. I.

BY MRS. J. E. MILLER.

A BEAUTIFUL Indian summer sky, mild air, fair and kindly sunshine, and bright moonlight, were the somewhat rare blessings vouchsafed to this meeting, which was held November 2d and 3d, in the New England Church, Chicago. A goodly company joined in the opening hymn, and before the close of the devotional exercises, the body of the church was well filled. At more than one session the whole house, even to the remotest gallery, was occupied. Over two hundred delegates were recorded. Never has a meeting of our Board been attended throughout all its progress by a larger or more earnestly interested company.

Mrs. Moses Smith read from the fourteenth chapter of John, emphasizing the words to Philip, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Prayer was offered by Mrs. Ermine, of Green Bay. Cordial words of encouragement and Christian greeting were offered from the Friends' Society by Miss Esther Pugh, from the Presbyterian Board by Mrs. Douglass, from W. C. T. U. by Miss Mary West, and from the Methodist Board by Mrs. Danforth. Letters of similar import were read from the Baptist Board (prevented by sudden affliction among their leaders from personal attendance), the Board of the Pacific, the Woman's Board, and the A. B. C. F. M. From the last came a word of exhortation as given in Ex. xiv. 15.

### REPORTS.

*The Treasurer's Report.*—This report, by Mrs. Leake, was greeted with an air of interest, deepening into anxiety. Is it an advance on previous years? An expression of gratitude was evident on many faces as we heard the sum of receipts for the year, \$52,117.40,—which, with balance on hand October, 1886, and a small return from *Mission Studies*, makes a total of \$53,047.30. This is \$7,000 more than was raised last year, and \$3,000 more than the receipts of any previous year. In grateful recognition of the Divine aid which has enabled us to attain this measure of success, and with earnest resolve to press toward a still higher mark in the coming twelve-month, that we may be able to accept the new opportunities of enlarged labor so constantly offered us, we joined in the glad song, "Praise God, from whom all blessings flow."

*The Home Report.*—In presenting the Home Report, Miss Wingate made loving mention of four among our leaders who during the past year have "entered into the city." Two of these were Vice-Presidents,—Mrs. Zachary Eddy, who had held this position



since 1873, Mrs. C. D. Hammond, our first Treasurer, later one of the Board of Managers, and Vice-President since 1879, Mrs. H. L. Culver, one of the original members of the Board, and Mrs. Helen R. Clark, formerly a missionary to the Sandwich Islands, and of late years a most constant attendant and helper at our Friday meetings. We think of them only with joy,—satisfied in the presence of the King. We have bid farewell, also, to Mrs. H. M. Scudder, for some years a member of the Executive Committee, who, with her husband,—by birthright a missionary,—has joined their son and daughter in Niigata, Japan.

Of the working of the machinery of our Board, we may fitly mention,—what our Home Secretary omitted,—that its efficiency and smooth running is largely due to the indefatigable labors and wise oversight of Miss Wingate herself. In every department her personality is felt in the energy, clear-sightedness, and enthusiastic love which she brings to the work. A large proportion of the new methods originate in her fertile brain, and those which are suggested by others owe a large share of their success to her cordial and persevering labors to put them in operation. Nine new leaflets, and new editions of five others, have been printed during the year, the expense having been more than balanced by the sales. It is cheering to note the increasing value which earnest workers place on this “ammunition.” We especially commend its distribution to the younger ladies as a means of usefulness open to all—even those whose modest estimate of their ability forbids them to choose any but the most unobtrusive forms of effort. Our periodicals—*Mission Studies*, our part of *LIFE AND LIGHT*, and *Mission Dayspring*, and our column in the *Advance*—have all yielded good fruit. Remember, dear fellow-workers, the fruitfulness of all such means depends upon the faithfulness of those who apply them.

Grateful mention was made of our eighteen new missionaries, two of whom are daughters of missionary families, and return most appropriately to their native lands to find their life work,—Miss Emily Bissell of India, and Miss Jane Smith of Turkey. Several have received valuable preparatory training as the daughters of home missionaries. Miss Nancy Jones, who is to join Mr. and Mrs. Ousely in East Central Africa, is the first single colored woman to go out to her own race under our care. Only by the increase of gifts, as shown by the Treasurer’s report, could the expense of outfits and traveling expenses of these new workers have been met. As we still pray for more laborers to be sent to the opening fields, let us remember that enlarged opportunities mean enlarged responsibilities, and that only by correspondingly increased gifts can we meet the answer to our prayers.

An increase of auxiliaries is reported, in all 162. Of these, 65 are senior, 45 junior, and 52 juvenile.

#### STATE REPORTS.

So great has been the increase of workers and societies in the past few years, that separate reports of them, even by State Branches, occupies more time than can be given in an annual meeting. Mrs. Temple, one of our Secretaries, had prepared a compendium of the work accomplished in each State during the past year, which was read by Mrs. N. H. Blatchford, and which, with the other reports of the year’s work,—lists of missionaries

and officers of the Board, and much other valuable information,—can be obtained by application to the Secretary, No. 53 Dearborn Street, Chicago.

#### FOREIGN REPORT.

Of this report, only a very brief abstract is possible within the limits allowed this article. It should be owned and studied by every lover of missions throughout the Interior. It is the text-book for the coming year. The missionaries on the roll of the Woman's Board of the Interior number 62. Of these, four are now at home for rest and restoration to health. Six of our newly appointed workers are either on the way to their fields or making preparations to go, and 52 are at their posts. From this report we learn that W. B. M. I. is represented by missionaries in the following countries: Mexico, Micronesia, Japan, China, India, Turkey, East Africa, West Africa, and Spain.

In Mexico, superstition and prejudice yield slowly to the influence of unvarying kindness and patient instruction. The new station where Mr. and Mrs. Crawford have been placed,—Hermosillo,—is 600 miles farther north than Guadalajara, and only 90 miles from the sea-coast. Here Mrs. Hattie Sturges Crawford finds time to make friends among the women, and "scatter seeds of kindness" along with gospel teaching.

The recent news of disturbance in Micronesia calls us to earnest prayer for the laborers in that far-off station. What may be the next news from our school,— "The Interior" at Ponape,— who can tell? May He who can make even "the wrath of man to praise him" speedily restrain the remainder.

In Japan, the apostolic number, twelve missionaries, represent the Board of the Interior, and still the plea is strong and urgent for *more*. Mrs. Ann E. Gulick, whose tours have so often interested us, has now gone with her husband to Kumamoto, a new station on the Island Kiusiu. Misses Dudley and Barrows (just returned after two years in this country), with their Woman's Training School as a starting-point, look forward to great results from their touring, Bible classes, Christian sociables, Women's Literary Societies, and similar forms of work which open before them. Kobe Home—the Japanese Wellesley—shows its progress in the fact that all the girls in the two highest classes are professed Christians, as well as many in the lower classes. The home in Niigata, where Miss Scudder has aided her brother in the work, and found opportunity for a large share of her own also, has been blessed by the arrival of their beloved father and mother. Mrs. Kendall, whom we gladly claim as "our missionary," though she goes at her own charges, is to help in the Girls' School in this place, while Miss Meyer, who is the first lady to teach in a Boys' School in Japan, will be at Sendai, a little to the northeast of Niigata, and across the island. Miss Poole, our new missionary at the school in Osaka, writes enthusiastically of the opening of her own work; and at Kioto, Mrs. Buckley, M.D., of the Training School for nurses, and Miss Wainwright, music teacher in the boarding school, find their hands well filled with waiting work.

In China, the home of Dr. Murdock and Miss Diamant offers us a sight of busy workers. Dr. M. finds time beside the care of her patients to give a great deal of instruction among the

women. Miss Diamant adds to the care of her school, which includes ten boarders, the weekly prayer-meeting for women. Miss Evans has the satisfaction of presenting her entire graduating class, with only one exception, as students to the Theological Seminary. The exception is a most honorable one, as he is to study medicine with Dr. Merritt, at Paotingfu. Of Mrs. Arthur Smith, of Pang Chuang, and her over-full hands, of Mrs. Goodrich, of Bridgman School, where Miss Haven and Miss Chapin still care for their girls, of Mrs. Pierson and her baby Ruth, and of Miss Newton, at Foochow, we have not space to particularize; but we rejoice that to these over-burdened helpers, new, strong workers have gone, and the waiting harvest will have the needed reapers. In Madura, Miss Swift is doing bravely, though pressed with care, and work enough for two. Miss Houston, with Mrs. Jones (W. B. M.), is entering upon the great work left by the return of Mrs. Capron to this country. They are to be aided by Miss Carrie Bell, one of our new recruits. Of the work of Mrs. Hastings, of Ceylon, Mrs. Harding, of Sholapur, and Miss Bissell, of Ahmednagar, as well as our new missionary, Miss Millard, of Bombay, we can only say the record is like a story of absorbing interest.

In Turkey, as in Japan, our representatives number twelve. From the heights where Mrs. Coffing presides over her Hadjin Home; from Mardin, where Miss Dewey and Miss Nutting report satisfactory examinations in their school, and have added to other cares a flourishing kindergarten; from Aintab, where in a new sphere the former Miss Parsons, now Mrs. Riggs, is shedding the light of her presence; from Marash College for girls, whose five graduates of last year are all teaching, and where Miss Shattuck has been surprised by offerings outreaching even her faith; from Adana, where Miss Tucker rejoices at last in a true-hearted helper, Miss Webb; from Marsovan, where Miss Wright has so lately welcomed Miss Smith, formerly a member of her own school; from Constantinople, where Miss Patrick has borne the double burden of care laid upon her by the absence of her associate, Miss Hamlin; from Samokov, whose class motto, "Not to be ministered unto, but to minister," shows the result of Miss Maltbie's faithful teaching,—from all these come words of cheer and encouragement. Only one minor strain sounds beside this glad chorus—the news from our dear Miss Lawrence, of Smyrna, who has passed through danger and anxiety, a mob having attacked the church in that city last March, and a serious outbreak against the Christians following. Since that time, however, quiet has been restored, and the school has gone steadily on.

From Miss Day, in her school in Adams, we have recent accounts given in *LIFE AND LIGHT* for December. Grandma Wilder at Umtwalume, and Miss Houseman at the Umzumbe Home, are our other workers in this field. From the West Central Africa Mission come most encouraging news of Mrs. Stover's work, and the devotion of her boys, eight of whom, with one girl, were baptized May 8th. The circle of our missionary interests—the golden circle, along whose shining pathway our prayers go round the earth—comes to its last station at San Sebastian, where we claim a share in Mrs. Gulick's "Spanish Mt. Holyoke." Though sorely afflicted in the loss of a dear little daughter, she is still upheld by Divine

strength, and finds in the busy cares of her school a comfort and diversion from her grief.

#### DEVOTIONAL MEETINGS.

To those who attend all the sessions of one of our annual meetings, the rapid succession of interests brought before the mind, the earnest discussions, of which not one word can be willingly lost, the able papers calling for close attention, and the rare privilege of hearing the story of foreign work from our missionaries, not one of whose words would we willingly let slip, unite to produce a mental strain often amounting to anxiety and weariness of spirit. To this pressure of thought and emotion comes the blessed peace and quiet of our devotional hour, set, like Christian Pilgrim's bower of rest, in the midst of the laborious day, and like that, "built by the Lord of the way for the refreshment of weary travelers." Especially grateful was this "still hour" on each day of this meeting; the first, led by Mrs. Day, of Ottawa, the second, by Mrs. Magoun, of Iowa. Here, those who had felt conscious only of weakness in the presence of the great need of heathen lands, could "wait on the Lord," and find his promise true in the strengthening of the heart. Miss Porter brought from her beloved mother this message, "Whatsoever he saith to you, do it." Prayers followed in ready succession. We joined in petitions for those whose need burdened our hearts,—“our missionaries,” “our new missionaries,” “for those who ought to go, but fail to see their privilege,”—and all too soon the blessed hour was gone.

#### MISSIONARY ADDRESSES.

One wish only comes with the thought of these,—that it were possible to give *verbatim* reports of each, instead of the meagre extracts to which our limits confine us. Mrs. Capron, for twenty-nine years missionary in Madura, India, described the need of the Hindu women, and the plans by which she had sought to reach the greatest number. Most earnestly did she insist upon the source of all her strength—implicit reliance on the Divine power. “The strength of a missionary is in letting the Lord speak through human lips.” “I create the fruit of the lips.” Imagine a missionary speaking to a heathen woman. She has two eyes, two ears, one mouth; four avenues of approach to her soul, one for the body. If she eats rice, how is it assimilated? Who knows? The Lord takes care of it. So, when spiritual food is given, the Lord will take care of it. It is a great gain to know where to lay down responsibility. Teach one truth, one text; it is a germ; some day God will provide the next step. Often she was called to supplement the work begun by others, as when a Brahmin had asked her to read the Bible with him, he having received it from another missionary.

A very important part of Mrs. Capron's work was the care and oversight of her native Bible-women. Through these she had regular reports of 950 women and their progress. Each Bible-woman had a book with the names of those in her care, of whom she gave weekly reports, Mrs. Capron keeping a corresponding book with records of the same. Her descriptions of the meetings

with these, in which she prepared for their use the portion of Scripture for the coming week, revealed the secret of her large success. She had thus gone through the whole Bible in careful study, and as far as Chronicles the second time. These lessons were taken by each of her ten Bible-women to those under their care, and periodically Mrs. Capron herself visited one and another house with them, *always by invitation*, that the women might be at leisure, and ready to give careful attention. "Every woman in my care is taught the verse 'God so loved the world,'" said she, and told how one who had no further light or knowledge, had, by repeating this verse over and over again, soothed and quieted the dying hour of her mother.

Miss Porter, in her "Missionary Experiences and Heathen Homes," drew for us the dark, sad picture of lives wholly without the gospel. In comparing missionary life of to-day with that of fifty years ago, we are apt to feel that much of its self-denial and trial has been overcome. But this is only the surface aspect. Shorter journeys, easier traveling,—these are small things, and but little affect the real life. Heathenism, in its darkness, its deep depravity, its utter hopelessness and helplessness, is as dreadful to-day as when the first missionary encountered it, and felt the sad depression of its utter darkness and weight,—its "leprosy of sin." Heathen women are weak and sick in will, perverted in judgment, corrupt in heart. Civilization may cover this condition, but it is only with a thin veil, which does not renew or cleanse the soul. To learn the language is often the easiest task of a young missionary's life. It is in this sad knowledge which must come to them and try most severely their faith and patience, that they most need the upholding and comfort of our earnest and constant prayers.

Miss Cathcart turned our thoughts to her beloved and longed-for Micronesia, and made us see the low, barren islands,—fringes of coral surrounding lagoons,—sparsely inhabited, and the volcanic isles all clothed with tropical verdure, some with a population numbered by thousands. Poor and ignorant, sunk in vice and superstition, their only religion superstitious forms, by which they seek to appease offended spirits of pond, or tree, or mountain, unclothed, and with no idea of family life,—this is the picture as the missionaries found it twenty-five years since. The people are too few and weak and scattered to give any hope of ever forming a strong Christian nation; but souls can be saved among them, and Christian truth can yield as rich fruits here as in more favored lands. The converts work for others as soon as brought themselves to the light. There are 50 islands where missionaries have labored, 49 churches, with 5,300 members. Neat buildings,—frames held together by cords and covered by thatch, the work of the natives,—attest their desire for improvement; dwelling-houses constructed in the same manner, with windows, that light may enter and enable them to read,—families living in the order of Christian life,—clothing, and books, and picture cards, mark the difference between the heathen and Christian natives. Five dialects are reduced to writing,—in one year 1,500 Testaments and 2,000 hymn books have been sold,—the Testaments at 50 cents each; and this among a people whose only merchantable products are shells and the produce of the cocoa-tree. Miss Cathcart

begged that much prayer might be offered for our missionaries at Ponape where Miss Fletcher and Miss Palmer are in charge of the Girls' School, and from which such fearful stories have reached us of disorder and violence attendant on the coming of the Spaniards.

Miss Haskins brought loving greetings from her co-workers in Mexico, and said that the girls of the Guadalajara School would remember the day of our Meeting. A pleasant description of life in that school made us conscious that the work of educating girls is much the same in all countries; and that regular hours for work, study, play, and rest, constant and loving oversight, and above all careful teaching and training in the truths of the Bible, while they call for the best that Christian teachers can give, will produce results worth all they cost in labor and self-denial. It was encouraging to know of the increasing love for Bible study, and that the pupils weary of vacation,—but never of the school-time.

A most cheering story of a revival among the girls in the school at Marash was given by Miss Williams.

#### EVENING MEETING.

A full house awaited the opening hour on Wednesday evening. An anthem, unusually well rendered by a large company of students from the Chicago Theological Seminary, opened the exercises. Later in the evening a rising vote testified the general pleasure in this service of song, when Mrs. Magoun read a resolution of thanks to the students, adding the hope that when, in the future, they should enter upon their work as pastors, they might be moved to "help those women" who should form the missionary societies of their churches, and always find the different interests of their respective parishes as harmonious as the different parts of their anthem. Mrs. Capron was listened to with unwavering attention, and was followed by a strong and eloquent address by the Rev. F. W. Gunsaulus, of Plymouth Church, whose convincing arguments for the most earnest foreign missionary labors, vivid portrayal of the puerility and feebleness of objections raised against it, and forcible statements of truths of revelation and the nature of human life which unite to urge to still more zealous work in this same direction. We wish it were in our power to give entire to all who have a shadow of doubt left on this great theme.

#### CHILDREN'S MEETING.

On Wednesday afternoon, those in the church were aware of a continuous rumbling of omnibuses, and pattering of children's feet past the doors of the auditorium and up the stairs to the spacious lecture-room of the church. Quietly leaving the larger meeting the writer went in the same direction, and found the room filled with the members of mission bands, with banners and elder people quite crowded into the standing-room of the edges. While standing there, the pastor of the church came up the stairs with two or three estrays. "Can you make room for these little rills, who belong with our Steady Streams?" was his request; and convinced that every inch of room really belonged to the children and those in charge of them, the intruder wended her way back to the room below, having first engaged the services of one who had the right to be present as helper, to give a report of the exercises; which report we gladly give entire.



## REPORT OF CHILDREN'S HOUR.\*

As 3 o'clock, the hour for the children's meeting, drew near, there was a universal feeling of disappointment as it became evident that their gathering was to be apart from the general assembly. But when one looked around the spacious auditorium of the New England Church, and found scarcely an unoccupied seat, and then passed to the Sunday-school room, it was well understood why it was impossible to unite the two meetings. The children of the Congregational churches of Chicago, to the number of many hundreds, occupied every chair. Parents and leaders of Mission Bands were packed in the little standing-room that remained, while in front a row of little folks sat in Oriental fashion on the floor. The hymns for the meeting were printed upon the conventional pink paper with the coral spray; one of these, the "Morning Star Hymn," being newly copyrighted by the W. B. M. L. Mrs. Moses Smith told the children that she considered it one of the honors of her life that she had been asked to preside during this hour. After earnest words of prayer by Mrs. E. W. Blatchford, the children united in repeating the Lord's Prayer. Mrs. S. S. Rogers told them that although they had fallen \$94 short of redeeming their pledge of \$4,500, they had given \$267.84 more than ever before, and deserved only commendation. She then called upon them to repeat the five causes to which they contribute. Miss Mary Porter, so long identified with one of these, spoke words of encouragement for the work they were doing for the Bridgman School. Miss Lillie Cathcart then spoke of Micronesia, showing an "entire suit of clothes" as worn by the natives,—a strip of cloth one half yard wide, by two yards long. Mrs. Capron, of India, made the little Indian boy, Ramasame, very real as she followed him from the native school into the Mission village-school, through the Christian seminary or college, until he became a native preacher. She then told them an Indian fable in so happy a manner, that the clapping of hundreds of little hands, that could scarcely be silenced, testified to their delight. After a closing hymn, they marched to the doors of the room below. The organ struck the notes of "Onward, Christian Soldier," and then the children, singing, and bearing their many banners, marched down the side aisles, up the middle aisle, and out of the church; while eyes grew moist, and hearts sent up a fervent, "God bless the children!"

## PAPERS.

In a very bright and charming paper, to whose sprightly sallies of wit were added the grace of clear and effective reading, Mrs. Ide, of Milwaukee, caused to pass before us a line of foes which every missionary worker in the home-field present, recognized as her very own. Some of these were old enemies, oft defeated, but which will not stay down. Others, more ghostly and shadowy in outline, hover about the outskirts of missionary societies, and deal blows in the dark, or suck the blood of enthusiasm from the workers,—themselves too unsubstantial to be attacked and overcome in fair fight. To these Mrs. Ide gave definite form and

\*Mrs. W. L. Brubaker, Peoria.

appropriate outline and color, and by the very materialization they were half vanquished. Miss Evans, of Northfield, held the attention of "our girls" by a most able paper on the relation of Christian schools to missions, setting forth the peculiar opportunities which await the young lives, to whose keeping the great missionary interests of the world will, in a few years, be given. This paper, as well as that of Mrs. Ide, may be obtained at the rooms of the Board, 53 Dearborn Street. Three earnest and thoughtful papers in relation to work for the children, were read on Wednesday afternoon: "The relation of Seniors to Mission Bands," by Mrs. Rogers, who has so successfully planned and led this work for several years; "The relation of Juniors to Mission Bands," by Mrs. Steele; "The relation of Mothers to Mission Bands," by Mrs. Latimer. These papers can also be procured by application to the rooms of the Board. In the discussion which followed, the following thoughts were expressed: "In any work which brings results, nine tenths is drudgery;" "To interest the children, work must be provided, offices created; officers will surely be interested;" "Our future missionaries are now among our boys and girls." "Praying lips must begin early; teach the children to pray,—by sentence prayers at first."

#### YOUNG LADIES' HOUR.

The last half of Thursday afternoon found the young ladies grouped in the body of the house, for the consideration of their own peculiar departments of work, led by the chairman of their committee, Mrs. Clark. It was a cheering sight to those now bearing the heat and burden of the day, to see these fresh, strong young spirits preparing to assume the responsibility which the present leaders must so soon lay aside; and when their voices joined in the "Bridge-builders hymn,"\* all present felt the truth of its strong chorus, "Our souls are marching on." The hour was occupied by familiar talks from the missionaries present, and by Miss Evans' paper, already mentioned, from which we cannot forbear quoting a single sentence: "Dear girls, if you do not work for souls here, you would not do it in China or Japan; and if you are not willing to go to foreign fields should God open the way for you, you are not prepared to do his service here at home."

#### CLOSING HOUR.

Much that is deserving a place in a report of this Meeting must be omitted, for want of space,—the Question Box, conducted by Mrs. Williams, of Minneapolis, the earnest discussion and resolutions in regard to our periodicals,—*Mission Studies*, *LIFE AND LIGHT*, and *Mission Dayspring*.

A collection was taken, amounting to \$127.80. The missionaries and mothers of missionaries present were introduced to the audience, with some appreciative words by Mrs. E. W. Blatchford. The Committee on Place of Meeting reported a cordial invitation from Terre Haute, Ind., which they recommended for acceptance. A resolution of thanks was moved to the Christian friends, whose

\*Missionary Hymnal, published by W. B. M. I.



provision for the success of the meeting and the comfort of their guests had been so complete in every detail, as to cover even the appearance of the great labor which we felt must have been borne to secure it. One more prayer, the closing words of our President, Mrs. Smith, "This is a faithful saying and worthy of all acceptation, that the Son of Man came into the world to save sinners"; "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you," and the doxology.

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## Home Department,

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### STUDIES IN MISSIONARY HISTORY.

#### PLANS FOR 1888.

*January.*—Micronesia and Hawaii.  
*February.*—Japan Mission.  
*March.*—Western Turkey.  
*April.*—European Turkey.  
*May.*—Zulu Mission.  
*June.*—Marathi Mission,

*July.*—Ceylon.  
*August.*—Mexico.  
*September.*—Thank-offerings.  
*October.*—North China.  
*November.*—Shanse Mission.  
*December.*—Review.

The foundations having been laid by the series of studies on the missions of the American Board, the lessons of this year will direct attention especially to the work of woman in those missions. The summary of history will consist of only a few facts briefly stated. A summary of recent missionary news will be given in *Mission Studies* as a part of the material for each monthly meeting.

#### MICRONESIA.

The material for this month is both abundant and interesting.

*Missionaries:* Give the names of the missionaries supported by the W. B. M., and locate each on her own island. Of those of the W. B. M. I., with location of each. See *January Mission Studies*.

*History:* When was this mission begun, and by whom? See *Mission Studies*, and for broader study, "The Work of God in Micronesia," issued by the American Board.

*The Morning Star:* What share have the children of the Interior in this missionary ship? Sum up its work from August, 1886 to August, 1887. A large paper map, on which her journey may be traced, can be had for 40 cents. See *Mission Studies* for the facts.

*The Training School in Kusaie* (W. B. M.), in which Miss Crosby is to work, and from which Miss Cathcart has come. What is it doing? "*The Interior*" (W. B. M. I.): Describe it. Tell number and character of the pupils. Religious interest. See *June Life and Light* and *January Mission Studies*.

*Ruk:* What is Mrs. Logan doing? *Life and Light*, February, June, and August, 1887; *Herald*, January and February, 1887.

**Descriptive:** "A First Glimpse," by Misses Smith and Crosby, February *Life and Light*, 1887; "Gathering Schoolgirls," June, 1887.

**Story:** No tale of romance can be more wonderful than that of the missionary work in Pingelap, in "Work of God in Micronesia."

**Missionary Letters:** Miss Smith's Journal, in October and November *Life and Light* will be found delightfully interesting. The *Advance*, of November 17th, contains a letter from Miss Ingersoll.

**Religious condition of Ponape:** See *Herald*, February and June, 1887.

**Recent Events in Micronesia:** When did Spain take possession of these islands? What excuse was made for the imprisonment of Mr. Doane? What sudden retribution followed? What is the latest news? See *Herald*, November, 1887; January *Mission Studies*. What two aged Micronesian missionaries died this past year?

**Summary of Missionary News:** See January *Mission Studies*.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 21 TO NOV. 18, 1887.

### ILLINOIS.

**BRANCH.**—Mrs. W. A. Talcott, of Rockford, Treas. *Brigh-ton*, 1; *Buda*, 5; *Chicago*, Union Park Ch., of wh. 25 by Mrs. E. H. Morton, to const. L. M. Mrs. Sarah F. Stevens, 35, First Ch., 28; *Evanston*, 3; *Hinsdale*, Mrs. L. P. Has-kell, to const. L. M. Florence Haskell Parsons, 10; *Nepon-set*, 16.75; *Oak Park*, 44.50; *Pittsfield*, 11.25; *Rockford*, Second Ch., 2; *Wyoming*, 15, 171 50  
**JUNIOR:** *Byron*, Y. P. S., 5; *Chi-cago*, Union Park Ch., Y.L.S., 30; *Evanston*, Y. P. S., 6.50; *El-gin*, Y. L.S., 22; *Lake View*, Ch. of Redeemer, 19.72; *Paxton*, Y. L. S., 15, 98 22  
**JUVENILE:** *Rockford*, Second Ch., Sunshine Band, 2.10; *Waverly*, Mission Band, 5.61, 7 71  
**THANK-OFFERINGS:** *Malden*, 2.60; *Galesburg*, Brick Ch., 20, 22 60  
**SUNDAY-SCHOOLS:** *Dundee*, 6; *Neponset*, Infant Class, 1.60, 7 60  
**Total,** 307 63

### IOWA.

**BRANCH.**—Mrs. E. R. Potter, of Grinnell, Treas. *Cherokee*, 20; *Clear Lake*, 3; *Grinnell*, 23.40; *Hull*, 10; *Muscattine*, 57; *Manson*, 5; *Osage*, 1.95; *Rock-*

*ford*, 2.19; *Tyrone*, Mrs. Mary A. Payne, 2; *Dubuque*, 5.50, 130 04  
**JUNIOR:** *Grinnell*, 10.30; *New-ton*, 12, 22 30  
**JUVENILE:** *Osage*, Prairie Chickens, 40 cts., *Oskaloosa*, S. S., 12.50, 12 90  
**THANK-OFFERING.** — *Decorah*, Juniors, 2 55  
**Total,** 167 79

**OMISSION:** From December No., *Anamosa*, Thank-off., 2.35; *Clinton*, Y. L., 10; *Creston*, 20, Total, 32.35, which was in-cluded in final total, but re-ceived too late to be entered upon the Branch Report.

### KANSAS.

**BRANCH.**—Mrs. A. L. Slosson, of Leavenworth, Treas. *Fair-view*, 10; *Downs*, 2.35; *Leaven-worth*, 2.74; *McPherson*, 10; *Olathe*, 4.30; *Sabetha*, to const. Mrs. Flora P. Hogbin L. M. 25; *Seneca*, Legacy of Miss Jean Baird, 100; *Valley Falls*, 1, 155 39  
**Less expenses,** 16 90  
**Total,** 138 49  
**JUVENILE:** *Leavenworth*, Morn-ing Star Mission, 9 74  
**Total,** 148 23

## MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. Supplemental to last month's statements: *Benzonia*, 16; *Breck-enridge*, 1; *Charlotte*, 25; *Columbus*, 6; *Detroit*, Woodward Ave., 65; *Eaton Rapids*, 10; *Essexville*, 3.15; *Grand Rapids*, 11; *Grass Lake*, 12; *Kalamazoo*, 65; *Muskegon*, 11; *N. Dorr*, 8.60; *Owosso*, 5.50; *Port Huron*, 38; *St. Joseph*, 21; *Union City*, 16.25; *Whittaker*, 2, Senior total, 316.50.

JUNIOR: *Jackson*, Y. P. M. C., 118; *Pt. Huron*, Y. P. H. and F. M. S., 25, Junior total, 143.00.

JUVENILE: *Essexville*, Children's Band, 5; *Grand Rapids*, Second Ch., Opportunity Club, 1; *Grass Lake*, Children's Band, 1.81; *Ypsilanti*, Cheerful Helper, 5, Juvenile total, 12.81.

SUNDAY-SCHOOLS: *N. Dorr*, 1.40; *Webster*, 6.62, S. S. total, 8.02.

Total, 480.33, which was included last month.

## MICHIGAN.

BRANCH.—*Alpena*, A Friend of missions, 2; *Bedford*, W. M. S., 6; *Chelsea*, Thank-off., 11; *Greenville*, 25.26; *Ludington*, Thank-off., 7, 51 26

JUNIOR: *Cheboygan*, of wh. 2.10 is thank-off., 9; *Church's Corners*, 45, 54 00

JUVENILE: *Kalkaska*, Willing Workers, 10; *Rockford*, Happy Workers, 6, 16 00

Total, 121 26

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Meadvile*, Thank-off., 1.25; *Windsor*, 1.11, 2 36

JUNIOR: *Carthage*, S. S. Class, 2; *Windsor*, S. S. Birthday-offs., 5.39, 7 39

Total, 9 75

## NEBRASKA.

*Omaha*.—Third Ch., Aux., 10 00

JUVENILE: *Omaha*, Third Ch., Zion's Cadets, 2 00

Total, 12 00

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Allegheny*, Pa., in mem. Mrs. A. M. Hills,

6.75; *Austinburg*, 11; *Brown-helm*, 7.15; *Cincinnati*, Columbia Ch., 20; *Lyme*, 8; *Ravenna*, 50; *Tallmadge*, 5.13; *Toledo*, First Ch., 110, 218 03

JUNIOR: *Monroeville*, Y. P. M. C., 10.62; *Ruggles*, M. B., 12, 22 62

JUVENILE: *Elyria*, Little Helpers, 5; *Newark*, Plymouth Ch., Mayflower Band, 13, 18 00

THANK-OFFERINGS: *Brown-helm*, 1.15; *Ironton*, 10, 11 15

Total, 269 80

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. *Col. Springs*, Thank-off., 10; *Denver*, Second Ch., 11.20; *Longmont*, 3.24, 24 44

JUNIOR: *Col. Springs*, Pike's Peak M. B., 22.04; *Longmont*, S. S., 1.46, 23 50

Total, 47 94

## SOUTH DAKOTA.

*Redfield*, 5 00

Total, 5 00

## TENNESSEE.

*Chattanooga*, Miss L. M. Lawson, 5 00

Total, 5 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Milwaukee*, Grand Ave. Ch., 35.80; *Pittsville*, 12; *Whitewater*, 1, 48 80

JUNIOR:—*Evansville*, Y. L., 5 00

JUVENILE: *Brodhead*, S. S., Willing Workers, 3 00

Total, 56 80

Less expenses, 1 12

Total, 55 68

## MISCELLANEOUS.

Collection at nineteenth annual meeting, 127.66; young ladies' collection at same, 30; sale of articles donated, 24.20; of leaflets, 30.72; of "The Orient and its People," 3; of envelopes, 55 cts., 216 13

Total, 216 13

Receipts from October 21st to November 18th, \$1,366 21

Correction in December LIFE AND LIGHT.—*Terre Haute*, Ind., Juvenile, 24.34, Thank-offering, 20.45. Totals correct.



## ANNIVERSARY ADDRESS OF THE PRESIDENT OF THE BOARD.

(Delivered at Sacramento, Oct. 6, 1887.)

*Dear Friends of the Woman's Board of Missions for the Pacific:—*

ASSEMBLED once more within the benignant shelter of the General Association of California, we are privileged to gather, under the inspiration of that honored presence, a few thoughts which may give fresh impulse to our Christian service. We will consider this evening some essentials in successful foreign missionary work. Let us view certain salient points which are to be held as vantage ground in the great conflict with evil,—a conflict which we are not to wage alone, but surrounded by chariots and horses of fire on every mountain-side of difficulty; while leading onward, in his Divine Majesty, is the Captain of the Lord's host, "going forth conquering and to conquer." To his commands are we to render humble, prompt, unquestioning obedience, giving thanks that we are permitted to follow in the luminous footprints of his sacrifice and his advancing glory. Small indeed is the help we render infinite the grace which makes use of our puny strength; yet, mighty are the issues that hang upon our faithfulness.

In the cathedral at Cologne stands a colossal statue of St. Christopher. The legend is familiar of the giant ferryman who tenderly carried a little child across a rushing stream, when the weight became almost unsupportable; and he found, when he gently laid the child upon the shore, that he had borne the world upon his shoulder with the Christ. Then, obeying the command to plant his staff in the earth, he saw it break forth into blossoms and the richest fruitage. Sitting beneath the vast heaven-pointing arches of that cathedral, we learned anew as we looked upon that statue, the relation of our missionary work to the world and its Redeemer. We know not what we are doing, but we can obey and dignify the smallest service by its relation to Christ. He rolls the weight of a dying world upon us, and commands us to bear the burden with himself. Therefore, if we are faithful we may yet see God's promise of victory, upon which we lean, bearing its own fruit, like the palm-branch of St. Christopher, to the glory of the Lord.

One essential in this life of obedient missionary service is patience, as shown in the quiet endurance of trial, and the steady "doing with our might what our hands find to do," leaving results with God. Thus ought we to labor at home, and thus missionaries have labored for many years in the field before their hearts have been gladdened by a single convert. Witness Morrison's seven years of toil and suffering before he baptized a single Chinese Christian. Imagine the patient waiting of Grant for twenty years before he was permitted to welcome a Nestorian convert. Remember the struggles in India, in Africa,—yes, in all heathen lands, before the truth could obtain even a foothold. Oh, if we could have a lens to-night through which we could look into all our mission-fields, what a picture should we behold of patient endurance, of privation and suffering, and what an exhibition of this God-like grace would be found in the care and culture of untutored souls where the Christian life may be struggling with the sin of generations! One manifestation of patience is a tender sympathy with such erring ones, like that of an Irish woman, who stood near a Chinese idol in San Francisco. "And do they worship that for the living God?" she asked. Being answered in the affirmative, she reverently added, "The Lord is patient with us all; blessed be his holy name!" Oh, there is the motive to control our restless spirits, even the brooding tenderness of the "God of patience," who would draw us into likeness to himself, and teach us the love that "endureth all things!" In view of these great motives to patience found in the history of past and present missions, and, above all, in the character of God himself, shall we falter when slight annoyances beset our path as we attempt to do our work?

Another essential factor in foreign missionary work, is the power of discerning the signs of the times. "This kind cometh not forth but by prayer and fasting," because, like miracle-working of old, it is possible only in the clearness and pureness of the light of God. This life is full of crises, on which turn the destinies of men, of nations, of great movements in the realm of mind, and of those more subtle, yet intensely real experiences in the spiritual life, which may be freighted with vast issues for weal or woe.

These crises are determined by providential workings through many channels, seen only by the omniscient eye of God, and moving under his control as surely as the unseen vapors rising from sea and land are counted, gathered, arranged, and guided by his beneficent power, as they mingle with the springs upon the mountain-side, and at length, after many a leap and sparkle, sweep on-

ward, a mighty river, to the sea. Blessed is the one who is always in the line of God's working! Supreme moments which are crises in our lives and in the interests we serve, may steal upon us as gently as the dew, and may pass without leaving a trace upon our consciousness, unless we are trained by obedience and faithfulness to discern the guiding hand of God. An impulse may move us to-day to special prayer or to fresh earnestness in auxiliary work, while the test, the outward emergency calling for the stored-up power, may be found years hence in our ability to discern and control some exigency now unforeseen, which may be vital to India, China, or Japan. Thus we are not to underrate the simple, unpretending duties to which this work may call us. Quiet channels they are, where no stream is rushing, but through them may flow the infinite possibilities of God. Faithful souls are gifted with discerning grace, and their spiritual insight is quick to read signs of the purposes of God.

Looking back over centuries, one sees mighty upheavals which loom up like mountain crests above the mists of the valleys. Central points they are in the world's history, around which circling events are held in their orbits and made to develop some divine purpose, revealed only after the lapse of centuries. Honor to those who have discerned the central point in their age, and have made their lives tell in the line of God's working!

With this certain, underlying principle in the world's affairs, we have to do at this hour only in its relation to the kingdom of Christ, and that

“Far-off, divine event  
To which the whole creation moves.”

Let each Christian strive, with humble trust, to put away all hindrances to a holy life, that the soul may be quick to feel and to obey the divine impulses, and who can imagine to what the Church of God would speedily be led—to what knowledge of the truth, to what discerning of strategic points, to what wisdom in approaching them, strength in grasping them, and to what joy—as the rapid unfolding of the divine plan reveals “the breadth, and length, and depth, and height” of the unsearchable love of God.

A third essential in successful foreign missionary work is a perception of spiritual truth in its simplicity, centering in and irradiating from the person of our Lord Jesus Christ.

Dogmas rise and fall with wave-like power upon the centuries. They pile one upon the other; they crash and foam, and sometimes, like insurmountable walls, they rear themselves, opposing the progress of the Church, and threatening to engulf her while

she is striving to go forward. As a ship is checked, and stands quivering under the "shock of cataract seas," so history reveals certain epochs in which the Church has met the tremendous force of some tidal-wave of truth, lashed into fury by the winds and currents of human opinion, and her very existence has been threatened. But, beneath all such agitation is a region of infinite calm; an anchorage that always holds as hope fastens the storm-tossed Church to Him who, in the serenity of divine love and power, says, gently, "Peace, be still;" "Come unto me, and I will give you rest."

The stronger the hold which missionary workers have upon the Lord,—whether in the church, at home, or in distant regions, when a close, hand-to-hand fight with evil tests their strength,—so much the clearer is the perception of truth vouchsafed to them in its vital relation to the world's salvation, the stronger their hold upon the permanent, while the transient loosens in their grasp, the more simple their faith, and the more real the holy presence of their crucified, risen, and glorified Redeemer. Christ is "the beginning and the ending" of all missionary service. "Complete in Him," according to her capacity, the Church starts forth to tell the world of salvation; but that completion pushes out the rim of its encircling limitations, as the knowledge of God, and of his Son, Jesus Christ, deepens Christian experience, and enlarges the comprehension of divine love and divine possibilities in redemption. It is only as we sit at the feet of Jesus, as did Mary of old, that we are lifted up to even a dawning conception of his infinite love and glory. "He that hath an ear let him hear," and "let him that heareth say, 'Come.'"

We pause with this culminating, transcendent factor in missionary service; for, though many others cluster about it, this towers above them all in supreme privilege, and holds within itself all fruition.

Thus, although our eyes never looked upon the human form of the historic Christ, our souls may so receive his touch, that truly, as the apostles of old, we may become his witnesses "unto the uttermost parts of the earth," while we are cheered by the glorious vision of the apostle, and, with him, catch the notes of that majestic, heavenly chorus, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."



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No. 2.

INDIA.

TRAGIC NUPTIALS.

BY WILLIAM KNIGHTON, LL.D.

It is not to enter upon any legal disquisition that I write this article. It is to tell a simple tale, and, I am sorry to say, an over-true one, tragical as it was, that came under my own observation when I was an Assistant-Commissioner in Oudh. Indeed, I was one of the actors in the tragedy, an unwilling agent, and I gave an account of it at the time to Mr. Fronde, when he was editor of *Fraser's Magazine*.

As a rule, the great bulk of the people in India, both Moslem and Hindu, are too poor to permit of their indulging in the practice of polygamy. Those who are born to power or wealth look forward to a plurality of wives as a necessary and indispensable accompaniment of their wealth or dignity. Practically, the evil of the institution is most felt when the poor man begins to better his position in life, and to become rich. The wife who, under other circumstances, was happy and contented,—cheerfully performing her part in the little drama of her life, whatever it might be, seeking to cheer and soothe her husband's anxious hours,—becomes, as wealth increases, anxious and uneasy. She may take pride in additional ornaments or finery, but there is a dreaded



trial looming in the distance. Her own future happiness or misery, as well as that of her husband, depends much upon her temper and disposition. If she have the temper and disposition of the slave, all may be well. A new and younger wife makes her appearance in the household. If the first wife conform cheerfully to this new order of things, if she consent, without remonstrance or repining, to take the second place in the little world in which she formerly ruled supreme, all may be well. But this cannot often be expected. Many of the instances of domestic disputes leading to cruelty and ill treatment, or even to graver crimes, in Hindu families, have their origin in the entertainment of an additional wife.

Rughbur was a shopkeeper in a bazar, situated in a village on the high road between Lucknow and Fyzabad, the two largest towns in Oudh. He was an active, prudent, pushing man of the Ahir caste. In the days of his poverty he had married a poor girl of the same caste, Nazi by name, characterized by beauty and prudence. Rughbur was eighteen when they were married, and Nazi was twelve. For ten or twelve years they lived together happily. Rughbur was prosperous, and he was willing to admit that his prosperity was due, in a great degree, to his wife's thrift and wisdom. Two children — a boy and a girl — were growing up, both healthy and promising.

When I first saw her, Nazi was decked with an amazing number of silver rings; arms and ankles were covered, her ears and neck were laden. She was the envy of many of that little village community; and her two little ones sported in the most gorgeous finery, on all occasions of festivity, in that bazar.

In an evil hour for poor Nazi, Rughbur went to Durriabad, in the ordinary way of business, and put up at the house of a wealthy shopkeeper. It was known by this time that Rughbur was a prosperous man, and I cannot help thinking that it was more by design than by chance that Rughbur was allowed to see Mukhily, his host's daughter, — a girl whose grace and beauty were conspicuous. Among the Ahirs of Oudh marriage is not usually contracted till the girls are twelve or thirteen years of age.

That evening Nazi was attending, as usual, to the interests of her husband and children with all her accustomed zeal and prudence; that evening Rughbur was bargaining with his host to let him have Mukhily, a girl not quite thirteen years of age, as his second wife. Nazi was mentioned during the negotiation.

"Nazi is one of the best of wives," said Rughbur. "Mukhily will be as a daughter to her."

Poor Nazi! poor Rughbur! little did either think of the tragic events that were to spring from that night's negotiation. Rughbur

knew what Nazi was when happy and contented: he knew nothing of her spirit when roused and defiant.

Before he returned to his own home Rughbur was the betrothed of Mukhily. He did not take his new bride home with him. He should come or send for her as soon as he had made his arrangements at home — so he said.

Great was the astonishment of Rughbur when he found Nazi determined to oppose the admission of the new wife into the little household. “It is not as if you were without a son,” said Nazi; “there is no reason in it. She shall never come into this house as your wife whilst I am here. Rughbur, I will die first.”

“But I am her husband,” argued Rughbur; “she is my wife, Nazi. Be reasonable. Ask the brotherhood.”

He meant, consult the leading men of our caste whether I have or have not a right to take a second wife — “Ask the brotherhood.”

But Nazi had fully made up her mind. She shook her head, calmly, slowly, sorrowfully, as those do who have fully made up their minds.

In order to conciliate Nazi, Rughbur even went to the expense of engaging and furnishing a separate house in the bazar for his new wife. But Nazi would not be appeased. “Rughbur, I will die first,” she said, again and again. All this I learned from Rughbur himself, afterward, when the case came before me judicially.

He was very busy preparing his new house and attending to his business for a month before he brought Mukhily to her future home. Nazi all the time was calm, resolute, and reticent, whilst he was all bustle and preparation, anxious but determined. At length at the end of the month, all being ready, he went off to bring home his new bride. He would not trust her to any one but himself. Nazi bid him adieu tenderly and sorrowfully. She was determined not to await the arrival of her new rival, but she had no home of her own to go to. Her father had died before her marriage, and her mother had died since. They were poor. She had no relative near but a widowed sister, one who lived alone, and supported herself laboriously by grinding corn with a hand-mill. The widow’s life was literally one of grinding poverty.

The morning after her husband’s departure Nazi called in her husband’s uncle and one or two of his friends from the bazar, old men of her own caste, and to them she told the whole history. “I have no one to go to,” she said to them, “but my widowed sister, who lives in our village seven miles away. I know she is very poor, and works very hard for her living, but she is honest. I, too, will work hard as I used to do. I will not remain here to see another wife sit on my head, and rule my children. My lord is

master here to do as he pleases, but the English raj is just, and will not let women be made slaves of. I call you here to witness that I take off all these ornaments — they are my lord's; I give them all into his uncle's keeping, to be given up to him when he returns. Yes, the ornaments of my little ones, too; they are all his. I take only the poorest clothes we have, and with dust on our heads we go out, we three, from my lord's house. He prefers his new wife to us. May he be happy with her."

So saying, on the threshold of the house, Nazi put dust on her head and on the heads of her two children, and with some tears of womanly sorrow walked mournfully away, holding a child in each hand; nor could the remonstrances of the uncle or his friends stay her.

Two days afterward Rughbur returned, and found things as Nazi had left them. He had brought Mukhily with him, and until he came within a short distance of his house he had heard nothing of what had taken place during his absence. He was very angry when he heard the whole, and knew not what to do. For the present, however, dissembling his rage, he received over the property from his uncle, in the presence of the same witnesses, and then set about attending to his business.

Mukhily, of course, exclaimed loudly against the unreasonableness of Nazi, and urged Rughbur to act with determination. He soon made up his mind. He called together, first, a meeting of the brotherhood — that is, of the elders of his own caste. It was allowed by the majority that Nazi had no right to a divorce, no right to withdraw from her husband's house, no right to take away the children. Such being the almost unanimous decision of the brotherhood, Rughbur persuaded his uncle to go to the village and communicate this decision to Nazi, and to bring her and the two children back.

When the uncle arrived at the widow's house he found the two sisters laboriously grinding corn with the little hand-mill, consisting of two circular stones, the upper one moved round on the lower by means of an iron handle inserted into it. This mill is doubtless of the same character as that referred to in the New Testament, "Two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. xxiv. 41). It is a laborious employment, and one very poorly remunerated.

Nazi listened to all the uncle had to say, but remained firm and resolute. She would never be a slave, she said, in the house in which she had so long been mistress.

"And the children?" asked the uncle.

"They may be taken from me by force," said Nazi. "They will *not go of their own free will, or with my consent.*"

The uncle found this was quite true, and so he returned unsuccessful to Rughbur.

Then it was that Rughbur first came to the Court. The whole case was inquired into, the evidence of the husband himself, of his uncle, and some of the witnesses was taken, and Nazi was summoned. Then an order was issued that she should deliver up the children. She did so sorrowfully. It was a distressing scene. She wept, and the children wept bitterly. Rughbur had hoped that rather than part with the children Nazi would have returned with them. But it was not so. Some weeks elapsed before Rughbur again petitioned the Court. He wanted to get an order that Nazi should return to him. During those weeks he went himself to the widow's house and saw Nazi. He found her living in great poverty with her sister. He pictured the ease and comfort she might have at home. He even promised that her sister should live with them. The widow was delighted at the prospect, and joined her entreaties to Rughbur's. But it was all in vain. Then it was that Rughbur threatened the Court again. He had taken legal advice on the subject. He was sure he could get an order for her to return. But she was deaf to his threats as to his entreaties.

After that he presented his second petition.

The case was brought forward again, and Nazi pleaded her own cause. She said that the hope of seeing her children sometimes alone kept her alive. She pleaded to the Assistant-Commissioner to have mercy upon her. He felt for her, but he had his duty to perform. Judgment was reserved for a future day. The case was adjourned. Little did Rughbur or Nazi know of the difficulty the magistrate had in deciding the case,—of the struggle waged within him between pity and sympathy on one side, and duty on the other. He had to consult legal enactments. He had to inquire into the provisions of Hindu law on the subject, and the customs of the caste. His duty was plain. He must order Nazi to return unconditionally to her husband.

When the order was read out in Court in Hindustani, Nazi was present. She threw herself on the ground, begging for mercy. She kissed Rughbur's feet, and asked him to have mercy. She exhausted all the arts of entreaty known to her, but all in vain. The magistrate Sahib and the husband were equally immovable.

"This order must not be enforced with harshness or violence," said the magistrate.

"I will give her what time she requires," replied Rughbur; "a week, or two weeks, if she insists on it."

"Two days will be enough," said Nazi, gathering her chudder about her head as she rose to her feet. There was a look of des-

peration on her countenance as she said this. I shuddered as I looked at her. I feared some tragedy that I was powerless to avert.

Rughbur returned home that day loud in his praises of English justice, and of the wisdom and equity of the Sahib-log.

In two days he presented himself at the widow's cottage to bring his wife back with all becoming dignity.

"Where is Nazi?" he asked.

"Where is Nazi?" asked the widow.

"You trifle with me," said Rughbur; "tell her I have come to take her home honorably. I have the chowdrey's bullock hackney here, and I will drive her home myself."

"I have not seen Nazi since she last went to Court," said the widow. "I thought she had returned with you, and that she would soon come for me."

It was too true; poor Nazi was missing, and has been missing ever since. Doubtless at the bottom of some well, or amid the slimy ooze of some pond or stream, all that was mortal of the first wife of Rughbur, the Ahir, reposes. Life's fitful fever over, she sleeps well. Search was made for her by the police, but without success. No one ever heard more of Nazi.—*Abridged from Indian Female Evangelist.*

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## CHINA.

### AN APPEAL FROM FOOCHOW.

THE following appeal was drawn up and signed by missionaries of all denominations in Foochow, the special occasion being a visit of Rev. F. E. Wigram, Secretary of the Church Missionary Society (English) at the Mission, to the committees of the Woman's Foreign Missionary Society of the Methodist Episcopal Church of America, of the Woman's Board of Missions of the American Board of Commissioners for Foreign Missions, of the Church of England Zenana Missionary Society, and of the Female Education Society.

At a meeting held at the residence of Rev. J. R. Wolfe, of the English Church Mission, Foochow, to hear from Rev. F. E. Wigram, Hon. Sec. of the Church Missionary Society; an account of his recent visit to the mission stations in India, at which meeting nearly all the missionaries working in Foochow were present, great enthusiasm was evoked by the account given of the work among the women of India, especially by reference made to the village missions as conducted by ladies of the Church of England Zenana Society. When Rev. F. E. Wigram asked the question, "Is the time now come for the adoption of some similar method of work

in China?" a most earnest and interesting discussion followed. The opinion unanimously prevailed that the time had come here in the Fuh-kien province for more extended and definite work in this direction; that the need for the visiting and teaching work of ladies is especially felt where growing congregations already exist; that even non-Christian women are not only willing, but eager, to receive such workers into their homes; that the need for this special work is pressing and imperative, and that to carry it on, the number of lady missionaries must be increased. It was felt that the way was clearly open for such lady missionaries to carry on work by residence at such inland stations as are occupied by missionary families, making short tours, visiting the scattered congregations round such missionary centres, by superintending more directly and personally the work of native Bible-women, and by teaching the Christian women and girls in their own homes, thus stimulating and utilizing their faith and earnestness in evangelistic work among the heathen population around them.

To give point to this unanimous expression of opinion, it was thought some definite representation should be made to the Woman's Missionary Societies represented in the meeting. It was therefore proposed by the Rev. W. Banister, of the Church Missionary Society, and seconded by the Rev. N. Lites, D.D., of the Methodist Episcopal Church of America, that the committees of the Woman's Foreign Missionary Society of the Methodist Episcopal Church of America, of the Woman's Board of Missions of the A. B. C. F. M., of the Church of England Zenana Society, and of the Female Education Society, be requested to increase the number of their laborers, so as to meet the immediate and pressing wants of the work among native Christian women and girls, and among the heathen female population of the Fuh-kien province.

Signed by Kathe A. Corry, M.D., Carrie J. Jewell, Elizabeth M. Fisher, Susan R. Pray, M.D., W. F. M. S. M. E. Mission; N. J. Plumb, M. E. Wilcox, I. H. Worley, Genie Le Worley, Hattie O. Wilcox, Julia W. Plumb, Nathan Lites, Parent Board M. E. Mission; C. Hartwell, Kate C. Woodhull, M.D., Hannah E. Woodhull, Geo. H. Hubbard, Nellie L. P. Hubbard, Elsie M. Garretson, H. T. Whitney, M.D., L. S. Whitney, A. B. C. F. M.; Robert W. Stewart, Louisa R. Stewart, B. Van Someren Taylor, M. B. Christiana Taylor, Chas. Shaw, Essie Shaw, John Martin, Eliza A. Martin, W. Banister, Mary Banister, John R. Wolfe, Mary E. Wolfe (Miss), C. M. S.; Inie Newcomb, Hessie Newcomb, C. E. Z. M. S.; Jesse Bushell, Mary S. Cooke, F. E. S.

The progress already made by some of the women in Foochow, is shown by the following, in a recent letter from Miss Garretson:

"I am sure you will be interested in hearing of our women's meetings which we held this year, in connection with our annual meeting, for the first time in the history of this mission. The Methodist mission began two years ago to have a woman's annual conference in connection with the general conference; and last year the English Church mission followed the good example of the Methodists with such marked beneficial results, that we of the A. B. C. F. M. felt encouraged to see, this year, what we could do, especially as some of our native church-members last year expressed the wish that we, too, could have something of the kind.

"Our girls' school-building seemed the only appropriate place to convene; and as most of the women who come from a distance stop at the school, we gladly put our school-work aside, and gave ourselves wholly to entertaining our guests. The schoolgirls were delighted at the change, and conducted themselves with such model propriety as hostesses, that they lightened our labor considerably. They seemed to like the fun of sleeping three in a bed, that the guests might be comfortably provided for; and they would have slept on the floor had it been necessary.

"We held only two sessions; one during Thursday forenoon, and one during Friday forenoon. We had made out our programme, and notified those who were assigned to write on the subject several weeks before, so that all might be prepared. Several found it impossible to attend, but sent in their essays to be read; not one failed to prepare something on the subject assigned her. I will inclose the programme, but perhaps you will thank me to translate it as well.

"The subject for the first day was Personal Consecration. This was treated under four heads, namely: (1) The Duty of Personal Consecration; (2) Growth in Grace; (3) Hindrances to Growth in Grace; (4) Rewards to personal Consecration.

"Second day: subject, Work for Others. (1) The Duty of Working for Others; (2) The Need of those without the Gospel; (3) Methods of Work, three divisions: *a.* How can Bible-women Work? *b.* How can Mothers Work? *c.* How can Young Women and Girls Work? (4) The Rewards of Faithful Work.

"The above was the regular programme, but we had open discussions as well, especially on methods of work, in which all could take part. As this was our first conference, we foreign ladies felt that the conduct, as well as the preparation of subjects for the meeting, must rest largely on us; but the part taken by our Christian native women, the subject-matter of their essays, and the careful composition, has shown us that perhaps we have not fully appreciated the native talent we have to work with.

## Scraps for our Work-Basket.

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WHEN Dr. Murray Mitchell was asked, "What is being done for the missionary cause in India?" he promptly answered, "Very much and very little," which he explained as, "God is doing very much, but man is doing very little."

PROFESSOR HENRY DRUMMOND, of the Free Church, Glasgow, has put some sharp points about educating the children in the Sabbath-schools about foreign missions. "It is not easy," he says, "to interest in foreign missions men in middle life, with their sum of interests already made up, and the romantic driven out of them long ago by the prose of business. But with the children this problem scarcely exists. They are not yet rooted in the environment of any country. It is really only as we grow up that we become provincial. The child is the true cosmopolitan, has the universal mind, and India and Malabar are as real to it as the next parish." . . . "While every other class is handicapped by difficulties of the most hopeless kind, this stands out as an almost solitary exception."

WHEN Jesus stood on Mt. Olivet, ready to ascend to the Father, his church being gathered around him, he gave them his last commandment; he virtually organized his church into a missionary society. He gave them the simplest, shortest, and most comprehensive constitution in the form of a commandment that was ever drawn up for any society. It reads, "Go ye into all the world, and preach the gospel to every creature." This is the whole of it, and it is enough. This constitution has never been revoked, and never will be so long as a sinner is left without the gospel of Christ. It makes our duty so plain that a child can understand it. It means every one of us. If we cannot be the messengers, we can help to send those whom God has chosen for this work. Let us do it.—*Ex.*

AT the suggestion of the English missionary societies, a world's missionary conference is to be held in Exeter Hall, London, June 9-19, 1888. "As the circular states, the great object of the conference is to stimulate and encourage all evangelistic agencies in pressing forward, in obedience to the last command of the risen Saviour, 'Go ye therefore and make disciples of all nations,' especially in those vast regions of the heathen world in which the people are still 'sitting in darkness, and in the shadow of death,' without a preached gospel, or even the written Word of God.



“The means proposed for the accomplishment of this great object are, to take advantage of the experience of the last hundred years of Protestant missions, in the light of God’s Word, by gathering together Christians of all Protestant communities engaged in missionary labors throughout the world, to confer with one another on those many important and delicate questions which the progress of civilization and the large expansion of missionary work have brought into prominence, with a view to develop the agencies employed for the spread of the “Gospel of the grace of God.” The ends aimed at may be classed under three heads: (1) To turn to account the experience of the past for the improvement of the methods of missionary enterprise in the foreign field. (2) To utilize acquired experience for the improvement of the methods for the home management of foreign missions. (3) To seek the more entire consecration of the Church of God, in all its members, to the great work committed to it by the Lord.

Members of conference are: (1) Delegates and representatives from missionary societies. (2) Officers and members of committees of missionary societies. (3) Agents of missionary societies, or other recognized laborers in the field of foreign missions. (4) Gentlemen and ladies whom the committee may deem it desirable to invite.”

The women’s missionary societies in this country are invited to send representatives; and we hope any of our friends who contemplate European visits the coming summer, will so time them as to be present.

“The following, which appeared in the *Bombay Gazette* not long since, shows the trend of affairs with reference to the emancipation of women in India. Let us thank God and take courage.

“THE widow re-marriage at Girgaum, on Thursday, was interesting for other reasons than that it was the first instance known in this part of India in which a virgin widow had been re-married with the consent of her parents. The Brahman caste of bride and bridegroom, the confident appeal which the bride’s father and the friends of both contracting parties made to the Shastres as sanctioning the act, and the evidently honest assertions of good faith and good conscience which were made on both sides, gave a significance to the marriage that cannot be mistaken. The justification which was offered was manifestly not that of people who would willfully and for disturbance sake disturb the ancient customs of the community to which they belong. The widow bride’s father gave a justification for the part he had taken, which Hindus, who most differed from him, must admit to be worthy of respect. He had looked into the Shastres, he said, and he found in them full sanction for the re-marriage. He was convinced that the

course that he had followed in consenting to it was the right one, and he was prepared to take the consequences. The bridegroom's affirmation was equally confident, and it had the evident commendation of the large and representative assembly that had assembled to witness the marriage. The representative character of the gathering, indeed, was most marked. Brahmins, and Bhattias, and Banias and other native gentlemen of influence, among whom were one of the most respected of Kathiawar chiefs, and one of the most energetic of Kathiawar Dewans, looked approvingly on the ceremony. The advance may be slow, but the scene impressed all who witnessed it with the conviction that the world moves, and that in its moving there is nothing that need alarm even the more conservative. The Hindus who were there must have felt that Hindu reform may be conducted strictly on Hindu lines, whenever and wherever the leaders of the community apply themselves to work."

— *Indian Female Evangelist.*

Rev. Wm. Ireland writes from Adams, South Africa, Oct. 22, 1887: —

The girls' school at Inanda is as full as its present accommodations will allow, the number being about fifty. When the new building is ready for occupation, they will probably have room for all that it is desirable to receive into one school. The present management seems thoroughly efficient, and the school altogether may be regarded as a success. What struck us as a special feature of interest and promise on the present occasion, is what may be termed the Industrial Department. This owes its rise partly to the fact that the Natal Government insists upon some form of industrial training being carried on in connection with our schools, receiving grants-in-aid, and partly to furnish remunerative work to girls otherwise unable to pay the school fees. So that, in addition to the sewing classes and all the domestic work of the institution, Mrs. Edwards has undertaken to superintend agricultural work, on a scale as surprising as it is commendable. We found a beautiful little farm, comprising some fifteen acres or more, inclosed with wire fencing, and with the exception of a few acres where the primeval soil was turned once over by the plow, the whole has been (or soon will be), brought into a fine state of cultivation by these Inanda schoolgirls. When the hour arrived for field-work, we accompanied Mrs. Edwards and her girls to that part of the field not yet brought under cultivation. At a signal from their leader, the girls, some thirty-two of them, fell into line, each armed with a strong and rather heavy hoe, and went lustily to work upon the green-sward in front of them. During the hour and more that they were at work they left some twenty yards behind them. Mrs. Edwards expects to raise the present

season all the corn, pumpkins, beans, and potatoes that will be required for the year's consumption.

A part of the plan of work is the planting of trees. Last year more than a thousand trees were planted, and this number will be more than doubled the present season, if their energetic plans are fully carried out. ● Thus is the good lady, with her coadjutors, endeavoring to realize the prophecy, not only morally, but physically, of Isa. xxxv. 1, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

In the above enumeration I have said nothing of a cemetery, and an avenue leading to it from the Seminary buildings, which have been laid out and planted with trees and ornamental shrubs by these busy bees and their indomitable leader.

Had I time to refer at length to the other departments of the school, such as the sewing, singing, and literary work, I could speak in like terms of commendation of the other teachers.

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## Young People's Department.

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### WORK AMONG CHILDREN.

BY MRS. J. L. SCUDDER.

Many of our young ladies who are leaders in Mission Circles, will be glad of the following hints for their work.

CHILDREN are natural-born enthusiasts. They have quick sympathies, readiness of speech, powers to stir, and considerable persistency; hence if they are once roused to action, they are invaluable factors in any cause. Zealous work should therefore be put forth to interest every one of them in missionary matters. Let a child once taste the delight of helping others in far-off lands, and, like Oliver Twist, they will cry out for "more." The majority of women who are interested in foreign missionary work, to-day were taught to love it in their youth. Brand "Love for Heathen" on a child's heart, and it will never be effaced.

This work of branding can best be done by imparting missionary knowledge. Years ago, with slow mails and no telegraphic communications, this was a difficult thing to do; but now the ready material at hand is almost endless. Facts abound stirring enough to delight a four-year-old child, and stories as interesting as Robinson Crusoe can be put on paper, without drawing on the imagination for its fabrication. The world is full of knowledge. All it needs is to be communicated, in an interesting manner, to the chil-

dren. This is being largely done by our mission bands; hence suggestions can best be made along this organized line of work.

#### HINTS TO LEADERS.

Leading in children's work is not so much a natural gift as many suppose. Almost any one of fair ability can become a good leader. There are a few necessary requisites, such as cheerfulness, tact, and unselfishness, etc. Some people love the mournful things of life. They rather prefer to live in or near the Valley of the Shadow of Death. They are excellent to draw up resolutions of condolence, and write telling obituary notices, but they would make poor leaders for children. It needs a person of a bright, happy disposition, with time and inclination for work,—for, after all, work is what tells.

Hours and hours must be spent in reading, writing, talking, calling, and planning. Fields of history, music, and art must be roamed over. New methods must be searched and tried, scrap-books must be kept, and money spent. A leader of a mission circle ought to find time to sail over the waters of each denomination and fish up food for her children, or, to put it less figuratively, they ought to try, in some way, to see the magazines of all the leading denominations.

All this requires time and labor, but saving immortal souls always means a sacrifice of both these. Leading children is a sacred trust that must be accounted for at the last great day, and one cannot think of self.

#### MEETINGS.

A meeting for children must be a moving panorama. *Every* item of the programme must be prepared beforehand. If a leader goes to her meeting and says, "Children, we will sing hymn — er — er — we will sing on page — er — er — 298" (in a fit of desperation), whether it fits the subject in hand or not, she has lost the confidence of the children, and the meeting is quite likely to be a failure.

A sympathetic hymn reaches the heart, and often opens the way for all that is to follow. Music in mission work must not be underrated, for it is a most powerful agent in sowing the good seed.

Teach the words, and sing without books, remembering that *your* words may fade and die, but these song words, if properly taught, will live in the memory forever.

Every meeting should have a short prayer-service. For five or ten minutes let sentence-prayers be offered for those who sit in heathen darkness, the missionaries, the schools, and the work of planning at home. Close the service by having all unite in a short prayer on the subject, which may be composed and taught by the leader. When children are timid, let them write a little prayer at

home, and read or say it at the meeting. Our Lord's Prayer is printed, and all the prayers in some churches are read. It will be only for a short time that the children will need this kind of a prop.

Teach Scripture lessons. The Bible abounds in vivid descriptions of idols and their worshipers. Teach them to recite these verses, and where possible underline them with red ink in the Bible of each child.

To stimulate study, occasionally offer a prize of a pretty card to those who can recite the most verses that pertain to the heathen. These, with Scripture reward-cards, are a better bait than missionary teas, for the cards can serve as a constant reminder of our Lord Jesus Christ, and the followers after them are much more likely to become earnest workers than the loaves and fishes kind.

In teaching missionary facts it is well to begin to build on knowledge which the children already possess. Take, for instance, the countries about which they are studying in school, and weave around them facts and fancies. Teach as much as possible by pictures,—visible or invisible. Place responsibility on every child present.

For one meeting: Take some country,—Turkey for instance,—and tell the children before the next meeting they must visit it, and let you know how they went, what they saw, what they had to eat, etc. At the next meeting gather from each child all the information they can impart, and note it down on the blackboard. The leader can fill up the imaginary picture with a visit to the homes, schools, and churches of the missionaries.

At another meeting: Let some child be dressed to represent a heathen child, and by a little previous instruction have her ready to answer any simple questions about her country and religion. Appoint this little heathen representative several weeks before the meeting, and give her helps, and let her study up the character herself. The questions should be asked her by the children of the Band. To close the service, the children can vote as to whether they prefer to be heathen or Christians. Preserve the native dress, and it will prove useful some time in a larger meeting for grown people.

For another meeting: Let the leader make a careful study of all the false religions, and condense the information into a catechism. Give illustrations of the various modes of prayer, forms of worship, etc., burning joss-sticks, telling of prayer-wheels, showing idols, etc., and where these articles of worship cannot be procured, use pictures to illustrate. For another meeting: Take the children on an imaginary visit to all the mission schools of the Board. Have the children place the right kind of children and

their old religion in the right places. For example: We visit the Madura Boarding School in India; we shall expect to find Hindu children of brown skin who formerly worshiped Brahma; in China, the yellow skin with Confucius worship. The interest will centre in placing the children and worship aright.

During the hour a Psalm should be read responsively, the Lord's Prayer recited, and music interspersed. The children should choose most of the hymns, always telling them that their selection must fit the sentiment of the meeting. If they choose one that is out of harmony, explain why it is, and allow them to select another.

Never have any two meetings at all alike in the arrangement of the programme. Always close the meetings promptly. If you have arranged too much, preserve it for the next meeting, rather than tire the children. If you weary a child once, you may lose it. A leader should always plan to be fresh for her meeting, arranging the exhausting things that come in life for the other days of the week. Commence to prepare for the next meeting the day after the present meeting. If you can secure appropriations to buy missionary tracts, distribute them to the children, and tell them after reading to place them where they will do the most good. Have *Mission Day Springs* distributed as a Sunday-school paper.

#### GIVING.

A missionary meeting cannot be a sewing-school. Occasionally some energetic ones can impart missionary news and lessons in needle-work at the same sitting; but a more practical way for most societies is, to inspire at the meetings a spirit of work and sacrifice, and let the children employ business devices for making money, away from the meetings. Sacrifice money is the best. It may seem wise at first sight to get larger gifts by giving entertainments, but calculating by the gifts of a lifetime, it is really more profitable to have the spirit of the offering right, than the treasury enlarged by exhibitions, which often prompt vanity and self-glorification.

If, however, the amount accumulated is painfully small, and some entertainment seems necessary to be given, let it be of a missionary character. Tableaux can be arranged giving scenes from heathen lands. Little articles, such as photographs unmounted, Chinese autographs and inexpensive books and foreign calendars, can be sent by missionaries, and after paying for them they can be sold at advanced rates. These suggestions are practical, but it requires to be arranged for weeks in advance. If a mite-box is

used, have prayers offered for the pennies in the box. Take no pennies that are grudgingly given. The Lord wants none of them.

#### RESULTS.

The results of all these labors of love will be: Intellectual culture will be given, which will always be felt in life; the spirit of unselfishness will be developed and missionary zeal imparted, which will result in an aggregate of good works which cannot be calculated. Better than all, the leader will have the consciousness that Christ is saying to her, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

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### ENOUGH TO DO.

BY ELLEN V. TALBOT.

The lady rose from her cushions,  
Her broidery frame to bring,  
And showed me the tinted satin,  
Where violets seemed to spring;  
Then turned to a splendid curtain,  
Enriched with a golden thread,  
And scarfs with arabesques covered,—  
All worked by herself, she said.

"But where have you found the leisure?"

I said, as my head I bent  
To look at the fairy stitches  
That moments and hours meant.

"In a world so full of business,  
Whence cometh this time to you?"  
She laughed as she lightly answered,  
"I've nothing besides to do."

"I've servants to wait in plenty;  
They lift one from household care:  
There is no use of my stitching  
The garments I choose to wear;  
And save to drive in my carriage,  
And loiter my visits through,  
Or dress for a ball or dinner,  
I've nothing besides to do."

Nothing! when thousands are mourning,  
Can brain and can fingers find  
Nothing to do but make cushions  
And curtains with gold outlined?

And while, from the darkened nations  
Call mothers, and widows, and brides,  
For teaching and help, you embroider,  
With "nothing to do besides."

I've heard how the Eastern beauties  
Live hushed in their perfumed air,  
Shut in from the world's confusion  
With nothing to do but be fair;  
The blood in their pulses flowing  
Languidly day by day,  
With never a thought to stir it  
As passes their life away.

We are not as they, my sister,  
To thus let the years go by;  
They know of no living higher  
Than watching the moments fly.  
We live in a world enlightened  
By Christian teaching of years;  
And the cry of help for sorrow  
We cannot drive from our ears.

I know that you hear it, sister,  
However you shut it out,  
Although you sit and embroider  
So closely curtained about.  
It reaches in through the curtains,  
Though heavy and thick they fall,  
And wives, and widows, and mothers  
Send up their sorrowful call.

Wives that are beasts of burden,  
Widows mocked at in mirth,  
Brides that are trembling children,  
Daughters cursed at their birth;  
In India's muslin chuddah,  
In Turkey's turban and veil,  
In the costly shawls of Persia,  
They are robed as they tell their tale.

Wives, and widows, and mothers,  
They call from the darkened lands,  
And nothing more than the Bible  
'Twixt your lot and their lot stands.  
They call for its words of freedom,  
They stretch out their hands to you:  
Oh! speak no more of your "leisure";  
You have God-given work to do.



# Our Work at Home.

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## QUESTION BOX.

### METHODS OF WORK AMONG CHILDREN.

THE replies with reference to work among children deal mainly with two departments,—the methods of conducting meetings, and of raising money. We give in this number what we can as to the conduct of meetings, leaving the suggestions with reference to raising money, the importance of a good leader, and thorough organization, for a future issue.

In general, there is, of course, the recommendation that the meetings should be as varied as possible, and that the children should have their full share of responsibility for and in them, and that the leader “should not be afraid to use and teach the rules for parliamentary order.” It may at times be difficult to answer some of the questions as to points of order, such as when a flushed and excited boy-president once asked, “O Miss C.! please tell us which is the parliamentary side of the table for the President to sit,” but it is thought to pay for the labor required.

The meetings spoken of are of two kinds,—those purely devotional and missionary, and those combining sewing and the social. Nearly all have some devotional exercises, for which the following hints are given: “The girls come at two; at four all work is laid aside. The Scripture is read, often each one reading aloud and reciting a verse. Then the leader tries to have many short petitions, urging the girls to have one honest request to make, all being on their knees. One after another they ask for something, or give thanks; then the leader gathers up, as well as she can, the timid prayers with her own, ending with the Lord’s Prayer, that every one might voice a prayer.”

Another writes: “The children meet with me at the parsonage every Saturday afternoon. I do not usually have more than five or six, as only those in the near neighborhood can come, but I was determined to do something if I had only my own children. They come early, if they choose, and are free to play as they wish until the time for the meeting. Then we gather around the table, recite Psalm lxxvii. in concert; one gives the motto, ‘Freely ye have received, freely give;’ another the command, ‘Go ye into all the world, and preach the gospel to every creature;’ another their

promise, 'To give one cent a week.' They also belong to the Pansy Society, and one gives their whisper motto, 'For Jesus' sake.' Then I offer prayer, the children repeating it after me sentence by sentence. They are all under nine years old, and this exercise touches me very much, their little voices come out so clear and sweet with the solemn words. Then we read from missionary papers or stories that I have come across during the week. As soon as they get restless we bring out the Bible scrap-book,—an idea suggested by the *Congregationalist*. They cut any picture they choose; then we try to think of some Bible-verse or bit of poetry suggested by it. One or two have a concordance, and hunt up verses. I took care to obtain a good strong scrap-book, and I really think it will be quite interesting when it is done. The verses are written beside the picture. After this we sing awhile, and if the little meetings do not do them any good they do me good."

Illustrated lessons like those given in Sunday-schools, with blackboard helps, are also mentioned as desirable. The following is a specimen kindly sent us by Mrs. Clara Smith Colton, of Bellevue, Ohio:—

"An Illustrated Mission Band Lesson. 'The American Board and its Auxiliaries.' By Mrs. Clara Smith Colton, Bellevue, Ohio.

"Show the children an acorn, and a picture of a large oak-tree. Have them tell all they know about oak-trees, and by questioning develop the following statements, and write them on the blackboard:—

"1. Oak-trees are of great size and strength, and yet they grow from the tiny acorn.

"2. Oak-trees grow slowly but steadily, and spread out their roots widely and deeply, so that they stand firm. (Speak of the age of oak-trees.)

"3. Oak-trees spread out their branches widely in all directions, thus making fine-looking and useful shade-trees.

"4. Oak-trees need good, firm ground in which to stand, and rain and sunshine to nourish them.

"Now, tell the children you have a story for them, and tell it in a way to interest them. The story of the haystack-meeting of the Williams College students, with other facts about the beginning of the American Board. Say that this was the acorn of a great missionary society, which we will represent by a tree. As you talk, draw with colored chalk the trunk of a large tree. Then give the name 'American Board,' and write it. Also give the letters 'A. B. C. F. M.,' and explain them. Speak of the slow but steady growth of the Board, and give its age. Now draw the

branches of the tree; first one with many smaller limbs, to represent the 'W. B. M.' of New England, and its auxiliaries. Give a few words about its history and work, and write the name. Do the same for the 'W. B. M. I.,' and the 'W. B. M. P.,' not forgetting the mission bands,—the Light-Bearers of 'W. B. M.,' and the Coral-Workers of 'W. B. M. I.' Call on different children to give the substance of what you have told them about each branch.

"At the ends of the branches write the names of some of the countries and missions where work is done by the American Board and its auxiliaries. Then speak of the soil in which this great missionary-tree is planted,—that is, the Congregational churches of America. The soil must be good and firm, and it must be invigorated with sunshine and rain, so that there may be life-giving sap sent up through the tree and the branches.

"Our prayers, and work, and money are what enrich the soil, and keep the tree growing. Every little helps; children can do their part toward the growth of the tree."

[Information for this lesson is found in the American Board Almanac for 1887, and "The American Board," by S. J. Humphrey, issue for 1887. These are obtained at the American Board Rooms, 151 Washington Street, Chicago. "The Work of the American Board" is also a valuable leaflet for this lesson.]

The Sunday-school lessons for December on the parable referring to the "Kingdom of God," are full of suggestions for mission-circle meetings—the mustard-seed planted in Japan; the precious pearl, a Christian child, found in India,—and others equally obvious.

Of the meetings combining work with the hands with missionary intelligence, the following is a good specimen. One writes: We began three years ago, few in number, and have steadily increased in size, until now we have on our roll forty-five regular attendants. Our circle consists of both boys and girls, the girls outnumbering the boys. We are divided into classes; after a few opening exercises, each class doing, under the supervision of a teacher, a different kind of work, the girls sewing, and the boys making scrap-books, or tops, or checker-boards. We find it necessary to vary our work occasionally, that it may not become tiresome. While working, each teacher either reads or talks to her class on a certain missionary subject, trying to draw out the children's ideas. After three quarters of an hour spent in this way we lay aside our work and have a map exercise, under the care of the leader. Sometimes we have questions and answers, or recitations, in which we all take part; or a review of what was told us at the last meeting. We generally spend three or four meetings on the study of a country, learning the stations and the missionaries by name; and often

after listening to some story of missionary work our hearts are full, and we kneel, quite a number offering audible prayer. Sometimes slips are distributed beforehand, with written subjects for prayer on them. Our prayers are always short, often one sentence only."

Another circle combining the social element with the missionary is like this: The children, boys and girls, are invited to come to the church parlor at three in the afternoon. The first hour is spent in games. By having the games first, all are sure to be present by the time the missionary hour comes at four. At that time the members are called to order, the "business committee" arranging the seats near the table and piano, when the following programme is usually carried out: (1) Singing; (2) Scripture recitation or reading; (3) Prayer; (4) Singing; (5) Minutes of the last meeting; (6) Report of treasurer; (7) Singing; (8) Items about the country studied by all the members; (9) Singing; (10) Reading connected with the country; (11) Singing. These exercises are all given by the children, the president being about twelve years old. To insure the success of the exercises the sympathies of the mothers are enlisted. Printed cards are given out on the previous Sunday, giving the time of the meeting and the country about which items are to be brought. The items vary from one sentence, such as "All the people in Africa are black," from the little three-year old, to the more elaborate two or three minutes' paper by the older ones. At the close of the missionary exercises a simple tea is served, all the food being brought by the children, and prepared by a committee from among the older girls, and by half-past five all are on their way to their homes."

"A successful boys' circle is "a society of lads, from eight to fifteen years of age, who have pledged one cent a week to the American Board. As this prevents their being properly classed as a mission circle of the Woman's Board, I would not mention them if I had not been often asked about the club. They have been interested in the meetings, and faithful in their attendance every three weeks, though the only attractions held out have been readings from the *Missionary Herald*. I think one thing that has helped the interest has been the observance of parliamentary rules, and the fact that every item of business is brought up for open discussion, and settled by a free vote. To arrange the programmes takes much time on the part of the leader; for when a subject has been chosen, appropriate selections must be made from the files of the *Herald*. The place to begin and end, and the part to omit, must be carefully marked in each book; a note must be written to accompany each, and these must be distributed at Sun-

day-school on the Sunday before the Wednesday meeting. To do this took from four to six hours' work for each meeting, and this the leader has to do. I believe that so much care and work would be enough to make any circle of boys a success. No circle has ever lived and succeeded unless some one — and it is usually some one — takes pains for it."

Many other suggestions have been received, but mostly in the same line as those given above, or such as would occur to a wide-awake leader suited to her locality from what has been said. One of the answers is so complete in itself, and so eminently helpful to leaders of mission bands, we give it entire in our Young People's Department.

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### MISSIONARY GAMES.

IN connection with the article on the conduct of children's meetings, we would like to mention our missionary games. We have one on the general work, an ingenious arrangement of questions and answers, also one on the country of China, both affording material for a pleasing variety in the meetings, as well as affording much information.

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## WOMAN'S BOARD OF MISSIONS.

*Receipts from November 18 to December 17, 1887.*

MISS EMMA CARRUTH, TREASURER.

#### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Camden, Elm St. Ch., M. B., \$8; Thomaston, Morning Star Circle, \$5; Warren, Aux., A Friend, \$1; Alfred, Cheerful Workers, \$50; Greenville, Aux., \$17.50; Piscataquis Co. Conf. Coll'n, \$2.53; Albany, Mrs. H. G. Lovejoy, \$5; Rockland, Aux., of wh. \$5 by Mrs. D. P. Hatch, \$10; Andover, Aux., \$7.83, \$106 86

Total, \$106 86

#### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Concord, Wheeler Circle, \$75; Dunbarton, Mayflowers, \$8; East Derry, First Ch., Aux., \$1; Franklin, Cong. Ch., \$10; Hudson, M. B., \$5; Hanover,

Aux., of wh. \$25 const. L. M. Mrs. Emily H. Leeds, \$67; Jaffrey, Lilies of the Field, const. L. M. Miss Alice Livingstone, \$25; Marlboro, Aux., \$12.09; New Ipswich, Aux., \$11.60; North Hampton, M. C., \$8.39; Portsmouth, Mizpah Circle, \$5; Tilton, Aux., const. L. M. Mrs. Elsie Powers, \$25; West Lebanon, M. B., \$20, \$273 08

Total, \$273 08

#### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. West Brattleboro, Aux., prev. contri. const. L. M. Mrs. Rose S. Stellman, \$6; Georgia, Aux., \$5; Hartford, Aux., \$46.35; Highgate Centre, Aux., \$1.50; Middlebury, Aux., \$81.95; Swanton, Aux., \$8.40; St.

Johnsbury, South Ch., Little  
Helpers, \$25, \$174 20  
Total, \$174 20

LEGACY.

*Vermont Branch.*—Legacy of  
Mrs. C. D. Redington, Brad-  
ford, \$50 00

MASSACHUSETTS.

*Acton.*—Cong. Ch., \$2 00

*Andover and Woburn Branch.*—  
Miss E. F. Wilder, Treas.  
Lowell, First Ch., Aux., \$145;  
Winchester, Aux., of wh. \$25  
by Mrs. M. A. Herrick const.  
L. M. Mrs. Elizabeth J. Gree-  
ly, \$105; Woburn, Workers,  
\$30; Malden, Aux., \$60; North  
Woburn, Aux., \$16.50, 356 50

*Barnstable Branch.*—Miss A.  
Snow, Treas. South Dennis,  
Aux., \$25; East Falmouth,  
Aux., \$10, 35 00

*Berkshire Branch.*—Mrs. C. E.  
West, Treas. Adams, Mem-  
orial Band, \$5; Dalton, Y. L.  
Aux., \$37; Great Barrington,  
Aux., \$97, Mrs. Sumner's  
Bible Cl., \$6; Housatonic,  
Aux., \$15.33; Lee, Jun. Aux.,  
\$115; Monterey, Aux., \$20;  
Pittsfield, First Ch., \$45.60,  
A Friend, \$1; Williamstown,  
Earnest Workers, \$20, 361 93

*Essex North Branch.*—Mrs.  
A. Hammond, Treas. George-  
town, Aux., \$10; Ipswich,  
First Ch., \$30; West Newbury,  
First Ch., \$1, Second Ch.,  
Little girls' sale, \$5, 46 00

*Essex South Branch.*—Miss  
S. W. Clark, Treas. Glouces-  
ter, Aux., \$20.84; Salem, South  
Ch., Aux., \$374; Lynn, First  
Ch., Aux., of wh. \$25 by Mrs.  
C. C. Cobb, const. L. M. Mrs.  
Louisa F. Byram, \$30; Bever-  
ly, Dane St. Ch., Aux., 150, 574 84

*Franklin Co. Branch.*—Miss L.  
A. Sparhawk, Treas. Shel-  
burne Falls, Morning Star,  
M. C., \$15, 15 00

*Hampshire Co. Branch.*—Miss  
I. G. Clarke, Treas. Cum-  
mington, Aux., \$2; Green-  
wich, Aux., \$24.50; Hadley,  
Aux., \$33.32; Northampton,  
Aux., First Ch. div., \$82.50,  
Edwards Ch. div., \$24.49;  
Gordon Hall, M. B., \$12;  
South Hadley, Aux., \$36;  
Southampton, Aux., \$38.51;  
Enfield, Woman's Miss'y  
Soc'y, \$25, 278 32

*Lynn.*—North Ch., M. C., 5 00

*Mansfield.*—Ladies' Miss'y  
Soc'y, 10 00

*Middlesex Branch.*—Mrs. M. W.  
Warren, Treas. Northboro,  
Aux., \$8; Lincoln, M. C., \$2, \$10 00

*Middlesex Union Conf. Asso.*—  
Mrs. A. R. Wheeler, Treas.  
Concord, Aux., \$33.12, S. S.  
M. C., \$40; Littleton, Aux.,  
\$10, 83 12

*Needham.*—Willing Workers, 25 00

*Norfolk and Pilgrim Branch.*—  
Mrs. F. Shaw, Treas. Ply-  
mouth, Pilgrim Stepping-  
Stones, \$175; Marshfield,  
Mayflowers, \$12; Whitman,  
Ladies of Cong. Ch., \$1;  
South Braintree, Aux., \$2, 190 00

*Old Colony Branch.*—Miss F.  
J. Runnels, Treas. Attleboro,  
Boys' Branch of Lenses, 10 00

*Suffolk Branch.*—Miss M. B.  
Child, Treas. Boston, Mrs.  
H. E. Mann, Christmas off.,  
\$5; Central Ch., Aux., \$80,  
Park St. Ch., Echo Band, \$70,  
Union Ch., Union Workers,  
\$11.40; Cambridgeport, Pil-  
grim Ch., Aux., \$49, Wood  
Memorial Ch., Aux., \$3.58;  
Chelsea, First Ch., \$132.66,  
Third Cong. Ch., Floral Cir-  
cle, \$5; Charlestown, Win-  
throp Ch., Aux., \$136.56; Ded-  
ham, Aux., of wh. \$150 const.  
L. M's Mrs. Edw. P. Burgess,  
Miss M. C. Burgess, Mrs.  
Albert Daniels, Miss Mary A.  
Martyn, Mrs. Elijah Howe,  
Jr., Miss Jennie Anderson,  
\$200, Asylum Dime Soc'y,  
\$1.85; East Boston, Maverick  
Ch., Madura Aux., \$145; Fox-  
boro, Aux., prev. contri.  
const. L. M. Miss L. Anna  
Dean, \$10, M. C., \$5; Franklin,  
Wide-Awakes, \$50, Mary War-  
field, Miss'y Soc'y, \$25; Nor-  
wood, Aux., \$10; Roxbury,  
Walnut Ave. Ch., Aux., \$100;  
Stanwood, Raynor and Anna  
Wellington, \$5, Immanuel  
Ch., Aux., \$17.87, Eliot Ch.,  
Aux., \$73.65, 1,136 57

*Wellesley.*—College Christian  
Asso., 112 50

*Worcester Co. Branch.*—Mrs.  
C. A. Lincoln, Treas. Charl-  
ton, Aux., \$5; Fitchburg, C.  
C. Ch., Aux., \$42.05, Rollstone  
Ch., \$95; Gardner, Aux., \$50;  
Millbury, First Ch., Aux.,  
\$50.60; New Braintree, Aux.,  
\$10; Saundersville, Aux., \$27;  
Southbridge, Aux., \$25;  
Shrewsbury, of wh. \$25 const.  
L. M. Mrs. Lyman Whipple,  
\$40.25; Westminster, Aux.,  
\$28; Westboro, Aux., \$4.60;  
Winchendon, Aux., \$100,  
North Cong. S. S., \$21; Wire  
Village (Spencer), Ladies'

Charitable Soc'y, \$20; Worcester, Salem St. Ch., Woman's Miss'y Soc'y, \$17.05, Central Ch., Aux., \$60.25, Plymouth Ch., \$104.44, Miss'y Union, \$17.75, Aux., \$10, Union Ch., Thank-off., \$72, Pilgrim Ch., Aux., \$15.26, Piedmont Ch., Aux., \$160.41, Miss'y Gleaners, \$10, Mission Builders, \$25, \$1,010 66

Total, \$4,262 44

## LEGACIES.

*East Boston.*—Maverick Ch., Aux., Legacy of Mrs. Elizabeth Hammett, \$150 00

*Essex South Branch.*—Gloucester, Aux., Legacy of Miss Mary Low, const. L. M.'s Mrs. Elizabeth Low, Mrs. Ellen F. Babson, Mrs. Rebecca Kaler, Miss Mary Pearson, 100 00

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. New London, Second Ch., of wh. \$25 const. L. M. Miss Cornelia W. Chapell, \$85.02, First Ch., \$34.60; Pomfret, Aux., \$22.50, Little Women, \$10, \$152 12

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Buckingham, M. C., \$7; Hartford, A Friend, \$1, Centre Ch., Aux., \$330.80; Tolland, Aux., \$26.50, A. Friend, \$60, 425 30

*Meriden.*—First Cong. S. S., 10 00

*New Haven Branch.*—Miss J. Twining, Treas. Darien, Aux., \$30; Deep River, Aux., Mrs. M. J. Anderson, const. L. M. Miss Alice Anderson, \$25; East Haddam, Aux., by Mrs. E. W. Chaffee, const. L. M. Miss Kate Gardener, \$25, Phoenix Band, \$17; Haddam, Aux., \$7.35; Kent, Aux., \$25; Killingworth, Aux., \$26.50; Middletown, First Ch., Aux., of wh. \$50 by Mrs. Margaret Kay, \$25 by A Friend, const. L. M. Miss Mollie E. Bunce, \$129.50; Monroe, Aux., \$11; New Britain, Centre Ch., Aux., \$48.68, South Ch., Little Helpers, \$40; New Haven, Humphrey St. Ch., Aux., \$37.60, United Ch., Aux., \$40; Norfolk, M. C., \$150; Norwalk, Aux., A Friend, const. L. M. Mrs. Joseph W. Wilson, \$25, 637 63

*North Haven.*—Mrs. W. T. Reynolds, 1 80

Total, \$1,226 85

## NEW YORK.

*New York State Branch.*—Miss C. A. Holmes, Treas. Brooklyn, Puritan Ch., M. B., \$16, Central Ch., Aux., \$140, East Ch., Y. L. M. C., \$20; Fairport, Pine - Needles, \$35; Gaines, Ladies, \$1; Lockport, Aux., \$17; New York, Broadway Tab. S. S., Morning Star, M. C., \$45, Trinity Ch., Aux., \$46.27; Rochester, Plymouth Ch., Aux., \$25, \$345 27

Total, \$345 27

## PENNSYLVANIA.

*Pittsburg.*—A Friend, \$2 00

Total, \$2 00

## PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J. Montclair, Y. L. M. S., \$12 31

Total, \$12 31

## FLORIDA.

*Orange City.*—Woman's Miss'y Soc'y, \$5 00

Total, \$5 00

## ILLINOIS.

*Crete.*—A Friend, \$ 20

Total, \$ 20

## NEBRASKA.

*David City.*—Children's M. B., \$10 00

Total, \$10 00

## CALIFORNIA.

*Jamul.*—Three little boys, \$ 80

Total, \$ 80

## CANADA.

Canadian W. B. M., of wh. \$25 by Y. L. M. S., Emmanuel Ch., Montreal, \$792 00

Total, \$792 00

General Funds, \$7,211 01  
Leaflets, 26 20  
Legacies, 300 00

Total, \$7,537 21.

MISS HARRIET W. MAY,  
Ass't Treas.



## JAPAN.

### FIRST IMPRESSIONS.

SENDAI, JAPAN, Oct. 29, 1887.

**MY DEAR FRIEND:** My voyage was a very agreeable one. We had an exceptionally pleasant party. Of the thirty-one saloon passengers there were sixteen or seventeen missionaries. I am sure we shall all be glad to remember the pleasant intercourse of those three weeks, and especially the hours spent on Sunday and Wednesday evenings in prayer and praise. We were fortunate enough to have with us Dr. Phraner, a Presbyterian clergyman, for thirty-five years pastor of the First Presbyterian Church in Sing Sing, N. Y. He is now visiting all the mission stations connected with the Presbyterian Church. He not only preached two excellent Sunday-morning sermons, and gave us a most interesting lecture, but helped each one of us by his wise counsel and quick sympathy.

In Yokohama we were greeted by Dr. and Mrs. Greene, "Father and Mother of the Mission," Dr. and Mrs. Scudder "their adopted children" Dr. D. Scudder, Mr. Curtiss, and others. Many who could not be in Yokohama to welcome us to Japan sent cordial notes of greeting. After spending nearly a week in Yokohama and Tokio, visiting mission schools, which were of the greatest interest to me, meeting many missionaries of other denominations, and seeing something of the cities, I accompanied Dr. Scudder's party as far as the railroad cars could take us. There we separated, the Scudder party going to Niigata, and I, accompanied by Rev. Mr. White, who had come there to meet me, to Sendai.

Of Sendai and Japan I can only say that the reality has surpassed all my expectations. I did not expect to find a country so beautiful, a people so interesting and engaging, nor a work so pleasant. The society of the DeForests, Whites, and Curtisses I am going to find most helpful and delightful. I immediately



entered upon my work in the school. From Mr. Curtiss' letter and Mr. DeForest's article on Sendai in the October *Missionary Herald*, you get so clear a picture of the town and school that it is unnecessary for me to say more about either. I am at present teaching three classes in English and one class in German. That relieves Mr. DeForest, somewhat, so that he can spend more time on his Bible classes and evangelistic work outside. German seems to be in great demand. Three medical students came to see me three different times about giving them private lessons. I was loth to undertake it, as I am anxious to spend all the time I can on the study of the language. As one of them attended the Christian service for the first time this A. M., I feel that perhaps through the German I may be able to bring them under Christian influences. I was surprised to see what vigorous Christians and able men the native teachers in this school are. If we can train some men like these to work among their countrymen, our work will certainly not be in vain. I understand that among the one hundred and sixty students about one fourth are professing Christians. They meet every morning before school-hours, in small groups, to study the Bible together. At the morning exercises, lasting about half an hour, there is always a respectful attention on the part of all, and eager listening by some. Although the Presbyterian ladies are doing a fine work in their girls' school of about sixty, I feel that there is a large work to be done among the women and girls, if only there were some one to do it. The school offered to pay 50 yen\* a month for four hours daily of English teaching; that is, 50 yen a month or 600 yen a year. It seems a pity that there should be a possibility of reaching so many girls, and through them their homes,—and if not their present ones the future ones,—and not make the best use of it. Do you not know of some one who would be willing to come here to do this work? If that work is all as interesting as mine, I am sure any one who loves teaching would like it. She could have a pleasant home with Mrs. DeForest, and we would all do what we could to make it pleasant for her. Indeed, the separation from home land and home friends is the hardship; otherwise it is only a privilege to be here. We are now planning to open again the school for needle-work which the ladies carried on last year. There is plenty of work to do. God give us strength and wisdom to do it well and wisely. I love to think that you so often remember us in your prayers.

Yours most heartily,

MATTIE J. MEYER.

\*A yen is equal to 88 cents.

**THE TRAINING SCHOOL FOR NURSES.**

BY SARAH CRAIG BUCKLEY, M.D.

KIOTO, JAPAN, Oct. 27, 1887.

DEAR MRS. BLATCHFORD: . . . We spent a week of the summer at a small sea-side village, and then joined all the missionaries on the mountains. It is a delightful place for us to live together in summer, and we arrange there all the plans necessary for the coming year's work. Our hospital work first began last fall. The clinics were held in Dr. Davis' house. In the beginning the number of patients was small; but they soon increased, and at the close of the year, we had treated about three thousand in the out-patients' department. The number of in-patients was but nineteen, for we had no place for them but in four small rooms in this same house. Three nurses presented themselves at the beginning of the year to obtain whatever advantages we could give them in their work. Two more soon came, increasing our number to five. The work for the past year has been done under great pressure, as our arrangements were so inconvenient; but we have been blessed with five earnest, Christian women, who will graduate from our Nurses' Training School next June. Early last spring the hospital buildings were commenced. These consist of a general ward to accommodate twelve patients, an obstetrical ward to accommodate eight patients, and a large home for thirty nurses. These buildings are nearly completed, and we are now planning to have our grand opening exercises November 15th. Many officials and their wives will be invited, and all the Japanese who have contributed to the fund for purchasing the land on which the buildings stand. We were very sorry not to have had them all finished before the Training School opened this fall. The entering class numbers three at present, but we expect several more to enter a little later. These women are all Christians. We have had several more applications, which we were obliged to reject on account of disqualifications in age, social relations, etc. The nurses have Friday and Sunday evening prayer-meetings, and daily instruction in the Bible. We have also Sunday service in the hospital, for the patients and nurses. The opening devotional exercises for the patients on clinic mornings are led by Miss Richards, Dr. Berry, and myself, and three Japanese physicians. The people are very willing to hear the truth, and we certainly have them where their minds are most plastic to mould. In hours of sickness the Japanese, like ourselves, think most seriously. I often think we have the most promising Christian work in Japan. All classes come to consult us, and open to us a very wide range

for usefulness. It is pleasant working for these people, as they are cheerful, and very kind to the foreigners.\*

An interesting incident occurred in my work the other day. A wealthy saki dealer, whose wife I have been treating for some time, sent the nurses and myself some presents. We received them for the hospital, and wrote him (as Miss R. and I have determined not to receive any presents from the patients under treatment in the hospital) that we could not accept it unless he allowed it to be used for general hospital purposes. He replied by asking if we would take it from him as a friend, and consider it not anything to do with the hospital. We answered, no. He then wrote a pretty severe and long letter in return, after which I sent him word to come and see me. When he came, we reminded him that one of the leading Japanese on the Board had said he was afraid the best care would be given to the rich, who could give presents, and we had determined that there should never be reason for any such criticism. Also, we told him of one little boy suffering from hip disease, who was last winter nearly fed on the eggs that had been given to Miss Richards, and was sent out greatly benefited when he could not have been kept in hospital at all if there had not been some such provision for him. It was too much for our visitor, and he then and there gave us five yen to use as we pleased. He recognized the Christian spirit, and he will be our friend hereafter.

The training of the girls is superintended by Miss Richards, who left the post of superintendent in the Boston hospital that she might do this work. She was the first thoroughly trained nurse who ever graduated in the United States, so her experience has been a wide one, and a very successful future may be expected in her work. Dr. Berry has charge of the buildings, and takes half of the clinics work in the hospital. The other half of the clinics is my work, and I also lecture three times a week to the nurses. We have also a Japanese physician who lectures three times a week. We all need special prayer that we may be guided aright in our undertakings.

Yours sincerely,

SARAH CRAIG BUCKLEY.

\*We omit here, because we have given it elsewhere — the story Dr. Buckley tells of two sisters, who came that one of them might be treated for cataract. Both returned home rejoicing over the gift of sight, one having received the natural sight, the other the spiritual.

## CHINA.

## LETTER FROM MISS MINER.

TIENTSIN, Nov. 2, 1887.

DEAR MISS WINGATE: As the Wyckoff sisters wrote you from Japan, I have waited to write you from China. Probably my account of the ocean voyage would be more brightly colored than that of the "twins," as I suffered very little from seasickness, missing only one meal during the trip. The six days in Yokohama, filled with pilgrimages to temples, curio-shops, mission schools, and various objects of interest, will long be looked back upon with pleasure. Many of the temples and idols which we visited were in poor repair. "So many missionaries, and so much not believe," the guide explained. You hear how eager the workers in Japan are for reinforcements, but one needs to be on the field to realize the strength of their desire. There were thirty-one missionaries on the "City of Peking," and only two stopped in Japan. "Why do you all go to China?" they kept asking us. "China can wait, but the next ten years will decide the fate of Japan." Buddhism seems to be losing its hold, and the struggle, in the opinion of many, will be between Christianity and infidelity. Beautiful Japan presents so many attractions, in country, climate, and people, that it seems as if there might be an influx of workers. Mission life in many parts of the country involves no hardships except separation from friends. There is a strong foreign element, the influence of which is decidedly bad, and we will have to put in some hard strokes to counteract that. But those who are on the field can tell you much better than a passing stranger about the condition of things there. Our voyage of a week from Yokohama to Shanghai, during which we were only one day out of sight of land, was very enjoyable. Our party of missionaries still numbered twenty-five. We lay one day at Kobe, and a day and a half at Nagasaki. At Kobe they were holding union anniversary services in one of our churches, which we attended, and we worshiped with the spirit, if not with the understanding. I met there Mr. and Mrs. Atkinson, Mr. Gordon, Miss Gunnison, and Miss Searle, of our mission. Your Japan missionaries, without doubt, have written you of the beauties of Fujiyama, the Inland Sea, and the land-locked, picturesque harbor of Nagasaki. Fujiyama is an extinct volcano about fourteen thousand feet high, visible from Yokohama and Tokio on clear days, and sometimes seen a hundred and forty miles out at sea. We had a very fine view of it on the first day out from Yokohama. Lovely Japan won none of

our hearts away from China; and though the low-lying shores of Shanghai contrast quite unfavorably with the bluffs and bays of Nagasaki, we were glad to set foot on the soil of our future home. We spent a day in Shanghai very pleasantly at the home of Mrs. Luther Gulick, the mother of Mrs. C. A. Clark, who visited you in July. Then five days more of ocean travel landed your nine "American Boarders" for North China, here at Tientsin.

The Wyckoff sisters are to go to Pang Chuang, as was expected, and Mr. and Mrs. Winchester and I are to go to Pao-ting-fu. Dr. Peck is here from Pang Chuang, to escort his two missionaries back, and Mr. and Mrs. Pierson, who have been spending the summer here, will probably return to Pao-ting-fu next Monday, taking us with them. Our stay here is made very pleasant indeed, but we all feel as if we wanted to reach the end of our long journey, and settle down to our work. We each groan already under the weight of four immense Chinese text-books. Our knowledge thus far is almost wholly confined to what we have seen in the foreign concessions, which are really not China at all, and we have seen nothing of the mission work, so I have no "first impression" to write. We found several letters of greeting from workers in our mission awaiting us, both at Shanghai and Tientsin, and the warmth of our welcome has done much to make us feel contented and at home from the very start. Of course our greatest trials yet await us in the monotony and friction of every-day life, and the discouragement that will come sometimes in our study of the language, but thus far the promise, "As thy days, so shall thy strength be," has been so fully verified that I am not much tempted to shrink from the life opening before me.

Since writing the preceding paragraph I have seen China,—such sights, and sounds, and smells, as cannot be described; the filth, and poverty, and wretchedness, and, worst of all, the hardened, almost brutish faces of men and women. What a comfort the promise, "even to the uttermost," will be to us. These lines came to me to-day:—

Still thy love, O Christ arisen,  
Yearns to reach these souls in prison;  
Through all depths of sin and loss,  
Drops the plummet of thy cross.  
Never yet abyss was found  
Deeper than that cross could sound.

I think of you often in your Friday meeting, and we cannot tell you what a source of strength it is to know that so many earnest prayers are going up in our behalf. My address, as you perhaps

know, will be simply Tientsin, China, with the initials A. B. C. F. M. in the corner of the envelope. How soon are you going to send a young lady to work with me at Pao-ting-fu? They wanted the two lady workers there so badly that it made me feel very sorry that I am not twins too.

Hoping that you in that "upper room" will have the opportunity of bidding many ladies "God-speed" on their way to China, I remain,

Yours affectionately,

LUELLA MINER.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### WOMAN'S WORK IN THE JAPAN MISSION.

THE opening work in the Northern Japan Mission is not included in this study, because it will be found difficult to bring even the varied departments of woman's work in the southern part of the empire within the compass of an ordinary meeting.

*Missionaries*: Name the ladies supported by the W. B. M. of Boston, and locate each at her station. Name and locate the missionaries of the W. B. M. I; of the W. B. M. P.

*Biographical Sketches* of Miss Searle, Miss Dudley, and Miss Barrows, may be found in the *Mission Studies*. Back numbers may be had at 53 Dearborn Street, Chicago.

*The Kobe Home*: How long at work? Beginnings. To what proportions has it grown? What buildings does it now include, and what more is needed?

*The Kobe Training School for Bible-women*: What is its work?

*Work among the Women of Kobe*: What new work has been inaugurated the past year, which is largely carried on by the graduates of the Kobe Home?

*The Kioto Home*: Beginnings. How many pupils now? Religious interest.

*Kioto School for Nurses*.

*Osaka Girls' School*: How many pupils? What additions to the buildings the past year?

*Industrial School for Women at Osaka*.

*Work among the Women near Osaka*: What has Miss Colby helped to accomplish at Sakai? Where did Miss Gardner spend three months of last year? How many members in the Woman's Temperance Society organized by Mrs. Leavitt?

*Okayama Girls' School.**Work among the Women of Okayama.*

Full particulars of the work in this mission may be found in the *Life and Light*, and in the Reports of the American Board and the three Woman's Boards. The February number of *Mission Studies* will be devoted to a summary of what is being done for these bright, impressible women.

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SYSTEMATIC GIVING.

Written for the thank-offering meeting at the Union Park Church, Chicago.

"UPON the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This is one of the few explicit rules for the ordering of a Christian life, found in the New Testament. It was given to the Corinthians, by the great apostle, for guidance in doing, in the best way, their part toward the relief of the church at Jerusalem. It was a putting on of the yoke of Christ, under which his service would be easy to them. And is not this rule, or its spirit, in some form of systematic giving, the most helpful aid that we can have in rendering to Christ our bounden duty and service in the upbuilding of his kingdom through Christian missions? To every member of the Church militant comes the voice crying, "Prepare ye the way of the Lord; make straight in the desert a highway for our God"; and though the service required varies with the differing circumstances of our own lives, the command is as binding upon us, whose province is to provide the munitions, as on those who go forth into strange lands to struggle hand to hand with heathenism. The fact that we are enrolled as members of a missionary society; is in itself evidence that we have heard the call, and recognize it as addressed to us individually. Our hearty desire is to do the most efficient work in our power in furtherance of the cause that is hastening the day of the Lord's appearing. Let us, then, examine this rule of St. Paul, to see whether it is fitted to our need. The apostle, in his letter to the Corinthians, endeavors to nourish their spiritual life; to point them to the attainment of that holiness without which no man shall see God. The whole man, he teaches, must be sanctified, all his doings gauged by his relationship to God through Christ. And do we not find that this simple direction in regard to giving, being such as to insure a near and constant approach unto Him whose glory the offering is made, tends to the edification of the giver, as well as to the benefit of the needy?

Paul's reason for his admonition is suggestive,— "that there be

no gathering (or as the Revised Version has it, 'no collections') when I come." When he should come, were it meet to delay utterance of the good tidings which it was his to preach, or shorten Godly counsel, while with pleading words he wiled from their reluctant pockets the wherewith to continue his work?

When some one of our substitutes from the missionary battlefield comes home to us on furlough, weary and worn, and gathering up his flagging strength pleads for help, we are stirred to the quick. If so be our brother is gifted with eloquence the "collection" is something phenomenal; crisp bank-notes, weighted with broad coins of the realm, fairly hide the alms-basin from view: every heart beats high at the sight. Verily, Israel is coming up valiantly to the help of the Lord, to the help of the Lord against the mighty! And we sing *Te Deum*, or grand "Old Hundred," and the excitement dies gradually away, until another wave comes to wash more or less gold from the sands of our forgetfulness. It is true that thus the money is furnished in large part, and the work goes on; but, setting aside the consideration as to whether or not more dollars and cents could be raised by system, than by excitement, let us look at the question in other aspects. Is it meet when Paul comes, either in the recurrence of seasons when the Church pleads most earnestly the cause of missions, or in the visit of a veteran from the front, that the "gatherings" should be so largely the topic of appeal, the center of thought? Is not the prayer, "Thy kingdom come," somewhat clogged in its upward flight, if the heart that utters it is divided against itself—love crying give, and caution (which has done some commendable work in worldly affairs) insisting upon counting the cost? Would it not be better for the soul's health if the aggregate of the weekly store, laid by "as God has prospered," was safe in the pocket,—the Lord's own gold or silver, awaiting his messenger to take it from the charge in which he has left it awhile?

And how shall we set value upon that nearness to God which comes of this putting aside a stated portion as he prospers us? The coin may be very small which we add to the weekly store, but it is just what he wants from us this time! We are brought to realize our close relations with him in this missionary work,—that we are fellow-workers with Christ,—yes, partners with him; for as we, day by day, give to his use our humble instruments of gold and silver, he bestows upon us those heavenly instruments, without which we can accomplish no acceptable work,—filling our hearts with divine love, and making his holy will our own. It is a law of our being that we love those for whose sake we habitually deny ourselves; and thus we grow to love the dark-browed children of Africa and the thronging myriads of Asia, following after false lights, and falling, bruised and maimed, through their misleading; and our self-seeking will is merged in that will of God which is that not one of those far-off "little ones" should perish. Goulburn says of this direction of St. Paul to the Corinthians: "Such a rule insured to the givers a gradual discipline in Christian benevolence, which would be far more beneficial to them, and a far greater test of character, than one great effort of it. A great effort may be made in a moment of excitement, but continual little efforts can only be made on principle."



The habit of systematic giving for missions, should by all means be cultivated in the *children* of our churches. That God is preparing this nation for mighty work in ushering in the universal reign of Christ, is evident to thinking minds. There may be glorious tasks committed to those little hands when ours lie still in the dust; let us, then, prepare them to do well their part. In an army, no amount of new-born enthusiasm can make up for the want of discipline and drill; and these young soldiers of the cross will do more valiant service in the great campaign, if from infancy they are habituated to a systematic giving of their good things for the holy cause. May our example be their instruction! Day by day we pray, "Thy kingdom come." Let us then, day by day, add our mite to the force which shall yet bring to earth that power and glory, forever.

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#### EDITORIAL NOTES.

WE offer no excuse for giving large space to the first impressions of some of our new missionaries. Many eyes are watching for tidings from these daughters of the Interior. We have also letters from the Misses Wyckoff of China, from Miss Carrie Bell of India, and others, telling of their joy in being at last on their fields.

MRS. DR. BUCKLEY'S letter from the nurses' training school in Kioto, that wonderful series of buildings opposite the old imperial residence, will be read with interest by all. It will be remembered that many Japanese contributions have been added to the \$4,000 given for the building by the Woman's Board of Boston, so that this noble institution is the united offering of Japanese and American philanthropists.

FROM Niigata, we learn that Mrs. Kendall is commencing the work of teaching in the large girls' school with great earnestness and ability. As she asks from us only our prayers, let us give them in rich measure.

WE have received the "Plan of Work" for the young ladies' societies, and also that for the children's bands. Each is accompanied by a pledge-card, to be detached and signed, and sent back to the missionary rooms. Our pink pledge-card for the children—the Coral Workers—makes its appearance for the first time. The system that has worked so well for the young ladies, is to be tried with the children. Definiteness of aim gives great power to all good work. A thing well begun is half done. Send to Miss Wingate, 53 Dearborn Street, Chicago, for pledge-cards for the children of the Interior.

WE have space only to mention the annual meeting of Young Ladies' Societies of Chicago and vicinity, a full report of which may be found in the January *Mission Studies*. It was held December 9th, at the Lincoln Park Church, Chicago. A single sentence from the report shows the spirit of these meetings. "A letter was read from one who had decided to give herself to the work abroad. She dated her decision from the annual meeting of last year at Plymouth Church."

# THE MISSIONARY HYMNAL FOR JUNIORS AND MISSION BANDS.

WE are happy to announce that our new hymn book, the Missionary Hymnal, is now in press, and will be ready for mailing in a few days. The book is prepared for the use of junior and juvenile societies, and is designed to meet a long-felt need, as there are but few collections of missionary hymns, and positively no such book in any denomination for young people and children.

Send in your order at once to Miss M. D. Wingate, 53 Dearborn St., Chicago. Price 25 cents. Please send stamps for postage.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1887.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Clifton</i> , 4; <i>Chicago</i> , Union Park Ch., Mrs. H. W. R., to const. L. M. Miss Mary P. Noble, 25, Plymouth Ch., 82.81; <i>Danville</i> , 10.25; <i>Evanston</i> , 32; <i>Geneva</i> , 15.50; <i>La Harpe</i> , 5.45; <i>Oak Park</i> , 58.75; <i>Oneida</i> , 1.35; <i>Park Ridge</i> , A Friend, 5; <i>Peoria</i> , 51.45; <i>Polo</i> , Independent Presbyterian Ch., 4.75; <i>Thawville</i> , 2.50,	
	298 81
JUNIOR: <i>Chicago</i> , First Ch., Y. W. M. S., 41, Union Park Ch., Y. L. S., 83.68; <i>Dover</i> , Y. P. S., 5; <i>Jacksonville</i> , Y. L. S., 10; <i>Rockford</i> , First Ch., Y. L. S., 68.67,	
	208 35
JUVENILE: <i>Illini</i> , Little Gleaners, 4.60,	
	4 60
THANK-OFFERINGS: <i>Chebanse</i> , Aux., 12; <i>Dover</i> , Y. P. S., 4.25, Mission Band, 1.50,	
	17 75
LEGACY: <i>Chicago</i> , Balance of bequest, Mrs. Eveline S. Drake, by Wm. E. Rollo, Adm'r,	
	720 33
Total,	1,249 84

### INDIANA.

<i>Indianapolis</i> .—Mrs. Frank Flanner, Thank-off.,	1 00
Total,	1 00

### IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Cherokee</i> , 10; <i>Charles City</i> , 10; <i>Cedar</i>	
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<i>Falls</i> , 1.25; <i>Des Moines</i> , 10.14; <i>Fairfield</i> , 4; <i>Grinnell</i> , 13.35; <i>Gilman</i> , 10; <i>Red Oak</i> , A Friend, 25; <i>Webster City</i> , 16,	99 74
JUNIOR: <i>Eldora</i> , 12; <i>Grinnell</i> , 1.85,	13 85
JUVENILE: <i>Decorah</i> , 5; <i>Durant</i> , Cheerful Givers, 8; <i>Grinnell</i> , Busy Bees, West Branch, 5.50,	18 50
Total,	132 09

### MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ann Arbor</i> , 28.15; <i>Calumet</i> , A Friend, 5; <i>Grand Rapids</i> , First Ch., 50; <i>Manistee</i> , 18.47; <i>Port Huron</i> , 1; <i>St. Johns</i> , 7.50; <i>Tyrone</i> , 13.25,	
	123 37
JUNIOR: <i>Manistee</i> , Y. L. S.,	13 47
JUVENILE: <i>Detroit</i> , Woodward Ave., King's Cup-Bearers, 36; <i>East Saginaw</i> , Faithful Workers, 25; <i>Greenville</i> , Morning Star Band, 1.60; <i>Manistee</i> , Willing Helpers, 15.70,	
	78 30
SUNDAY-SCHOOLS: <i>Covert</i> , 2.85; <i>Watervliet</i> , 2.42,	
	5 27
Total,	220 41

### MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Minneapolis</i> , First Ch., 30, Open Door Ch., 3.45, Plymouth Ch., 86.43, Mrs. Wilson, 20; <i>Northfield</i> , 120.86; <i>St. Charles</i> , 11; <i>St. Paul</i> , Park Ch., 25; <i>Wabasha</i> , 9.50,	
	306 24
JUNIOR: <i>Faribault</i> , Jr. M. S., 14; <i>Minneapolis</i> , Open Door Ch., Y. L. M. S., 5, Plymouth	

Ch., Y. I. M. S., 20.37; <i>Northfield Jr.</i> , M. S., 40, C. College, Aux., 37.15,	116 52
JUVENILE: <i>Minneapolis</i> , Bethel S. S., 10; <i>Lyndale Ch.</i> , Cheerful Workers, 6, <i>Plymouth Ch.</i> , Cheerful Givers, 40; <i>Paynesville</i> , M. B., 3; <i>Waterville</i> , M. B., 1.60,	60 60
	<hr/>
	483 36
Less expenses,	9 20
	<hr/>
Total,	474 16

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Carthage</i> , 38; <i>Kansas City</i> , First Ch., 69.05; <i>North Springfield</i> , 22.10,	129 15
THANK-OFFERING: <i>Bevier</i> , Miss Fannie Hudelson,	1 00
JUNIOR: <i>St. Joseph</i> , Y. P. S. C. E. of Tabernacle Ch.,	6 00
JUVENILE: <i>Amity</i> , Mite-box Band, 18.60; <i>St. Louis</i> , Pilgrim Workers of Pilgrim Ch., 24.88, of wh. 2.27 for M. S.,	43 46
	<hr/>
Total,	179 61

## NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Ashland</i> , 1; <i>Beatrice</i> , 1; <i>Camp Creek</i> , 45; <i>Hastings</i> , 1.10; <i>Nebraska City</i> , 4.25; <i>Omaha</i> , First Cong'l, 8; <i>Springfield</i> , Mrs. Laura Dada, 5, Aux., 7.50, Mrs. Bates, from sale of badges, 2.75,	31 05
JUVENILE: <i>Omaha</i> , First Cong'l, 12; <i>Milford</i> , 2.06,	14 06
	<hr/>
	45 11
Less expenses,	18 90
	<hr/>
Total,	26 21

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cleveland</i> , Euclid Ave. Ch., 38; <i>Cuyahoga Falls</i> , 3; <i>Saybrook</i> , 5.50; <i>South Newbury</i> , George R. Green, 12,	58 50
JUNIOR: <i>Cleveland</i> , First Ch., Y. P. S. C. E., 2.16; <i>Columbus</i> , Eastwood Ch., Y. L. S., 5,	7 16
MORNING STAR MISSION: <i>Bristolville</i> , Hattie Maltby, Alice Hull, May Rhea, Mary A. Lyman, Earl White,	50
	<hr/>
Total,	66 16

## NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Grand Forks</i> , Mr. C. S. Teel, const. L. M. Miss Marie A. Teel, 25; <i>Harwood</i> , 6.90,	31 90
	<hr/>
Total,	31 90

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas.	
JUVENILE: <i>Yankton</i> , Willing Hearts,	14 50
THANK-OFFERINGS: <i>Cresbard</i> , 2.70; <i>Lake Henry</i> , 3,	5 70
	<hr/>
Total,	20 20

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 3.75; <i>Arena</i> , 1.75; <i>Brodhead</i> , 4.50; <i>Peshtigo</i> , 1; <i>Sparta</i> , 6.25; <i>Union Grove</i> , 10; <i>Whitewater</i> , 2,	29 25
JUNIOR: <i>Ripon College</i> , Y. L.,	15 00
JUVENILE: <i>Arena</i> , Willing Workers, 1.38; <i>Barneveld</i> , Lend a Hand Girls, 7.58,	8 96
	<hr/>
	53 21
Less expenses,	1 06
	<hr/>
	52 15
FOR FAMINE RELIEF: <i>Delevan</i> , A. L. N.,	50
	<hr/>
Total,	52 65

## TENNESSEE.

<i>Memphis</i> .—Second Ch.,	4 25
	<hr/>
Total,	4 25

## CONNECTICUT.

<i>Milford</i> .—Mrs. Edwin Hubbard,	40
	<hr/>
Total,	40

## MISCELLANEOUS.

A Friend, "Christmas remembrance," 5; sale of doylies, 1; of leaflets, 21.95; of envelopes, 3.10; of chart, 50 cts.,	31 55
	<hr/>
Total,	31 55
Receipts for month,	2,490 43
Previously acknowledged,	1,366 21
	<hr/>
Total since October 21st,	\$3,856 64



## FOURTEENTH ANNUAL REPORT OF THE RECORDING SECRETARY.

THIS is our fourteenth milestone. For fourteen years we have come together from our different churches and home circles in one common interest in this work for the Master that we so much love. The past year has been almost a duplicate of the preceding years in its pleasant meetings, in which both the social and spiritual element is fostered, as well as the missionary spirit; in the numbers present; in the missionaries maintained; in the delightful letters from these missionaries; but as no one day can be exactly the duplicate of any other day, so no one year can be the exact counterpart of any other; each has its own record of thoughts, and words, and deeds. It is said that no word or deed is ever lost; it is indelible. Then how valuable are these days of retrospection and inspection into these "books of remembrance"! We have held our monthly meetings, as usual, on the first Wednesday, in one of the churches of San Francisco or Oakland—the attendance much the same, averaging fifty. We desire to record God's goodness that, although sickness has come to some of our beloved ones, death has this year made no inroads on our circle.

At our monthly meetings we are occasionally favored by the presence and voice of some of the active missionaries of the American Board, on their return to their native land and home for needed rest and change; or outward bound, perhaps, with fresh vigor and high hopes, to take the places of those who are compelled to leave their chosen work for awhile. Our city is on the great highway between the East and the West, and it is a joy to us thus to greet the *returning*, or speed the *going*, missionary on his errand of love. We have no source of inspiration like this; and very keen is our scrutiny of those who, before the world, leave country, home, and friends for the expressed and only purpose of carrying the story of Jesus from the blessed Book to those upon whose horizon this great light has hardly dawned. It may be added that this scrutiny is well repaid. Letters from our own missionaries are often read at our meetings, telling of their varied experiences,—the shady and the sunny side, for they have both.

In February an especial meeting was held in the First Church, Oakland, to listen to the account of the work of the Rev. J. D. Davis, of Japan, from his own lips. His theme was the condition

of woman in Japan, as contrasted with that of our own favored land. Miss Julia Gulick, who has also labored in Japan, was present at the March meeting, and gave some interesting items. Mrs. Sturges always has some fresh intelligence to give us concerning the islands of the sea, where she and her honored husband labored for so many years. To-day we mourn with our sister over the removal, by death, of this faithful servant of God, her life-long companion. We pause a moment to pay a tribute of respect to the memory of one who will leave behind him years of labor in the Master's service, and, as a monument, the translation of the New Testament into the Ponape language.

But the most important and marked meeting held this year, was the farewell meeting with that choice band of consecrated men and women held in the First Church, San Francisco, on the evening of June 23d. That soul must have been dull indeed that did not respond to the uplifting influences of that evening. Dr. H. M. Scudder and wife, after years of labor in this country, succeeding years of labor in mission work in India, now go out to spend their remaining days with a son and daughter in Japan; and it was a rare privilege to hear from the Doctor's own lips of the way in which he had been led to again take up this work in his declining years. He goes out at his own expense, and it is needless to speak of his rare adaptedness to the more advanced work which now presents itself in Japan. The other members of the party were Rev. Mr. and Mrs. Albrecht, Mrs. Rendall, Miss Graves, and Miss Poole. Each of them spoke a few words to us, which will never be forgotten by those who were privileged to be present. Mrs. Bingham, a name long connected with the missionary history of the Sandwich Islands and Micronesia, was also present, and added her own loving testimony to those who had spoken.

In addition to the living voice and presence of the missionaries, we have the more permanent, though silent, voices that come to us through the printed pages of our missionary journals. These we can take, and ponder, and study at our leisure, in our own homes. The *Missionary Herald*, now in its eighty-third year, our own LIFE AND LIGHT, *Mission Studies*, *Mission Day Spring*,—how rich and varied the information they bring us! The *Mission Day Spring* is well adapted to awaken an interest in our own children for the poor little neglected ones in heathen lands. England and America, the paradise for children: what ought they not to do to better the condition of children in lands of ignorance and superstition? The *Mission Studies*, published by the Board of the Interior, is well adapted to those who wish to give more systematic and thorough study to the history of missions. But the LIFE AND LIGHT,

with its varied and sprightly pages, is, and always will be, our favorite magazine. Miss Fay still continues to edit the pages which are assigned to the Board of the Pacific. Three hundred and fifty copies have been taken on this coast the past year,—a gain of ten on last year's subscriptions. Of this, 308 are taken in California, 30 in Oregon, 7 in Washington Territory, 4 in Arizona, and 1 in Nevada. The price is but 60 cents a year, and we ought, with the large accession of good Congregationalists in our southern counties, to bring the list up to at least 500. Our own "Column" in *The Pacific* has been regularly filled the past year.

The Young Ladies' Branch is, under the present management, represented each month.

#### OUR TREASURY.

We see the foregleam of a brighter day, in that our money begins to come in in a steady, generous stream, instead of by spasmodic effort at the last of the year. This is as it should be, and perhaps there are few of us who cannot mend our ways in this regard by beginning at once to lay by, as the Lord hath prospered us, for the work of the next year. Increased membership in our churches should mean increased contributions.

As will be seen by our appropriations, the missions connected with our Board are much the same as in previous years, with the addition of Mr. Perkins' work in India, as will be seen by the figures assumed by the Society a year since.

ZULU MISSION.	
Salary of Mrs. Holbrook, Mapumulo, South Africa . . . . .	\$450.00
MICRONESIA.	
School Building at Ruk . . . . .	500.00
BROOSA.	
Mrs. Baldwin's salary, \$396; Aid to Girls' School (service, fuel, teachers, board of pupils, etc., \$814.) . . . . .	1,210.00
JAPAN.	
Miss Gunnison's salary, \$650; Rent and repairs of building, \$16.67 . . . . .	666.67
SPAIN.	
Aid to school in Spain, under care of Mrs. Gulick . . . . .	500.00
INDIA.	
Aid to Rev. Mr. Perkin's work, Pasumalai, India . . . . .	500.00
Total . . . . .	<u>\$3,826.67</u>

The details of this work, conditions of schools, etc., will be given by our Foreign Secretary.

Of the whole amount raised, the Sunday-schools of the State are supposed to contribute the \$500 for the Micronesian Mission. The "Young Ladies' Branch" have assumed the support of Miss Gunnison, and the "Oregon and Washington Branch" half the salary of Mrs. Holbrook. This Branch is now in vital connection with us, and its annual report was contained in *The Pacific* of July

20th, showing a vigorous growth. We take especial pride in our "Young Ladies' Branch," which has lately held its second annual meeting in Bethany Church, with (following the example of their seniors) a public anniversary in the evening.

We expect to hear from our Home Secretary of the growth, both in members and earnestness, in our auxiliaries.

We note, in the ample notes of the Woman's Board of Boston and Chicago, frequent mention of thank-offerings. Can we not establish a thank-offering fund? In the August number of LIFE AND LIGHT, the Board of the Interior announces that it has envelopes prepared for these "thank-offerings," which will be supplied to any applying for them.

#### TREASURY NOTES.

Our whole great State, from San Diego to Siskiyou, of which at the present time we have no need to boast, as every paper, and journal, and advertisement is full to repletion of the bigness, and grandeur, and beauty, and richness of our really beautiful Golden State, that throughout its whole length looks out so placidly on to the blue waters of the Pacific. And we often place the little New England States in disparaging comparison with our own vast Commonwealth, saying that nineteen Massachusetts could find ample room in our State, or over thirty Connecticuts, and then have room to walk around. But how is it when we look at the benevolent contributions? Comparisons *are* odious *sometimes*, and *sometimes* they are stimulating. For instance, one of the Branches in little Connecticut, the New Haven Branch, around which only three or four counties cluster, reports the past year over \$10,000 contributed to this our Woman's Board work alone; and this is only one department of the giving in these States. To the general work of the Board, the September number of the *Herald* reports \$5,500 as given to the general work of the Board by the State of Connecticut in July, and Massachusetts will far exceed this.

Our great State, in length as long as from Boston to Charleston, is having a "boom." It seems easy to talk of thousands of dollars made in a single day. New blood is being infused into our Southern counties. Good men and true are coming. New churches are being formed, for these immigrants bring their religion with them. Colleges, even, are being established here and there, and there is a wonderful advance in all material things. How is it going to be for this, our chosen work for the Master? Should there not be an advance all along the line, especially that we may keep pace with the marvelous advance in heathen lands? For this we hope to work and pray in the year just before us, and "God will give the increase"; and to *him* be the glory.













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VOL. XVIII.

MARCH, 1888.

No. 3.

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**SUBJECT OF PRAYER FOR THE MONTH.**

WE wish to ask prayer during the month for the new work in Bombay, to be undertaken by the young ladies and children for the year. Let us ask that the land may be quickly and easily secured, that the dormitory may soon be built, and that both may be instrumental in making this Christian school a larger power for good in the great city of Bombay. Let us ask for the school itself a special blessing from on high during the year; for the teachers and pupils, that they may work more faithfully and earnestly than ever before; and, above all, for an outpouring of the Holy Spirit that shall bring every pupil into the Good Shepherd's fold.

For the young people in our churches who shall provide the necessary funds, let us ask a quickened interest in this and all missionary work; for the young ladies, a new earnestness in endeavor; a new baptism for the missionary spirit, that brings a willingness to make sacrifices for those less fortunate than themselves; for the leaders of our mission circles, that the little ones shall be carefully taught to sympathize with children in other lands, and trained to help them in just the best way. So may these fresh young lives in Bombay and in America receive a new consecration for the service of our Lord. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

## BULGARIA.

## THE BIBLE-WOMEN IN THEIR CLASS.

FROM their various stations in the fields occupied by the Samokov and Philippopolis stations, our sisters who are engaged in the Bible-work gladly responded to the call to assemble again, as last year, for a month of special study. The Samokov Girls' Boarding School opened wide its hospitable doors, giving a large-hearted invitation to these workers to gather in season to enjoy and profit by the annual examinations,—an invitation which was most eagerly accepted. Instead of the "two mothers and two daughters," who composed the class last year, there were three mothers and nine daughters, showing an increase in the number of workers, which is gratifying indeed. With one exception this number includes none who devote themselves to teaching in schools only, nor does it include all who are devoting themselves to the Bible-work — three who have thus labored during more or less of the past year being absent.

The happy spirit which all of these workers are showing proves their consecration to their work, and is producing blessed effects in the communities in which they are laboring. From all over the field we look to hear of blessing and of increase, because of the joy and courage with which these sisters are pursuing their mission. Their glowing faces as they told of souls brought to Christ; of women who have learned, or are now learning, to read; of their mothers' meetings and children's meetings, with true child-Christians among their pupils; their eagerness to know of methods which have proved successful in other places,—evidenced the consecration of their souls to this work, in which they are co-laborers with the Master.

There was no word of complaint, though some of them have received extremely small salaries during the year, and have been deprived of many of the conveniences, not to say of the commonest comforts, of life. One who was received a year since in a village in which the few brethren, though well to do in this world's goods, were indifferent to the spiritual advancement of their families and of their community, has enjoyed the hospitality of one home during the entire ten months, thankful for the kindness shown her, and the love which constrained her to remain, although her room has been the common gathering-room of the family, and she could be sure of no privacy until after the family had retired for the night. Though she had no table or chair in her room until after a visit from some of the missionaries to that

village last March, when the brethren subsequently supplied her with a rude home-made table, and after some weeks more with a single chair, it was not the deprivation of these necessities, but her inability to find a spot to which to retire alone for communion with God, which this Bible-worker most lamented.

Little by little the people are coming to sympathize more and more with their workers, and to endeavor to supply them with what is necessary for their most successful working; but it is still true, especially in some of the villages, that the teachers and Bible-women work at a great disadvantage, from lack of some of the commonest conveniences. But none of these things, nor the greater hindrances which have beset this same teacher and others like her, move them. The village dogs, wild and fierce, which have terrified her many times as she returned from her day's work at school with the children in the morning, and house-to-house visitation in the afternoon; the curses pronounced upon her in the Orthodox church, and upon all who should talk with her; the endeavors of the infidel teachers of the village schools to confound her teachings; and the threats of an infuriated old father to whip her, if he met her by the way, because his married daughter had begun to follow the God of her husband, and sought counsel of her friend, the Bible-woman,—these things she counted as “all joy.” Another sister who was burdened last year with a burden similar to John Knox's for Scotland, “Give me Scotland, or I die,” this year came with a great peace and content in her heart, for she could recount the turning of several souls from nature's darkness into Christ's marvelous light.

With such earnest-hearted Christian workers as pupils, the class could but be full of life and interest. All were actuated by the desire to profit as much as possible in the limited time. The routine of study resembled that of last year, and the teachers were mainly the same. The evening hours gave opportunity for rehearsal of sweet new hymns, and talks upon health and sickness; children's meetings; temperance; some practical hints upon ways of working, by Rev. G. D. Marsh; and two lectures, by Dr. House, upon God's Providence and Man's Free Agency, and the Sinfulness of the Human Heart. The class lingered in beautiful Samokov, as if reluctant to leave again the halls in which most of them had received in great measure their fitting for their present work; but at length they scattered, to continue their blessed service of sowing the good seed of the kingdom.

Owing to providential circumstances the force of Bible-workers became much augmented last year; and although we are paying smaller salaries, pitifully small in some cases,—\$5.50 a month in

one place, out of which the Bible-worker must pay for her board as well as clothe herself; and another had hardly enough income to provide the shoes which are so indispensable to the faithful Bible-woman,—yet the station treasurer tells us that we have incurred a heavier expense than we have appropriations to meet, and that this department will be about L. T. 60 in debt by the end of the year. Which of these willing-hearted sisters shall we excuse from the service? We cannot believe that the Master would have one of them sent away from the place where she is so much needed. To the Christian women of our home churches working through the Woman's Board, we look, then, for the means to bid them go on, without fear that they must be recalled, on account of the failure of funds. Nor do we believe that we shall look in vain. —Miss E. M. Stone, in "*Missionary News*."

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## INDIA.

### LETTER FROM MISS M. P. ROOT, M.D.

. . . THOUGH my life runs on quite monotonously, there is enough of variety in it to interest in some degree those who are interested in medical work. . . . I wish you could see some of our Tamil women. They are usually small and pretty. Some women, especially among the Brahmins, are beautiful; and even among poor beggars, lepers, and outcasts, some faces remind me of our finest at home. One dear old woman came to the dispensary only a few days ago,—such a sweet, bright, face!—and she had no home, was a leper, and had only one ragged red cloth for clothing by day, and also by night, when she sleeps in the street or the porch of some house. She came only for medicine,—did not beg at all, and showed no signs of trying to arouse my sympathies. I was attracted at once, and sent to the bazaar and bought her a cheap, strong cloth. Now she looks so much better; but her smile is no brighter than when she came in only a rag. Perhaps you wonder at a leper's coming to us in this open way. It is common here, and the contagiousness of leprosy from touch is a disputed point. I certainly should not hesitate, and do not hesitate daily, to touch the poor creatures, when my touch can do them good. And so glad are they and others to be prescribed for by the "Doctor Missy Ammal," that I almost always take their pulse. It means so much to them, and is nothing for me to do, though it is unnecessary. Small-pox I am a little more prudent about. In this benighted land small-pox is also a "little thing," and in my

dispensary waiting-room, where always a goodly number of children are waiting, it is no uncommon sight,—a woman and child all broken out with small-pox. I was somewhat shocked at first, but hardly mind it at all now.

Horrible diseases are not wholly due to civilization. They seem equally prevalent here, and owing to native treatment they are seen in their worst forms. Only last Saturday, Miss Bell and I saw a sight that we can never forget. I cannot think of the way in which that “barber” woman was treating her unfortunate patient, without feeling horror coming over me at the helplessness of these poor souls in such hands. It is too horrible to tell you. I will only say that the old father and the husband had come for us, and to my inquiry if “barber” women had interfered, said, “No.” But as soon as they were out of sight, the women—their native women physicians (!)—came in. Probably within an hour or two the poor patient went into eternity.

Many patients come to us to have sight given to them; and why? Because one popular native way of treating internal diseases is by pouring medicine into the eyes. I suppose I have seen scores and scores of cases where the pupil of the eye has been completely destroyed in this way. I remember too well the first case that came to me. It was a dear little Brahmin baby, and both eyes had run out! The parents—and they were wealthy, and loved the baby—had had some trouble treated in this way, and then they came to me to have sight restored. If I had the accommodation for them I should have plenty of eye cases, for cataracts are almost as common as sore eyes, and are only to be compared with the eye-flies. These latter are a pest. I do not wonder that dirty native babies have sore eyes, for even English and American babies have dreadful times with theirs; and with grown-up people the least bit of tired-out-ness shows itself in the eyes.

With my assistants I see about fifty patients each morning. The class of diseases is very much the same as at home, though most troubles have shades of difference common to the country. As I have no separate dispensary for high-caste people, I also see a good many patients in my private office. A Brahmin gentleman has offered to give me land for a caste, and gosha hospital, if I will build on it. I very much hope I may do so when the right time comes. Then I have one more hope; and that is, that some day I may build a home,—an asylum for poor women, lepers, and the sadly diseased who are thrown out of their homes and live in the streets,—if it can be called living. Daily, almost, I see some poor soul lying in the road; beside her a brass jar for water or rice;



over her a rag, which only partly protects her from the flies that swarm on her poor sore body. . . .

Miss Houston kindly allows her Bible-women to come to the dispensary, so that daily the waiting women have had the gospel preached to them. I will give you a few items from their daily reports. I require these that I may see that they cling strictly to the Scripture. The temptation to the women is to read some story or tract instead of the Bible. Mrs. Capron was very careful about this, believing fully in the Scriptural promise that God's Word should not return void; and she said nowhere was this promised in regard to men's words.

Parkium writes: "Every patient listen quietly, but one of the patients tried her best so that she could not hear the preaching. A Mohammedan woman said to me, 'I came to this peaceful place by the grace of God and help of you.' A Naidu woman said, 'O Lord, forgive my sins, and accept me in thy right hand.' Another woman said, 'I must receive the grace of God.'"

Another Bible-woman gives in her morning report: "Every patient listen except two. When a patient spoke against the truth, her daughter, about twenty-five years old, told her mother, 'We have had the love of God. Christ, he suffered for us. Can we forget him?' Another patient told me that she would not worship the sun."

Elizabeth, who is a home missionary worker, being supported by the women of the city, writes, "One of the patients, a Mohammedan woman, told me that she will not *inflamm*e the god from this day." A curious expression, but very expressive, is it not? Again she writes, "One of the patients (giving her name) said to me that she believes Jesus; and another requested me to teach her the song, '*Kallumallaray*,' meaning 'the instability of earthly things.'" A Christian woman spoke one morning, and she writes: "When I preached to the patients about the birth and the resurrection of Christ, one of the old Brahmin women said, 'The god whom we worship will not give the comfort to us, but if I hear from you, your words comfort me. The love only follows us when we die. I spent all my lifetime in the world. I must follow the Christ hereafter.' She praised, and said, 'He, only, gives us the glory of heaven.'"

I might add more, but my letter is already growing too long.

## JAPAN.

## LETTER FROM MISS COLBY.

We can give our readers no better idea of the stress of work in Japan than by the following extracts from *Miss Colby*.

. . . I HAVE been teaching English to men and boys, as well as to women and girls. In June I had in the neighborhood of three hundred of the former under my regular instruction in different ways. The work was forced upon me. . . . Teaching men is not hard work. I have had teachers, higher policemen, merchants, bankers, and students all come to learn, and they have treated me most politely, even deferentially. Of course I receive a great many presents, a great deal being Japanese candy, which is often very beautiful to look upon. They do not expect to hire a missionary, and would not insult me by offering money as pay, but I have received considerable for missionary purposes. I used ten yen (silver dollars) to pay traveling expenses on missionary trips, instead of drawing from the Board. I have been enabled in this way to help four struggling churches, and to put our Christian newspaper into the railroad stations. Some have been led into the churches, and all have heard the essential truths of Christianity. I have had many very strong Buddhists and a few priests among my most attentive and devoted scholars. . . . If I followed my own inclination, I would spend every moment in work for women; but I have been shown by the Holy Spirit, through the work that I have been forced into, that missionary work for the world must inseparably entwine the women's work with the men's, and equally the men's work with the women's. My public talks, or lectures, were simply my woman's meetings enlarged; as my room became over-crowded I had to go into the preaching-place, and then the men asked to sit behind the women and listen. I could not refuse, for with our Lord's Word in my hand I knew I could give them better than they could get anywhere else, and also many would come to hear me who would not attend a meeting conducted by a Japanese. It is no harder to talk to a mixed audience than to women when one gets used to it. A missionary is very much like a fireman during a conflagration: each one is on the ground to save as much as possible. Sex, as well as every other thought, is forgotten as each presses forward to save the human souls in the flames. It matters not who does it so long as souls are saved, and there is no time to sit down and argue as to a second chance after they are burned up this time. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

I became terribly tired, but it was distinctively woman's work that exhausted me and put the three other ladies of our station on their backs. The Empress advised all Japanese ladies to adopt the foreign dress, which meant a rush upon the missionaries, and we felt it was too good a chance to lose for winning the women. Every article of apparel had to be shown over and over again, and it was with difficulty that we kept our kitchens from being crowded. The women had to be taught from the very foundation of everything, even to walk in their new shoes. It is quite impossible for one who has not been through it to imagine what it meant. Fashion books were on hand, as well as the Chinamen dressmakers from stylish Shanghai. My heart is weary indeed over frill, and ruffle, and band, corsets, bustles, high-heeled, pointed shoes, pagodas for hats, and other monstrosities in dress. We try to teach a better way, but it is like beating back the tide; but many have been led through the door of dress to the truth and love of Jesus.

. . . We are very happy over the kindness of the Niigata station in giving up Miss Poole to us. I thought in the spring I should be obliged to go to Niigata to help keep that station up, but God opened the hearts of friends in America. It was utterly impossible for me to get out of Osaka, and yet it seemed imperative that I should go. Mrs. Gulick's health is such that she must get away, and the work is crowding upon us so that we will be forced to call help from somewhere, or hand it over to the Presbyterians and Episcopalians, if they can take it. There is the finest girls' school in Osaka open to us; as if the Boston High School should ask a Buddhist to become one of its teachers. I thought I was almost crushed with the other work planned which cannot be given up, but it has been decided that I must manage this somehow; it is too good a chance to lose. . . .

I sometimes wonder if any one in America has an intelligent idea of the work we are trying and expected to do. A year ago last spring Miss Gardner went to the province of Ise, and well started a most telling work. This province is a long way from Osaka. Her health, which had been imperiled before, broke down under the severe strain, and after a year ago last July she was unable to do any work for the Osaka Station. This left Miss Daughaday and me to face a great work, overwhelming to think of. The married ladies came to the rescue, although each had young children who had to be cared for. I was already deep in a work, and alone in the city of Saka. Between us we have tried to keep up a work in the cities of Nara, and Kishino Wada, besides the industrial girls' and boys' schools in Osaka. We need help more than I can express. When the Gulicks go, which they ought

to do as soon as possible, Mr. Allchin will be left alone as a preacher, and as he is called in so many different directions he gets very little time to study the language. The foreign liquor-sellers are conquering Japan as well as America. In view of the hosts of evil and our feeble forces, our hearts fail us.

I never dare to urge people to come to Japan, because I see the evils in America so strongly; and I dare not call one true worker, who is guided by the Holy Spirit, away from my loved country, and we do not want any other kind here. Yet I feel that in this foreign missionary work the Divine law holds, as in everything else, "It is more blessed to give than to receive"; and if America withholds her hand she is casting her blessing from her.

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### GLEANINGS FROM RECENT LETTERS.

From Miss Woodhull, of Foochow, China: —

OUR medical work among women and children is steadily increasing. I am kept very busy. One day it is a call to a distant part of the city, requiring a long ride in a sedan-chair; another day an urgent call to some place in the country, to save the life of some suffering woman. Such a call came last week. One of my students made ready to go with me as quickly as possible; but after we were on board the little steam-launch, and thought we were fairly on our way, the engine suddenly stopped. They said something was broken, and we must wait four hours. We did wait four hours, and then another four hours, and reached our destination at midnight. There were no sedan-chairs at that time of night, so we had to walk. The student with me was a Buddhist woman with bound feet. She has removed the bandages, but they are still poor deformed little feet; and by leaning on me she managed to hobble along. We stayed two days attending to the patient who sent for us, and many others who were constantly coming to the house to be healed by the foreign lady.

I think you would laugh to see the "ladies' cabins" on our boats; they are little closets. At first I thought there was not room for two to sit; but when we came back there was another lady passenger, and we found there was room for three, our Chinese friend holding a baby on her lap. This brought us very near together; but we talked to her a long time about the doctrine, and if the truth took root in her heart it will richly repay the weariness of the journey. When the baby became too restless it was handed out to the father, in the men's cabin. The lady smoked her pipe; but when the student told her it was disagreeable to me, she put it away and seemed very kind and polite.

A physician's work here is very hard, because nearly everything that comes to us is serious and important, while the busy physician at home has many calls that involve little or no anxiety. In addition to our work, also, we must be constantly struggling with the language, so that strength of body and mind are greatly taxed.

But, dear friends, we know you are praying for us, and that thought often gives us great courage. Mrs. Baldwin is with us again, and is such a help and comfort. She has often spoken of the zeal and devotion of the ladies at home. She noticed a great change since she was in America before. God bless you, dear home workers. We know how earnestly you are working with us in this cause, and God will help us all.

From Miss Julia Bissell, of Ahmednagar, India:—

The annual meeting of the churches in our mission held in Ahmednagar every October are just over, and we have come out to Kolgaw, the principal out-station in my father's district, for a week of quiet and of writing. In my mother's absence, it falls to my sister and myself to go with the Bible-woman to meet the village women, who will come together for us morning and evening.

Yesterday morning I had my first experience in this village work. By previous appointment, I went to the schoolhouse in the village a little after six o'clock. Several Christian women, one or two Bible-women, and five Ahmednagar schoolgirls, at home for vacation, were waiting for me, and we went inside the schoolroom to sit down and wait for the audience to gather. The women came in from the neighboring houses one after another, and seated themselves near the door. Most of them had their little ones in their arms, and several had to leave the room before our talk was over, because these tiny members of the audience saw no reason why their mothers should not pay special attention to their wants. These mothers were neither so tidy nor so intelligent in appearance as many that would be found in the worst tenement-houses of our larger American cities. I looked in vain in their faces for one that should speak of happiness, or even cheerfulness and content, but found it only in the face of a little maiden who had not yet seen twelve months, and was gleefully pulling at her mother's clothes and crooning softly to herself. With one exception their faces were downcast; most of them saddened; all more or less stolid, from a life of dreary monotony.

How shall I get near to these women and speak to them, so they shall not feel that there is a great gulf fixed between us? was the thought uppermost in our minds. I read to them the story

of Jesus raising to life the son of the widow of Nain. The story seemed to touch them a little; but that they had or could have any personal interest in the strange man who could give back the widowed mother her son, was a thing most difficult to impress upon them. It is not strange that these poor women do not listen better, that they carry away so little with them,—so different from their whole lives, so much at variance with the little round of tasks that make up their days, is the message we give them. They think we are very kind to come and talk with them, to read and sing to them, but do not feel the necessity of any change in themselves. The schoolgirls proved a real help in the singing, and were much interested in the meeting. I was glad to have them there. When our girls come back from vacation they almost always tell of going with their mothers, or sisters, or the Bible-women to meet the women of their villages, and of helping in the singing. They all seem willing, and most of them eager, to do such work as they can.

From Miss Phelps, Inanda, South Africa:—

We have just completed our school work for 1887. The term closed with forty-nine boarders. It has been a pleasant term. The girls have been as obedient as girls in general, and there has been nothing specially to try, perplex, or dishearten us. On the other hand there has been no marked advancement in intellectual or moral attainments. A number of those who seemed so earnest and desirous to lead Christian lives the previous term, are still pressing on in the good way, we trust; others seem to have drifted back into an indifferent state. A few give us much joy and comfort by their earnest endeavor to be faithful and honest everywhere, whether the eye of a teacher is upon them or not; but the most are slow to learn the lesson often brought to their attention, that their religion should be as manifest in their work and study as in the prayer-meeting.

I know that some have gone to their homes with a desire and purpose to let their light shine. Our daily prayer is that they may be “lights in the world,” and that they may be saved from yielding to the temptation to follow evil customs and practices which so strongly assail the girls and young women among the people. We feel anxious for the best of them,—for those who clearly see, and whose consciences feel the sin of these things,—and far more for those whose consciences are dull to the sinfulness of sin in many forms. The most sincere Christians among our girls are in great danger, for moral courage and perseverance are not natural to a Zulu. . . .

You have heard about our industrial department. We hardly know yet whether it will prove a success financially or not; that is, whether the crop will be sufficiently large to pay for the labor that must be hired in vacation, and for the board of the many girls who cannot pay their own. As a training for the girls in habits of industry, I think it is certainly not a failure. The chief object in undertaking it was to reduce the expense of the girls' food, by having them raise much of it themselves, and at the same time provide a way for those girls who cannot bring money, to earn something toward paying for the privileges they enjoy. . . .

The new building is going on toward completion, but it is doubtful if it will be ready for occupation at the time we shall want it in February. We have tried to interest the girls in earning something to contribute if they cannot bring money, as very few of them can. One girl who comes from a heathen kraal brought the first contribution,—a shilling and sixpence. It was a good deal for her, for it is very difficult for her to get money to buy her clothes. A few others have brought a little, and they have earned by sewing, and in some other ways, about two pounds. They have helped, too, in the actual work of the building, by bringing a great many buckets of water on their heads from a stream a quarter of a mile away, and by sifting the sand used in laying the cement foundation.

On Saturday of each week all who wish, work an hour (outside the regular work-time) for a penny for the Sabbath collection. Quite a number are very regular in earning their pennies. It is noticeable that those who are most faithful in this matter are the ones who, in other ways, give the most satisfactory evidence of having renewed hearts. It was gratifying to learn that a few tried to earn a penny each week during their last vacation, to give while at their homes.

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## Young People's Department.

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### SPECIAL WORK FOR YOUNG LADIES' SOCIETIES AND MISSION CIRCLES.

As a special work for young ladies' societies and mission circles we wish to propose an addition to our boarding school in Bombay. We are asked to purchase a piece of land not far from the mission

premises in that city. On one portion of it it is hoped the Government will build a dormitory for the girls, similar to the one recently erected for the boys. On another portion is a bungalow, which it is thought can be made into a suitable dwelling-house for the young ladies—Miss Lyman and Miss Millard—who arrived in Bombay October 31st, and who are expected eventually to take charge of the school. [An account of the welcome they received is given on another page.] We regret that we have not at present a schedule of the expense of different parts of the house, but we shall hope to receive it in due time. We wish to ask the young ladies to give us a thousand dollars toward the land, and a thousand for finishing and furnishing the rooms in the house. We do not wish by any means to limit their gifts to this small sum. We hope that those who contributed to the building for the training school for nurses in Kioto, Japan, will wish to continue their donations for the running expenses of the school, amounting this year to six hundred and seventy-five dollars; we wish to ask also for one hundred dollars for the dispensary work in Madura, India, and three hundred for medicines and other necessities in the dispensary in Tungcho, China. From the mission circles we wish to ask for a thousand dollars toward the building, to be used for doors, windows, etc., and fifteen hundred dollars for twelve hundred feet of land at twelve and a half cents a foot. Years ago there was an East India Company that was anything but favorable to missionary work; and now may we not form an East India Land Company among our wide-awake boys and girls which shall be of real service to the school, which is a constantly increasing power for good in the city of Bombay. The membership fee may be five dollars for the purchase of forty feet of land, or a portion of the building, and any mission circle or individual who gives that sum may have a name enrolled in the company, or as a "Bombay land owner."

We trust that all our young ladies' societies and leaders of mission circles will enter into this work with the zeal and energy of former years, and the amount will be quickly and surely raised.

We have received the following sketch of the school from Rev. Dr. Fairbank, for more than forty years a missionary in India.

HATFIELD, MASS., Jan. 26, 1888.

DEAR LIFE AND LIGHT: It warms my heart this bitterly cold morning to learn that the Woman's Board has decided to furnish the means for buying another house lot in Bombay, in order to provide homes for the young ladies who have lately joined the Bombay Mission, and for the girls who are boarders, attending the



Mission High School. My Indian home and work were among the villages of the Deccan, but my sympathies and responsibilities were also engaged in the work at Bombay; and while there last September, on my way to this country, I went and looked at the place on the Bellasis Road which had been selected for the new homes and the new church, and I gave my approval of the plan and the selection. The place will furnish sites for the three buildings. The part which the Woman's Board will pay for will supply the sites for the homes. The part for the site of the church will be paid for separately. I did not measure the distance between this new centre for life and light and the one which has been living and shining these many years in Byculla, but I think it must be about three furlongs. The new centre is nearly west from the old one, and is between the densely settled Hindu quarter of New Nagpada and the newer Hindu quarter, which, beginning near the Byculla Railway station, is rapidly spreading to the west and north, across the Flats.

Miss Millard and Miss Lyman were about to sail from this country when I left Bombay. We were all prospered in our voyages; and although I did not have the pleasure of meeting them in England, I was glad to hear of their arrival in Bombay on the 31st of October.

There is a house on the lot, which, if repaired will do for their residence. But I hope that the means will be provided for building a new house instead of it. If it were taken down, the materials would be all available in building a more convenient house on a higher foundation. It is in that part of Bombay which was formerly called "The Flats." Before the sea-wall, with its broad levee, which is called "The Vellard," was built, the sea-water used to come in at high-tides and flow over the Flats. So the land there was low, and would have been much improved by raising the surface with soil brought from a distance. It was not done when the Flats were first used for building-sites. And this house, like the rest, was built on a foundation but little raised above the old level which used to be overflowed at high-tide. The Bellasis Road, which bounds the lot on the south, has been filled and raised three or four feet above its old level; and it is desirable that the land in the lot should be raised also. At least, the foundations of the buildings we erect there should be raised.

The second building which it is proposed to erect there is a "Dormitory for the Girls" of the boarding school. I think that it should be called their *Home*, as they will occupy it all the time when out of school, and will cook and eat, as well as sleep in it, and also because the young ladies in charge will make it a home for

them. At present they live in a house which was built for the parsonage, and which was the residence of Pastor Vishnupant. The present pastor lives in another house. The parsonage is half a mile away from the school and the mission house. The girls are in charge of "a very sensible and excellent woman, who has been most faithful and painstaking." Under her care the arrangement has worked satisfactorily, but it would be more satisfactory were the girls' home on the same premises with the home of their missionary teacher,

The boys who belong to the boarding school live in "a very convenient and well-built dormitory," situated on the same premises with the schoolhouse. It was built four years ago, "with money which was contributed for the most part by friends in Bombay." Part of the money was given as a grant by government. I find that it is understood in Boston that money for building the home for the girls will be provided in a similar way, without asking help from this country. I am sorry that I am not informed of what has been done in this matter since I left India, and that I cannot assure you that this understanding is correct.

The third house which should be built at this new centre of mission work in Bombay is a church-building. The proposed site for it adjoins that which has been selected for the new mission house and the girls' home. The population of Bombay has greatly increased since the present church-building was erected. Its vicinity has been more and more occupied by Mussulmans, till it has become essentially a Mahomedan quarter of the city. The church is five furlongs distant from the present mission premises. The residences of the members of the church are also from half a mile to a mile or more away from the church, and they are all in those parts of the city which lie W. N. W. to N. from the church. A central spot would be between the present and the proposed mission premises, but no suitable spot in that locality is obtainable. Mr. Hume long cherished the hope that the lot which joins the mission house and school premises on the north might be secured for the church. But it has been taken for a new street. The members of the church approve of the site on the "Bellasis Road." It is next to the lot on which the homes of the missionary ladies and the schoolgirls will be located. There may be delay in erecting the new church, for land and materials are dear in Bombay, and the members of the church are poor. The two or three of them who are regarded as well off by the rest, would be called poor here. I think that the one who, being a government officer, is best off, has an income of two hundred rupees a month, and that, owing to the depreciated value of the rupee, gives only \$850 for a

year. Their pastor receives Rs. 60 a month, and that amounts to \$250 a year. The rupee has a somewhat variable value, but is now worth between 34 and 35 cents. They are well trained in giving and in Christian work, and will do their best in contributing for the new church. But their best will be only a small part of the sum required.

A school for Christian children was begun by Mrs. E. S. Hume at Byculla, Bombay, in 1876. It was at first taught in her house; but in the course of a year the attendance increased to 40, and it was removed to a schoolroom. At the end of 1877 some Christian boys were taken as boarders. The boys paid Rs. 5 each, and did all the work of the school except the cooking. This was the beginning of Mrs. Hume's Boarding School. For some years the boys lived in the lower rooms of the mission house, while the family lived in the upper story. This boarding school has been in some things connected with the day school for Christian children, and in some things it has been kept separate. Both were restricted to the instruction of Christian children only, and they were taught by faithful Christian teachers.

But in 1879 an incident occurred by which a Brahman boy became a member of the school. The schoolroom for the younger children was upon the street. "One day a Brahman who was passing was attracted by the singing of the children, and stopped to listen. He was surprised to see a fine-looking young woman teaching, and after watching for a time from the street, he asked permission to come in. Then he wrote on a slate, asking the teacher who her husband was, and if he approved of her engaging in this work. She replied that she had no objection to answering his questions without writing; that she was not married; that her father was formerly a Brahman, but after becoming a Christian had married a Christian wife,—and that he approved of her teaching. The man said he had never seen such a school, nor heard such things, but he would like to send his brother,—a boy of ten or twelve years old. He was told that it was a school for Christian children, and that they were taught the Bible, with the hope that they, too, would become Christians. He said he did not object to this, and would send the boy if we would admit him. The boy came, and continued in school for six months, although persecuted for attending a Christian school, and doing as he was taught there." But having been found abusing some idols, he was taken away, and sent no one knows where. At the end of 1880, though there were none but Christian children in the school, their number was twice as large as in 1879, and the small, unsuitable accommodations caused many "annoyances and trials."

At the end of 1881, Mr. Hume wrote that "our day school for Christian children has been a constantly increasing care and delight. On the first of October we took possession of the beautiful and convenient schoolhouse which we had long needed. We have had a large and constantly increasing number of pupils, which at the end of the year amounts to nearly one hundred. This is a larger number than we planned for when the new schoolhouse was first thought of, and we shall soon need to enlarge."

A picture of the school and of the scholars, from a photograph, will be found on another page, and in the crowd, Shewantibai, daughter of Pastor Vishnupant, who was a teacher from the beginning of the school till she was married, in September, 1882. She was "always a most faithful and valuable worker." She has continued to reside in Bombay, but at the southern end of the city, in Colaba, four miles away from the school in Byculla. There she has established and sustained a school, which has attained a great reputation, so that many ladies and gentlemen of the highest rank in Bombay attend the examinations. At the examination last year Judge Birdwood, of the High Court, distributed the prizes. The story of her receiving Rs. 3,000 for this school from the Gayakawad, the king of Baroda, is worth telling. The Gayakawad wished to secure photographs of his queen and the other ladies in his *haram*, but was unwilling to have a male photographer see them. He learned that Shewantibai was skillful in the art, and invited her to come to Baroda and photograph the ladies. She went, and succeeded so admirably that he was greatly delighted, and gave her Rs. 3,000 for her school, besides valuable presents for herself.

There are also the faces of Malanbai Kukade and Mary Kalokhe, two girls who in 1884 completed their eight years of study in this school, and then went up for the University Matriculation Examination, and passed that examination successfully. It is not a sham examination, as is evident when hundreds of candidates, sent up by their teachers with the expectation that they will pass, are "plucked," and fail to pass. These girls were, "with two exceptions, the first native girls in the Bombay Presidency who passed the Matriculation Examination. They were the first who went up in the native dress."

In 1885 there were 140 scholars in this school, of whom 44 were boarders; of these, 22 were boys and 22 were girls. In 1886 there was an attendance of 121 day scholars and 51 boarders; 21 of the boarders were boys and 30 were girls.

In 1883 the boys who were boarders began to live in the "very convenient and well-built dormitory which had been erected with money contributed, for the most part, by friends in Bombay. At last they had a permanent and suitable home."

But the girls who are boarders are still without a suitable home. For some six years they lived at "the house of Mr. Shahuraw Kukade, under the care of his wife." But owing to lack of room there, a part of the girls were accommodated at the pastor's house. In June, 1884, they were all removed to the old parsonage; and although the accommodations there were unsuitable and insufficient, so that many were "turned away for want of room, they were most wisely and faithfully cared for by Balubai, the efficient matron." In writing about this, Mrs. E. S. Hume adds that "a suitable building for the girls' dormitory is one of our greatest needs, and would enable us to carry on our work far better." It will rejoice her heart to know that Misses Millard and Lyman are to have a home on Bellasis Road; that a home will also be built for the girls who are boarders on the same premises.

Hoping that these few items of information about the school, and the great need there is of the home, which the Woman's Board has undertaken to provide, will help in securing the contributions necessary to its purchase, I am, Yours in Christian Work,

S. B. FAIRBANK.

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## Our Work at Home.

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### THE ANNUAL MEETING.

BY MRS. S. B. CAPRON.

THE Twentieth Annual Meeting of the Woman's Board of Missions was held in Mt. Vernon Church, Boston, Wednesday and Thursday, January 11th and 12th. One hundred and seventy delegates were in attendance. The church was filled during all the sessions. Careful preparations were revealed in decorations, music, and excellent collations. Sunshine made the cold more endurable, while greetings on every side were cheering. The devotional meeting on Wednesday morning was led by Mrs. E. J. Giddings, of the Berkshire Branch.

The regular session commenced at two o'clock, Mrs. Albert Bowker presiding. In a few well-chosen words she alluded to the first meeting, when there were only two organizations, and how, by the blessing of God, hundreds of co-workers have joined

the ranks, and now there is indeed a great host. Appropriate selections of Scripture were followed by prayer by Mrs. Capron and by Miss H. S. Gilman. The annual report was then read by Mrs. S. B. Pratt, of Boston. It was a paper of great ability, and her happy thought of representing each mission station as coming up before us with its deputation and banner, was in itself an inspiration. We heard the voices of all nations declaring in praise to God, "We will rejoice in thy salvation, and in the name of our God, we will set up our banners. The Lord fulfill all thy petitions." We assure our readers that there is much in store for them in both the papers presented by the gifted writer.

There are 112 missionaries and 132 Bible-women supported by the Woman's Board.

Such facts as that eight nationalities are now to be found in the Constantinople Home, and that Japan is verifying the prediction that "a nation shall be born in a day," will impress the claims of the foreign missionary work upon the thoughtful mind.

Miss H. W. May, Assistant Treasurer, presented the Treasurer's report. The receipts for the year have been \$123,220.45. A message of sympathy was sent to the beloved Treasurer, Miss Emma Carruth. The veteran missionary, Miss Maria A. West, then addressed the audience, truthfully saying that the work of thirty-five years could not be compressed into twenty minutes. She gave a rapid survey of the whole Turkey field, noting changes that had passed under her personal observation, and paying tribute to daughters of the Orient who had rendered good service in return for the blessings bestowed upon them. The morning exercises were closed by reports from State Branches.

The afternoon session was opened by further reports from State Branches.

Then followed the second paper, by Mrs. S. B. Pratt, entitled, "A Twenty Years' Review." It is impossible to make a selection from the riches of fact, illustration, and comparison with which this contribution to the interest of the occasion was filled. A single sentence must be allowed. The sum total of money paid into the treasury has been \$1,553,709, which is less than the cost of the Hoosac Tunnel. The one road is less than five miles long; the other reaches from earth to heaven.

Mrs. F. E. Rand, of the Micronesian Mission, gave many facts concerning the people among whom she has lived for thirteen years, thus increasing our sympathy for the Christians of those islands, who are now under fire of persecution.

Further reports of State Branches followed.

We were then invited to see the missionary Mrs. A. H. Smith

receive a visit from her Chinese friends, represented by Miss Emily Hartwell and Mrs. Smith's little daughter. Tea was served, and various methods of entertaining such callers were illustrated. A hymn was sung in Chinese, which ended the typical visit.

Reports from State Branches were followed by an address from Mrs. Schneider, so well known in connection with her valuable work in Constantinople.

In the evening, instead of a public meeting, a reception was given in the parlors of the Central Church. Brief speeches were made by Secretary Clark, Secretary Alden, Secretary Judson Smith, and Rev. Dr. Strong.

#### THURSDAY.

The gatherings of this bright day were opened by the devotional meeting led by Miss E. S. Gilman, President of the Eastern Connecticut Branch.

After selections from Scripture by the President, prayer was offered by Miss Edwards, of Mt. Holyoke Seminary. Then came greetings from other Boards. Mrs. Dr. Gracey, of Buffalo, represented the 115,000 women of the Methodist Church who are earnest in this same work.

Miss Clark, Treasurer of the Baptist Foreign Missionary Society, then brought greetings from 30,000 women connected with their work for other lands.

A letter was read from Mrs. Smith, Secretary of the Woman's Board of the Pacific; and later on, Miss M. D. Wingate, Secretary of the Woman's Board of the Interior, brought greetings and words of cheer.

The programme for this occasion was varied by the introduction of ladies connected with colleges and seminaries for women, who were to illustrate the relation of these institutions to woman's work for woman during the last twenty years. Bradford Academy was opened in 1803, and leads the van by the precious names of Harriet Newell and Ann Haseltine. Miss Annie E. Johnson, the principal, outlined the methods of work now being carried on by the young ladies, and beautifully closed her address by expressing the desire that at the close of the century, Bradford Academy might furnish those whose names shall be forever hallowed as are those who shone at the beginning.

Miss Nancy Jones, a colored graduate of Fisk University, appointed to East Central Africa under the Woman's Board of the Interior, gave a brief account of her home in Memphis, Tenn., the influence upon her of a teacher of missionary spirit, and the impressions upon her mind received at Fisk University.

Abbott Academy was represented by a paper from her principal, Miss McKeen, whose absence was regretted. It was read by Mrs. Professor Mead, of Oberlin. This institution has sent forth thirty pupils to mission fields.

Mrs. Kate P. Williams, who has had charge of the Constantinople Home, now sixteen years old, gave many interesting facts which showed that the high hopes in which this school for women was founded are being realized.

Miss Mary C. Knox, of Wellesley College, riveted the attention of the audience as she portrayed the qualifications of the college-bred graduate to meet the demands upon her in missionary work. Seventeen graduates are now thus engaged.

Mrs. Capron, of the Madura Mission, made a brief address. Miss Child read a letter from Miss Lyman, recently arrived at Bombay, India, and announced the plan for raising money to erect a new school-building in that city. Thus closed the morning session.

The afternoon duties and privileges were opened by choosing officers and business.

Mount Holyoke Seminary has long held an honored place in our hearts. The names of Mary Lyon and Fidelia Fisk, and the fact that it has furnished one fifth of the missionaries now abroad, had prepared the audience to welcome Miss Anna C. Edwards, the principal, and her address commanded the attention and sympathy freely accorded.

She was followed by Dr. M. A. Holbrook, a former pupil, who gave account of her medical work in North China.

Smith College was represented by Mrs. Marie F. Kapp, who, in a genial manner, credited college girls with responsive hearts and readiness to minister to the needs of their times. Two graduates have gone to foreign fields. Systematic work is carried on in the college with reference to gaining information and giving.

Mrs. Susan A. Wheeler, so well known in connection with the Eastern Turkey Mission, represented Euphrates College, with its 200 members and 60 girls, and left an impression of the light sown all over that Empire by the faithful service of missionaries and their helpers. A letter from Miss Emily Wheeler was read.

Miss E. H. Stanwood did well to remind us of the good old Ipswich Seminary, which has given to the Woman's Board its only President for twenty years, and who wears as its laurels such names as Mrs. Cowles, Mrs. Z. P. Grant Bannister, and even claims Mary Lyon, as it has a right to do.

Miss A. Ellen Stanton represented Wheaton Seminary, Norton, and was followed by a graduate, Miss Emily S. Hartwell, of



Foochow, China, who presented her chosen field in an earnest manner, and begged us to be patient for China.

Miss A. H. Bradshaw, of Orange, N. J., was introduced as a lady under appointment.

Finally we listened to Miss Sarah A. Closson, who leaves in February for the Western Turkey Mission. She gave us illustrations of the results of educational work, and made mention of the anxiety occasioned by the recent edict of the Sultan.

The President added an impressive incident connected with the first annual meeting, which we hope may be given in full; and Mrs. S. H. Leeds, of Hanover, N. H., closed with prayer.

The next annual meeting will be held in Worcester, in January, 1889.

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### IN MEMORIAM.

MRS. SUSAN W. TYLER.

[By Mrs. A. B. Robbins, of Adams, South Africa.]

DIED, at Umsunduzi, Natal, South Africa, Nov. 17, 1887, Mrs. Susan W. Tyler.

A beautiful earthly life has closed. An earnest, devoted worker has been taken from her labors among the native people of the Natal Mission, and from a mourning and already weakened band of missionary associates. The light has gone out of the home where her missionary friends will so miss her loving presence, and a large circle of English friends her kind and generous hospitality. The Woman's Board has lost one of its most able and useful laborers,—one among the earliest to be supported after its organization, in 1868. She was present at meetings in that "upper room," and helped by words of wisdom in its plans. She has always been an interested reader of *LIFE AND LIGHT*, her ready pen not infrequently contributing to its pages.

Our dear Mrs. Tyler fell asleep and entered into eternal life and light, at her Umsunduzi home, as the sunlight began to dawn on the dark world on the morning of November 17th, and was followed to the grave by many friends on the afternoon of the 18th. A large company of both Christian and heathen natives gathered at the burial, coming from a distance in the surrounding region, and from her old Esidumbini station. It was pathetic to see one old heathen man, the day after the funeral, come weeping that he had not received word in time for him to take a last look at his dear teacher's face and mourn at her burial. The natives sang one hymn at the chapel and one at the grave, both her own trans-

lations, and she was laid to rest in the pleasant little cemetery near by, where three children of missionaries have been buried.

Her illness commenced, rather more than a year and a half ago, with an attack of pneumonia. She rallied for a time, and hopes were entertained that she might work on yet longer, or if not, to be permitted to accomplish her cherished desire of going to the homeland. But when it was evident that this was not to be, with characteristic cheerfulness she said, "It is all right." During the last weeks of her illness she had such a sweet sense of assurance, because of her perfect belief and trust in Christ, that "peace, perfect peace" was her motto. She loved to talk of Christ and his nearness, and spoke much of Bible study. Her room was cheery, bright, and the centre of joy and peace.

While we mourn the loss of such a friend and fellow-worker, we rejoice in her bright example, praying that her mantle may fall upon us with a double portion of the spirit which actuated her, and that the seed sown by her in prayer and labor for the people, may grow up into an abundant harvest. In her long missionary life she was permitted to see many spiritual children; and many, we doubt not, were waiting for her at the gate of the city as she entered in.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from December 18 to December 31, 1887.*

MISS EMMA CARRUTH, TREASURER.

NEW HAMPSHIRE.			
<i>Haverhill.</i> —Young Ladies' Soc'y,	\$35 00		
Total,	\$35 00		
MASSACHUSETTS.			
<i>Amherst.</i> —First Cong. Ch.,	\$1 00		
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Andover, Aux., \$193.75; Bilerica, Willing Workers, \$5; Maplewood, Aux., \$12.50; Stoneham, Ladies' Prayer and M. C., of wh. \$25 const. L. M. Miss Adaline Richardson, \$35; Wakefield, Aux., prev. contri. const. L. M's Miss Harriet N. Wood, Mrs. Calliope Vaitse, \$27; West Medford, Morning Star M. C., \$10,	283 25		
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Northampton, First Ch., Junior Aux., \$75, M. B., \$30,	105 00		
		<i>Middlesex Union Conf. Asso.</i> —Mrs. A. R. Wheeler, Treas. Concord Aux.,	\$8 30
		<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, C. H. P., \$1, Union Ch., Aux., of wh. \$25 const. L. M. Mrs. L. D. Watson, \$38, Central Ch., Aux., \$126; Cambridge, Shepard Memorial Ch., Bertha M. Smith's Savings Bank Fund, \$22.89; Cambridgeport, Prospect St. Ch., Aux., \$122.94, Bearers of Glad Tidings, \$5; Dorchester, Second Ch., Aux., \$97.57; Hyde Park, Aux., \$53; Medfield, Morning Glories, 60 cts.; Newton, Aux., \$240; Roxbury, Eliot Ch., Aux., \$5; Somerville, Prospect Hill Ch., Aux., \$37,	749 00
		<i>West Cummington.</i> —Mrs. R. P. W. Baldwin,	1 00
		<i>Webster.</i> —First Cong. Ch. and Soc'y,	24 86
		Total,	\$1,172 41

## CONNECTICUT.

<i>New Haven Branch.</i> —Miss J. Twining, Treas. Kent, Miss Mary A. Hopson, const. L. M. Elizabeth Crane Porter,	\$25 00
<i>Scitico.</i> —Miss Sarah E. Stone,	2 40
<i>Stamford.</i> —Mrs. Amy Downes,	1 00
<i>Windsor Locks.</i> —A Friend,	4 40
Total,	\$32 80

## NEW YORK.

<i>Fredonia.</i> —Miss M. J. Stevens, \$5, A Friend, \$1,	\$6 00
Total,	\$6 00

## OHIO.

<i>Pomeroy.</i> —Ladies' Miss'y Soc'y, Welsh Cong. Ch.,	\$9 00
<i>Cedarville.</i> —Mrs. J. W. McMillan,	3 80
Total,	\$12 80

## MICHIGAN.

<i>Grand Ledge.</i> —Mrs. E. T. Holcomb,	\$2 60
Total,	\$2 60

## KANSAS.

<i>Wellsville.</i> —Light-Bearers,	\$3 25
Total,	\$3 25

## MONTANA TERRITORY.

<i>Poplar Creek.</i> —A Friend,	\$ 43
Total,	\$ 43
General Funds,	\$1,265 29
Leaflets,	8 11
Total,	\$1,273 40

## Receipts from January 1 to January 18, 1888.

## MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Auburn, Y. L. M. B., const. L. M. Miss May Brown, \$25; Bangor, Aux., \$11.12; Gorham, Aux., \$50; Madison, Aux., \$4.50; East Machias, Banyan Seed Band, \$20; Portland, Aux., Thank-off., \$135.26, State St. Ch., \$50, Second Parish Ch., \$79, Busy Bees, \$13,	\$387 88
<i>West Pembroke.</i> —A Friend,	25
Total,	\$388 13

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Alton, Aux., \$2; Amherst, Aux., \$8, Miss Lydia C. Clark, of wh. \$25 const. L. M. Miss Josephine E. Stayner, \$30; Camp-ton, Aux., \$23.40; Centre Har-bor, Aux., \$7.35; Derry, First Cong. Ch., Aux., \$27.51; Dun-barton, Hillside Laborers, \$20; East Sullivan, Friends, \$8; Harrisville, Mrs. Dean's S. S. Cl., Birthday off., \$1.09; Haverhill, Aux., \$17; Hop-kinton, Aux., \$1.50; Lebanon, Lebanon Link, \$40; Lyme, Aux., of wh. \$25 const. L. M. Mrs. E. P. Butler, \$28.35; Keene, Second Cong. Ch., Aux., \$11.70; New Ipswich, Hillside Gleaners, const. L.	
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M. Mrs. Charles Wheeler, \$33; Pembroke, Friends, \$1; Salem, Raindrops, \$10; Tilton, Mrs. Spencer's S. S. Cl., \$6; Cur-tice, M. C., \$25, Miss Forres-ter's S. S. Cl., \$5; West Leb-anon, Aux., \$9.50,	\$315 40
Total,	\$315 40

## VERMONT.

<i>Royalton.</i> —First Ch., S. S., \$11.30, A Friend, 40 cts.,	\$11 70
<i>Wallingford.</i> —Mrs. S. E. Bogue,	5 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., \$7; West Brattleboro, M. C., \$12; Burlington, Aux., \$50; Chelsea, M. C., \$7.50; East Corinth, Aux., \$2; West Glover, prev. contri. const. L. M. Mrs. George Sterling, \$11.45; Jamaica, Sun beam Band, \$12; McIndoes Falls, The King's Daughters, of wh. \$25 const. L. M. Mary C. Hunt, \$35; Montpelier, Bethany S. S., \$12.71; Orwell, M. C., \$10.13; Springfield, Aux., \$7.55; St. Albans, Mary A. Smith, in mem. of her mother, \$10; St. Johnsbury, North Ch., Aux., \$25; Underhill, Aux., \$16; Wells River, Busy Bees, \$70; Williamstown, Aux., \$6.50,	294 84
Total,	\$311 54

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —	
Miss E. F. Wilder, Treas.	
Wakefield, Aux., prev. contri.	
const. L. M. Mrs. Elizabeth	
M. Greenough, \$10; Chelms-	
ford, Aux., \$27; Ballardvale,	
Children, \$1; West Medford,	
Morning Star M. C., \$5; Mel-	
rose, Aux., \$91; North	
Woburn, Aux., \$7, Ch., \$5;	
Lexington, Aux., \$12.04;	
Medford, McCollom M. C.,	
\$50; Burlington, Aux., \$16.10,	\$224 14
<i>Attleboro.</i> —First Ch.,	2 32
<i>Ayer.</i> —Cong. S. S.,	2 77
<i>Barnstable Branch.</i> —Miss A.	
Snow, Treas. Yarmouth,	
Aux., \$20; Waquoit, Aux.,	
\$3,	23 00
<i>Berkshire Branch.</i> —Mrs. C. E.	
West, Treas. Housatonic,	
Berkshire Workers, of wh.	
\$25 const. L. M. Carrie L.	
Giddings, \$100; Williams-	
town, In His Name, Aux.,	
\$80; Dalton, Senior Aux.,	
\$40.13; Hinsdale, Aux., \$21.24;	
Curtisville, Aux., \$14, A lady	
in Berkshire, \$1,	256 37
<i>Essex North Branch.</i> —Mrs.	
A. Hammond, Treas. Ames-	
bury, Aux., \$71; Bradford	
Acad., Aux., \$20.15; Brad-	
ford, Aux., \$64; Haverhill,	
North Ch., Aux., of wh. \$25	
const. L. M. Miss Nettie W.	
Flud, \$91; Ipswich, First	
Parish, Aux., \$25; Newbury-	
port, Aux., \$139,	410 15
<i>Franklin Co. Branch.</i> —Miss L.	
A. Sparhawk, Treas. Green-	
field, Aux.,	30 00
<i>Hampshire Co. Branch.</i> —Miss	
I. G. Clarke, Treas. "Z."	
Hampshire Co., \$253.22; Am-	
herst, Ruby, M. B., \$23; East	
Amherst, Aux., \$18.08; East-	
hampton, Aux., of wh., \$100	
const. L. M. Mrs. W. L. Rich-	
mond, \$186.02; Williams-	
burgh, M. C., \$15; Granby,	
Aux., of wh. \$50 const. L. M.'s	
Mrs. G. N. Smith, Miss Eme-	
line Taylor, \$100,	595 32
<i>Middlesex Branch.</i> —Mrs. M. W.	
Warren, Treas. Ashland,	
Gleaners, \$5; Framingham,	
Plymouth Ch., Aux., Mrs. S.	
N. Brewer, \$10,	15 00
<i>North Amherst.</i> —A Friend,	40
<i>Norfolk and Pilgrim Branch.</i> —	
Mrs. F. Shaw, Treas. North	
Weymouth, Pilgrim Ch.,	
Aux., \$16.82; Quincy, Aux.,	
\$25; Weymouth and Brain-	
tree, Aux., \$16.50; Hingham,	
Aux., \$6.25; Rockland, Aux.,	
\$39.85, M. B., \$25; Brockton,	

Aux., \$55; Braintree, Aux.,	
\$2,	\$186 42
<i>Saugus.</i> —Mrs. G. H. Cox's S. S.	
Cl.,	1 20
<i>Springfield Branch.</i> —Miss H.	
T. Buckingham, Treas.	
Chicopee, Third Ch., Aux.,	
\$10.46; Springfield, First Ch.,	
Aux., \$55.55, South Ch., Aux.,	
\$77.56, Junior, Aux., \$20.83;	
South Hadley Falls, Ch.,	
\$15.95,	180 35
<i>Suffolk Branch.</i> —Miss M. B.	
Child, Treas. Auburndale,	
Aux., \$26; Boston, Mary A.	
Stoddard, \$20, Mrs. A. P.	
Felton, 50 cts., Mrs. F. W.	
Carruth, \$20, A Friend, \$5,	
Mt. Vernon Ch., by Mrs. E.	
A. Winslow, Aux., \$30, Young	
Ladies' Aux., \$30, Union Ch.,	
Aux., \$17; Brighton, Y. L. M.	
C., \$30; Chelsea, Central Ch.,	
\$33, Pilgrim Band, \$70; Ded-	
ham, Asylum Dime Soc'y,	
\$1.85; Dorchester, Second	
Ch., Junior Aux., \$50, Mrs.	
Daniel MacGregor, \$5; Rox-	
bury, A Friend, \$2.50, Im-	
manuel Ch., Aux., of wh. \$25	
by Mrs. Ariel Low const. L.	
M. Mrs. M. B. Curtis, \$116.14;	
South Boston, Phillips Ch.,	
Aux., Mrs. Alvan Simonds,	
const. L. M. Grace L. Gil-	
berth, \$25, S. S., \$100; Wal-	
pole, Aux., \$45, M. C., \$5;	
West Roxbury, South Evan-	
gelical Ch., Aux., \$12.64,	644 63
<i>Ware.</i> —Children's M. B.,	5 00
<i>Wilmington.</i> —Two Friends,	5 00
<i>Worcester Co. Branch.</i> —Mrs.	
C. A. Lincoln, Treas. Black-	
stone, Aux., \$5; Boylston,	
Aux., \$3.90; Gilbertville, Aux.,	
\$5.56; Leominster, Primary	
Dept. S. S., \$8; Milford, Aux.,	
\$20; Spencer, Aux., \$5; Ware,	
Thank-off., \$25; Whitinsville,	
Merry Gleaners, \$110; Wor-	
cester, Park Ch., Aux., \$16,	
Salem St. Ch., Aux., \$17.53,	
Union Ch., Aux., \$44.34;	
Warren, Lend a Hand Work-	
ers, \$35,	295 33
Total,	\$2,877 00

LEGACY.

<i>Andover and Woburn Branch.</i> —	
Legacy of Mrs. Mary Jane	
Keyes, Woburn,	\$1,000 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss	
A. T. White, Treas. New-	
port, Aux., \$180, Children's	
M. C., \$11.37,	\$191 37
Total,	\$191 37

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Thompson, Aux., \$12.40; East Lyme, A Friend, 40 cts.; Greenville, A Friend, \$1; Lisbon, Aux., prev. contri. const. L. M. Miss Lucy Baldwin, \$10; Thompson, Y. L. M. C., \$5; Lidyard, Newell Soc'y, \$6.11; Mystic Bridge, Aux., \$9.04; Norwich, Broadway Ch., Aux., \$105, Second Ch., Aux., \$140.04; Windham, Aux., \$14; North Stonington, Aux., \$29; Old Lyme, Aux., \$22; Dayville, A Friend, \$5; Waukegan, Aux., prev. contri. const. L. M. Mrs. Ada W. Wood, \$25; New London, First Ch., Aux., of wh. \$25 const. L. M. Leila L. Howland, \$41.70, \$425 69

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Berlin, Aux., \$93.25; Golden Ridge, M. C., \$75; Columbia, Aux., \$13, Apple Blossoms, \$10; Hartford, Asylum Hill Ch., \$245.02, Pearl St. Ch., of wh. \$25 const. L. M. Miss Hattie E. Cowles, \$137.50, S. S., \$40; Hebron, Aux., \$23; Plainville, Treasure-Seekers, \$30; Rockville, Aux., \$44, 710 77

*Millington.*—A Friend, 15

*New Haven Branch.*—Miss J. Twining, Treas. Bridgeport, South Ch., M. C., \$50; Chester, Aux., \$25; Litchfield, Y. L. M. C., \$180; Naugatuck, Aux., \$30; New Britain, South Ch., Aux., \$75, Standard-Bearers, \$20; New Canaan, Aux., \$30; New Haven, Centre Ch., Aux., of wh. \$75 const. L. M. Mrs. Mary L. DeForest Skinner, Miss Ellen M. Prichard, Mrs. James D. Whitmore, \$358.66, First Ch., Fair Haven, Aux., of wh. \$25 by Mrs. Burdett Hart const. L. M. Miss Ellen M. Rowe, \$158, Second Ch., Aux., of wh., \$25 const. L. M. Mrs. Lucius P. Deming, \$38.64, Yale College Ch., Aux., \$125; Norfolk, Aux., \$5, Mountain Wide-Awakes, \$37, Hillside Gleaners, \$37; Northford, Aux., \$30; Norwalk, Aux., const. L. M. Mrs. E. F. Raymond, \$25; Sherman, Aux., \$14.25; Sound Beach, Aux., \$32; South Canaan, Aux., \$9.30; Torrington, Third Ch., Aux., \$66; Washington, Aux., \$43.75; Westport, M. C., \$50; Westville,

Y. L. M. C., \$70, Christmas gift, Mrs. Gladden, \$2, \$1,511 60  
*Kensington.*—Infant Cl. S. S., 2 50  
*Old Lyme.*—First Cong. Ch., 6 18  
*Southington.*—Cong. Ch., 10 20  
 Total, \$2,667 09

## LEGACY.

*Windham, Conn.*—Legacy of Miss Clarissa P. Huntington, Windham, Conn., \$600 00

## NEW YORK.

*Miller's Place.*—Ladies' Miss'y Soc'y, \$24 00  
*New York State Branch.*—Miss C. A. Holmes, Treas. Antwerp, Aux., \$30; Binghamton, Aux., \$21, Faithful Workers, \$20; Ellington, Cong. Ch., \$5, Aux., \$6, Mrs. H. B. Rice, \$9; Jamestown, Aux., \$22.20; Little Valley, Aux., \$5.50; Oswego, Aux., \$53; Poughkeepsie, Aux., \$20; Ex., \$82.56, 109 14  
*Rochester.*—Plymouth Ch., Prim. Cl. S. S., 2 35  
 Total, \$135 49

## FLORIDA.

*St. Augustine.*—Union S. S., \$7 07  
 Total, \$7 07

## OHIO.

*Wooster.*—A Friend, \$1 00  
 \$1 00

## IOWA.

*Creston.*—Pilgrim Cong. Ch., Acorn Band, \$5 00  
 Total, \$5 00

## TURKEY.

*Monastir.*—"Sympathy" Miss'y Soc'y, \$1 50  
 Total, \$1 50

General Funds, \$6,900 99  
 Leaflets, 56 98  
 Legacies, 1,600 00  
 Total, \$8,557 97

MISS HARRIET W. MAY,  
 Ass't Treas.



## WESTERN TURKEY.

### LETTER FROM A NEW MISSIONARY.

MARSOVAN, Dec. 16, 1887.

**MY DEAR SECRETARY:** It is with eager haste I open the *Advance* to learn what is done in your meetings from week to week. Who can estimate the good accomplished by reason of the prayers offered there?

My journey was enjoyable from beginning to end. There was not an unpleasant event, or sensation, even, to mar its pleasure. I wish all missionaries, and others as well, could travel with the enjoyment that I do.

Although I made no effort to retain my knowledge of Armenian and Turkish during my six years' stay in America, I found after a week's practice in using these languages in Constantinople, and during the remainder of my journey, that they returned to me readily; and within a week after my arrival in Marsovan I began teaching in both languages, and also in English.

Many improvements have taken place in the interval of my absence, and they are most encouraging ones. For the past two years the city has been ruled by a wise *kemakam*, or governor, by whose energy and activity the supply of water brought to the city through pipes from the mountains has been greatly increased, and the sewerage improved. He has, also, been very friendly toward the missionaries. He has been removed within a few weeks for political reasons, and we fear that his successor will do little to win our esteem.

The Mohammedans are more friendly than at any preceding time.

The women of the higher classes visit us frequently, and urge us to visit them, treating us with great respect whenever we meet.

The men, also, visit our institutions, and evince much interest in all that is being done for the education of the young men and women in our schools. They see that the missionaries have not come to harm, but to help the country, and they seem grateful for the work, and wish they were at liberty to enjoy the same privileges.

Two or three influential Turks talk of sending their sons to Anatolia College, but the step has not yet been taken.

We at the girls' school, however, are rejoicing over our first regular Turkish scholar. One came before for a few weeks, but finally withdrew; while little Allie has been in daily attendance for nearly two months. She is the ten-year-old daughter of the Government scribe, the second in rank, and half the elite of the city have been to see their little friend in her new surroundings, wondering and ejaculating over her ability to name the letters of the English alphabet, and to see her play on the organ.

We are quite confident of having several more Turkish pupils within a few weeks, and this is certainly an advance in our work.

At the last women's prayer-meeting three Turkish women were present. One of them was the wife of the governor of a neighboring town. The leader of the meeting read the story of Abraham's sacrifice, and made remarks especially referring to these women, as the Turks accept the history of Abraham. The Mohammedans criticise the Protestants for their lack of reverence in speaking of the patriarchs and prophets without using prefixes and titles of esteem. They would have us say, "His Excellency the Patriarch Abraham." They may be quite right, but it would be a difficult matter to decide upon a suitable prefix at present.

Miss Anna, one of our teachers, visits the native homes very frequently, and is a favorite among the Turks. A few days ago she was invited to assist in bringing a Turkish bride to her new home. This was quite an unprecedented honor to be conferred upon one of another nationality, and particularly upon a Christian.

I am trying to acquire the Turkish language more perfectly, that I may be able to come into closer contact with these people.

The girls' boarding school has eighty-five pupils,—a larger number than ever before; but the increase is on the part of day scholars only. The teachers find their hands more than full. The four teachers in the Armenian department, Miss Wright, Miss Anna, Miss Prapione, and myself, average eight classes a day, and Miss Aphrodite, the teacher of the Greek department, has about the same number, while four classes are taught by outside teachers. Miss Wright and I include music lessons with our class-work. More than we have time to teach wish to take music lessons. Those who do receive lessons receive a lira a year extra to the school, so the finances are helped a little by this work. A girl's tuition here is a piastre a week,—four and four-tenth cents; as much more is paid when English is studied, and for board and tuition both half a lira monthly; *i. e.*, two dollars and twenty cents.

The girls do their own work, cooking, baking, washing, and cleaning house included, and during the summer they prepare provision for winter, pick over rice, wash and clean wheat to be sent to the mill, dry fruit and greens, make pickles and preserves, dry beef, and prepare mutton for winter use. Women are hired to help them about some of the work, but it is still much more than falls to the lot of American schoolgirls to do; but they find that the methods of work learned here are of great advantage later in life.

I find that I have many warm friends among the natives, and their friendship is to be valued. One lady in particular, Marenos Hanum, formerly a Bible-woman, I esteem very highly. She has been obliged to leave the work in which she was engaged, and at present there is no one to take her place.

She had won the confidence of many who were prejudiced against our religion, and now there is danger of their drifting back into their former condition.

I went to visit some of these families with her, and it may be that I can occasionally visit some of these homes myself, and getting a little insight into their lives, do them some good by helping them to read the words of truth for themselves. The Protestant public school here is well organized, and has over two hundred pupils, six teachers being employed.

A night school has recently been opened, under the supervision of one of the college professors.

Young business men and adults attend this, many of them having to begin at the rudiments.

They pay a *mejidiye* (eighty cents) a term, and this pays for the heating and lighting of the rooms, and something is given from these receipts to the assistant teachers.

In the church, and more especially in the college, several societies are doing active work, and Sunday is crowded full with services.

At the next communion, the second Sunday in January, six of the college students will unite with the church. These became converted during their first term here.

The Marsovan congregation has aided the sufferers in Zeitoon and Adana to the amount of thirteen and a half liras.

I wish I were able to describe more graphically the work here, that you might obtain a surer knowledge that your prayers and offerings for missionary work are not in vain, and that feeling thus encouraged, you might be stimulated to renew your labors for so blessed a cause. Pray for us that our work be prospered, and pray that we may reach the Turks.

Yours in Christ Jesus,

JANE C. SMITH.



## INDIA.

## BIBLE WORK IN MADURA.

BY MISS H. A. HOUSTON.

SEPT. 8, 1887.

MY DEAR SECRETARY: Your kind letter came this morning, just as I was coming away from the dedication of the new Pasumalai Theological Seminary.

Mr. Washburn has been building it for two years, and is very glad to have it finished. It is a large, airy building, that will accommodate about a hundred students. We are in the midst of our annual September mission meeting, so all the missionaries, and several hundred native helpers, were present at the services this morning. They all seemed very happy. We are very busy now, with twelve people in our house and many meetings to attend, but it is delightful to have the missionaries and their children here. I have just been holding a meeting with the missionaries' children, and it did me good to see them all together, and to hear their English songs. It is more like home than anything I have seen.

My first year in India has been very pleasant. I have spent it largely studying Tamil, and have enjoyed most of the study. The mildness of the climate has surprised me. But when in March the hot weather came in full force, I felt quite ready for the change to the Hills, where we went in April. We came down in June, and then I began my work among the zenanas of Madura. I had learned something about it during last year, going around with Mrs. Jones, but I felt very ignorant of it, and dreaded the beginning. But when I fairly took hold of the work I found it not nearly so hard as I expected. I had not a good command of the language, but the village women were glad to see me in their houses, and it was easy to talk with them about Jesus. I start out about three in the afternoon with one of the Bible-women and visit three or four houses, where there are women learning to read. I find some who have been reading for several years, and know a great deal about the Bible. These tell me that they pray every day, and there are a few among them who wish to be baptized. Then there are a great many who have only just begun to learn, and spell out the words very slowly; but each one has some verse to say which the Bible-woman has taught her. The other women of the house stand around and listen, and make comments, and look on with great interest when I show them the Bible pictures and explain them. In one house where I went there were thirteen women, old and young, seated on the floor. They were the old

grandmothers, who rule the house, and the mothers, the young married daughters, and the children. It is the greatest mystery to me where they all stow themselves in so small a house. They must be packed like sardines, I think.

We young ladies are very thankful for our large, new, zenana-like bungalow. It is the greatest comfort, and I sleep most refreshingly up-stairs, with the windows all open and the air blowing through. I have had only one or two day's slight illness since I left home, and feel quite as well here as there. There are a great many times when I long to see the old friends; but my homesickness does not last long, and I begin to feel that my home is here for many years. I hope I may work among the women till I see many of them turn to the Lord.

#### PUBLIC MEETING OF THE BIBLE-WOMEN.

*September 9th.*—To-day the Bible-women and teachers of the different stations met in Otis Hall, and gave their reports. I am employing eleven Bible-women now, and am trying to secure another one to go among the silk-weaving women, who form rather a secluded caste. The number of women who have been reading this year, so far, in Madura is 805. I have visited 180. Quite a number of women seem desirous to come out for Christ, and I believe they will do so soon. It will be hard, but the Lord will surely help their weakness. If their relatives, who object so strongly to their doing this, notice the daily lives of these followers of Christ, and see that their conduct is upright, it must have a good influence over them. One of the women said to me, "We were afraid when we worshiped the devils; but what have we to fear now?" I hope she is living up to this privilege.

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#### A WELCOME TO NEW MISSIONARIES.

The *Bombay Guardian* gives the following account of a welcome given to Miss Lyman, W. B. M., and Miss Millard, of the W. B. M. I., who arrived in that city October 31st:—

A MEETING in connection with the American Mission Church was held in Bhendi Bazaar Chapel, on Thursday, November 3d, to welcome Miss Millard and Miss Lyman, two missionary ladies who have recently arrived from America. Dr. Mutchmore, the editor of the *Presbyterian*, of Philadelphia, U. S. A., and pastor of the Memorial Church of that city, who with his wife is on a journey around the world visiting various mission stations, was a fellow-passenger of these ladies, and since coming to Bombay has spent a good deal of time in seeing the work of this mission. He and Mrs. Mutchmore were present, and helped to make the occasion a pleasant one.

After the devotional exercises, conducted by the Rev. Mr. Abbott, Mrs. Sumant Vishnu read an address of welcome in English, on behalf of the native Christian ladies of the congregation. Mrs. Sumant said: "I have much pleasure in giving you both, in behalf of my sisters of the American Mission Church, a cordial welcome to our Indian shores. For months we have been eagerly waiting for your safe arrival. And now, as the God of our fathers has brought you safely to us, we, as his true children, hasten to offer our thanks and praises to him. Since we heard of your appointment to the work in Bombay, we have taken a deep interest in you. Many a time we have troubled our missionary lady, Mrs. Hume, to let us know more about you both; and thus we became fairly well acquainted with you before we had the pleasure of seeing you.

"The work here is a great deal more than one lady can do. It is really very astonishing to see our dear missionary lady, Mrs. Hume, with a large family, carrying on alone, for a number of years, the work connected with the women's meetings, the girls' and boys' boarding and day schools, and the laborious duties of editing an excellent monthly magazine in a foreign language. Besides these there are various other things, such as the entertaining of visitors, helping in church affairs, etc., which take much of her time and thought.

"The work in Bombay greatly needs to be enlarged. We rejoice and sincerely thank our Father for the assistance which he has sent to our church and to our overworked missionary lady."

Mr. Anandrao Sanglé followed in Marathi. Then the new missionary ladies spoke a few words expressing their longing desire to do mission work, and their joy in being co-workers with the members of this congregation. After the assembly had partaken of some refreshments, Dr. Mutchmore made some appropriate and encouraging remarks. Mr. Hume made the closing address, in which he said that this was the first opportunity he had had, during his twelve years of mission service in India, of welcoming missionary ladies to the Bombay work. He also referred to the duties of the Church toward the new missionaries. The exercises were interspersed with music and prayers, and the meeting then terminated with a short address by the chairman, Mr. Sumant Vishnu.

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## WEST CENTRAL AFRICA.

### HOME LIFE IN BAILUNDU.

BY MRS. BERTHA D. STOVER.

We have lately been getting our eyes opened to the many-sided cares in *the lives of our missionaries*. Miss Dudley told us that 222 plates had been

set for visitors in their home in six weeks. Now, Mrs. Stover tells us her housekeeping is making bricks without straw. She wrote, September 20th:—

DR. WEBSTER's family were with us three weeks. The day they set up housekeeping for themselves, Mr. Kasunurman and his clerk came, and were with us two weeks. Mr. K. is at the head of the Dutch house in Catambella, where the missionaries are always entertained, so, of course, we wished to do all we could for him. He had been on a trip through the country, going to Bihé by one road and returning by Bailundu. It would have been very pleasant if I had been well; but when one is going only on will force, and has to make bricks without straw,—i. e., soup without meat, no potatoes, and very little of anything else,—well, you will not be surprised when I tell you I had to use my Yankee ingenuity somewhat; and the Portuguese Captain came several times to dine with the others. The last two days he was here I was so ill I had to leave the table for my bed; and he, seeing how ill I was, would not come again. We are longing for the rains to come; the wind blows so hard, and everything is very dry. This is the most trying season of the year. Dr. Webster is very tired, and we have been afraid he would be ill from overwork. Mr. Stover has done all he could to hold him back. We have been glad to have Mr. Currie away on a tour this saddest month, to him, of all the year.

Mrs. Stover tells us, further, of Helen, well and happy with her doll Daisy, and her indispensable *Youth's Companion*; of Cato's fall from the roof of their house, which he was repairing, when she expected to find him dead, but he was only stunned and bruised, and soon recovered. Then she gives an account of the loss of their donkeys, which we will save for the children's department for next month. Then another little home picture shows us how faithful her "boys" are, and how much she herself, too much worn to go on with her school, needs the help which Miss Bell, from Oberlin, will soon be there to give.

There is little more to write. My right hand, Joseph, has gone home to make a little visit. He waited till washing and ironing were finished for the week, promising to return on Saturday. I scarcely know how to get along without him. He little thought when he came here a year ago to visit his cousin, that he was going to make himself so indispensable to the white folks. He is so faithful, so quick to learn, and so neat, that I depend upon him even more than I did upon Cato in the house. Cato (now married, and in a house of his own) comes first in our hearts, but Katito comes next. . . . When the rain comes we will be able to go to work again as before, I hope.

## FOREIGN NOTES.

MISS LAWRENCE, of Smyrna, wrote late in September that their school had opened with small numbers, because the small-pox continued to be so prevalent and fatal. She says if the school must continue small during the year, they shall try to be the more faithful to the few scholars they have. Dr. Constantine's bereavement and loneliness was a sad grief to all the mission.

MISS BARROWS writes during the Week of Prayer that the Kobe church is holding daily meetings; the missionaries have a daily union meeting at noon at our house (Miss Dudley's). Twenty-six were received into the Kobe church at the January communion, ten of them girls from the Kobe Home. She adds, "We find the greater part of our work must be done on our knees."

MISS HOWE, our much-loved Chicago kindergarten teacher, who has recently arrived in Kobe, Japan, writes in a happy mood, sending some flowers from Miss Dudley's garden, so bright it is hard to realize that they have crossed the Pacific in a letter. She says, "It was hard making up my mind to come, harder still parting from my friends; but a Christmas card, given me by Miss Barrows, expressed it all, 'He is better to me than my fears.'"

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## For the Coral Workers.

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### HOW THE EMPRESS GOES TO SEA.

BY MISS ADA HAVEN.

PEKING, Aug. 12, 1887.

MY DEAR CARRIE: I was very glad to hear of your mission band, and wish you all success. And now I want to tell you how China moves. A year or two ago the father of the present Emperor went traveling. This was something unusual. He rode on the railroad cars and was not smashed up, and on the steamboat and was not blown up. To be sure he only went to Tientsin, Port Arthur, etc., but it was a wonderful peep at the fashions of the outside barbarians, and made him open his peepers pretty wide. Then he went down again last spring, inspected the Naval Academy, the modern improvements, etc. He also went out on the sea again in a steamboat. One day when he was on deck, watching the waves, he saw shadowy forms arising from the water. (Query—mirage.) He asked some of the courtiers what these forms were, and was told they were the sea-gods, rising to do honor to him. He came back and reported to the Empress what he had seen; and now she is very desirous to see a Naval Academy, and above all to go to sea, and find out whether the sea-gods will rise in her honor. I suppose she would have them all beheaded or curtailed if they did not rise to the occasion. But it is vastly inconvenient for an empress to take such a journey, and especially to ride in a steamboat run by foreigners. Why, even her own subjects are not allowed to look upon the covered cart, or

chair, in which she rides when obliged to leave the palace to worship her ancestors. But if steamboats make a naval school she will have some; if she cannot ride to the steamboats, she can make the steamboats ride to her. This is no very easy task, for there is no direct water communication to Peking. It is all right as far as Tung-cho; but from there on, there is only the canal, and as that is of five different levels, and as through traffic in a single boat, a steamer could not come to her by water.

The so-called locks are really abrupt falls of several feet, and goods have to be re-shipped at each one; so from Tung-cho to Peking a railroad had to be constructed. Do not fancy we shall henceforth go to Tung-cho by rail. It was laid in sections, and pulled up after the steamers had gone over, so that a few hundred feet were all that were needed. The ties were permanently attached to the rails, so all that was needed was simply to bank up the earth a little around the ties. There were many difficulties attending the transportation, making the foreigners in charge quite anxious. The rails were laid down into the water, but for all this, the boats had to be lifted up to the rails by means of a derrick. The strength of this derrick had been carefully gauged to the amount of weight to be lifted, so imagine the foreigner's distress when he saw the derrick bending and cracking, just ready to break, with the weight of the first one. He investigated, and found the boat half full of water. The Chinese had done this without his knowledge, for they said they were afraid the boat would get dry and leak, being left so long out of the water. Oh, how the foreigner scolded!

Then, again, when they came to lay the railroad, of course it was a work of days before they finally reached Peking. So they had to have watchmen at night. Yet, in spite of this, at night the bolts joining the different sections of rail were stolen. The foreigner demanded the arrest and punishment of the thief, and an infant of five years old was presented for punishment as the offender,—a child too small to carry away the heavy bolts, even if he had been skillful enough to loosen them.

This will be rather a drawback to the pleasure of railroad travel in China, I fear. Of course there will always be the possibility of thieving, and of course one could not expect to have watchmen beating their odious little wooden drums up and down the entire length of a permanent railroad every night. But perhaps they can invent some kind of a rail bolt which shall give any one tampering with it an electric shock. I imagine it is only the fear of such a thing that makes the telegraph safe.

Ever your loving,

AUNT ADA.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### WOMAN'S WORK IN THE WESTERN TURKEY MISSION.

*Missionaries:* Name those supported by the W. B. M., and locate each at her own station, using the map. Name those adopted by the W. B. M. I., and locate them.

*W. B. M. P.*: What work is this Board doing in Western Turkey?

*Girls' School at Broosa*: Is more help wanted? and for what work?

*Constantinople Home*: What amount received the past year for tuition? Does the new Greek department succeed? How many additions to the church from the school? Has it a missionary society? How many of the last graduates were Christians?

*Woman's Work in Constantinople*: Coffee-houses; Sunday-schools; Day schools.

*Marsovan Boarding School*: What lady has had the care of this school for twenty-four years? How many boarders? How many music pupils? Religious interest.

*School at Smyrna*: What attack upon the Protestant institutions? See Annual Report W. B. M. I. New school-building; Kindergarten work; How many Christians in the school? How many pupils, day and boarding? *Life and Light*, 1887, p. 207; Sunday-school in Mrs. Bartlett's house, *Herald*, 1887, p. 31.

*Girls' School at Ada Bazar*: Does it succeed as a self-supporting institution?

*Girls' School at Sivas*: New school-building, *Life and Light*, '87, p. 251.

*Girls' School at Cæsarea*.

*Nicomedia*: Mrs. Parson's work.

*Biographical Sketch* of Miss Wright of Marsovan, *Mission Studies*, '87, September number; of Miss Lawrence, of Smyrna, December number.

*Village Schools*.

*Bible-woman's Work*.

These last two topics will furnish material for interesting papers. For helps in the study for this month, see back numbers of *Herald*, *Life and Light*, and *March Mission Studies*.

## NOTICE.

THE Woman's Board of Missions of the Interior has just published a **MISSIONARY HYMNAL**, for the use of **JUNIOR** and **JUVENILE** societies. At the small cost of 25 cents both the words and music of about one hundred and fifty hymns, in an attractive binding, are offered to meet a great need. Several new compositions, including a Builders' Hymn, a Thank-offering Hymn, two Morning Star songs, new Hymns of Praise for children, and one for the contribution hour, are among its attractions. Send orders to Miss M. D. Wingate, 53 Dearborn Street, Chicago. The books will be forwarded at the expense of the purchaser, by mail or express.

## A BLESSED LIFE AND DEATH.

WITH most of the missionaries of the American Board, their wives and families, we are more or less acquainted. But not

all our missionaries are found upon the books of the American Board; some there are who leave their sheltering homes in "God's country" to give freely of their youth and strength for love of the Master, without any such support as comes from the thought of a sustaining society at home. Such a missionary was Miss Mattie E. Rice, of Magnolia, Iowa, whom the Lord called to her eternal rest from Parral, Mexico, last Wednesday, September 21st.

It was our privilege to meet her in El Paso, on her arrival last February, and to see her well on her way toward her sister, Mrs. Case, to whose aid she had come. Her parents had cheerfully lent her to the Lord, though they said it would have been impossible to give her up for any other object. She was the only daughter at home,—the light of the house, and the joy of her parents' hearts. I shall never forget her bright, winsome smile, nor the earnestness with which she replied to my expression of satisfaction that she was going to cheer her much-burdened sister in Parral, "I hope I may be of some little use to Myra!" How much aid she gave, in every department of home and church work, only those who saw her at her post can tell. In March we visited Parral, to assist in the organization of the church there, and we can truly testify that it has never been our fortune to witness such a devoted, unselfish, untiring spirit as was shown by this young girl, as day after day she took up the tasks that lay nearest at hand.

As she became more acquainted with the language she gladly took Mrs. Case's place at the organ, and with her sweet, cultured soprano voice led the singing at the meetings. She delighted to visit the people in their homes, and so endeared herself to them that they could not bear to have her speak of leaving them to return to her home, which she was soon expecting to do.

It is not strange that she longed to go home, feeling that her mother needed her; but of this she gave no sign, fearing to grieve those about her, and stood cheerfully in her place until the Lord's hand was laid upon her in grievous illness, which only ended in her flight to the heavenly Home, for which she was so well prepared.

It was uplifting to see the Christian fortitude which sustained our afflicted friends in the midst of their deep sorrow. Mrs. Case, though confined to her bed with a two-days-old baby girl at her side, was calm, trustful, and uncomplaining, her only thought being for the absent parents. The aged father, who arrived only in time for the funeral, struggled for calmness, and bent to kiss the rod that smote him. To his daughter's exclamation of joy that he was so resigned, his gentle reply was: "Did you think, my child, that after being a Christian so many years, I was to be forsaken of my God now, in my old age, and at the time of my severest trial?" And we know that the same strong arm will sustain the bereaved mother, who has had to bear it all, at such a distance, alone.

May the "peace of God which passeth understanding," be theirs, now and forever.

GERTRUDE E. EATON.



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## In Memoriam.

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THE tidings which came to us by the following card make us, as a Board, bereaved, motherless.

### ENTERED INTO REST.

ELIZA CHAPPELL, wife of JEREMIAH PORTER, D.D., at Santa Barbara, California, January first, A. D. 1888. Æ 80.

“The dear Lord’s best interpreters  
Are humble human souls:  
The Gospel of a life like hers,  
Is more than books or scrolls.”

In this one life of her whose revered husband preached the first sermon and organized the first church in Chicago, has been comprehended all the marvelous, rich growth of this city. But the riches and growth that have been given to souls, in this country and beyond the seas, through her one life, can never be computed.

As the first teacher in Chicago, living for awhile in the family of Major Wilcox, of Fort Dearborn, then in a small frame house, she taught many of those who were to mould opinions in the new settlement.

In 1853 she was married to Rev. Jeremiah Porter, and thereafter labored with him in the First Presbyterian Church, Chicago, in Peoria, Ill., Green Bay, Wis., and in the Edwards Chapel, here, till the breaking out of the war,—then in the Christian Commission, doing a great work at the front. With her own hands Mrs. Porter closed the eyes of 1,300 dying soldiers. Afterward, Dr. Porter being stationed as an army chaplain in Texas, Mrs. Porter opened the school once taught by Miss Rankin, in Brownsville, and carried it on for some years. Other frontier forts were the scenes of her loving ministries, while her children had gone to carry the bread of life even to distant China. Miss Mary Porter came home two years ago to minister to this dear mother, and her parents gave as a thank-offering for her return, the bell which rings out, from the new chapel at Pang Chuang, the same gospel message Miss Porter used to carry to the surrounding villages.

Months of loving communion in the Beulah-land were given to these three servants of God, till on New Year’s morning, at Santa Barbara, after wishing her dear ones a happy New Year, and saying to them “Peace flows through my soul like a river,” the sweet mother was translated.

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WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 18 TO JAN. 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Buda</i> , 11.10; <i>Bunker Hill</i> , of wh. 3.60 is thank-off., 10; <i>Canton</i> , of wh. 2.50 A Friend, 22.56; <i>Champaign</i> , 10; <i>Chicago</i> , A Friend, 30 cts., New England Ch., 121.98, Western Ave. Ch., 27, Warren Ave. Ch., 17; <i>Dover</i> , of wh. 13 is thank-off., 23; <i>Elgin</i> , 15; <i>Galesburg</i> , Brick Ch., 41.02, First Ch. of Christ, 37.50; <i>Galva</i> , 31.42; <i>Garden Prairie</i> , 5.43, <i>Granville</i> , 10; <i>LaSalle</i> , 10; <i>Lyonsville</i> , 7.50; <i>Malden</i> , 6.25; <i>Moline</i> , 19.50; <i>Ottawa</i> , 50; <i>Princeton</i> , 30.40; <i>Rollo</i> , 6.90; <i>Ravenswood</i> , 14.90; <i>Rockford</i> , Second Ch., 1; <i>Sycamore</i> , 8, <i>Waukegan</i> , 8; <i>Wilmette</i> , 11.04; <i>Waverly</i> , 15.75; <i>Wyoming</i> , Miss F. M. J., 2,		575 55
JUNIOR. <i>Ashtum</i> , Y. L. S., 1.50; <i>Chicago</i> , New England Ch., Y. L. S., 100; <i>Galesburg</i> , Brick Ch. The Philurgians, 21; <i>Hamilton</i> , Yoke-Fellows Band, 2; <i>Princeton</i> , Whatsoever Band, 10; <i>Rockford</i> , First Ch., Y. L. S., 5.56,		140 16
JUVENILE: <i>Chicago</i> , Western Ave. Star Soc'y, 22.17; <i>Dover</i> , Coral Workers, 3.50; <i>Geneseo</i> , Envelope and Jug Band, 5; <i>Rosemond</i> , Busy Bees, 25,		55 67
SUNDAY-SCHOOLS. <i>Lombard</i> , 10; <i>Graceland</i> , Union School, 2.55,		12 55
Total,		783 93

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Ames</i> , 4; <i>Bell Plain</i> , 5; <i>Cedar Rapids</i> , 5.45; <i>Davenport</i> , 25.30; <i>Grinnell</i> , 24.45, <i>Iowa City</i> , 14.20; <i>Lyons</i> , 2; <i>Le Mars</i> , 5.84; <i>Montour</i> , 10.15; <i>Magnolia</i> , 5.85; <i>Tabor</i> , 15; <i>Burlington</i> , Mrs. Cynthia Darling, 25,		143 24
JUNIOR: <i>Clay</i> ,		5 00
JUVENILE. <i>Ames</i> , 50 cts.; <i>Bell Plain</i> , Some S. S. Classes, Easter Pennies, 3.15, Boys,		

Uncle Ben's Bags, 85 cts.; <i>Davenport</i> , Sunbeams, 10,	14 50
THANK-OFFERING: <i>Newton</i> ,	13 50
Total,	176 24

KANSAS.

BRANCH.—Mrs. A. L. Blosson, of Leavenworth, Treas. <i>Burlington</i> , 5; <i>Centralia</i> , 6; <i>Lawrence</i> , 51, to const. Mrs. Dudley C. Haskell and Mrs. E. N. Wood L. M's; <i>Manhattan</i> , 5.89; <i>Newton</i> , 1.50; <i>Neosho Falls</i> , 7.30; <i>Russell</i> , 5; <i>Sabetha</i> , 2.05,		83 54
Less expense,		5 69
		77 85
JUNIOR: <i>Great Bend</i> , U and I League,		3 00
JUVENILE: <i>Bluff Creek</i> , Acorn Band, 1; <i>Leavenworth</i> , Saturday Mission Circle, 1.50; <i>Newton</i> , 35 cts.,		2 85
Total,		83 70

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Ceresco</i> , 8.12; <i>Charlotte</i> , 35; <i>Detroit</i> , First Ch., 108.66, Woodward Ave. Ch., 155, <i>Grand Blanc</i> , 14.50; <i>Grand Rapids</i> , 50, <i>Lake Linden</i> , 32, <i>Lansing</i> , 10.12; <i>Pontiac</i> , 4.05, <i>Portland</i> , 23; <i>Raisinville</i> , 3.56, <i>Romeo</i> , 75; <i>Stanton</i> , 8.13; <i>Union City</i> , 10; <i>Vermontville</i> , 12.30; <i>Waconia</i> , 3.50,		549 88
JUNIOR <i>Ann Arbor</i> , Y. P. M. S., 50; <i>East Saginaw</i> , Y. L. M. C., 125; <i>Jackson</i> , Y. P. C., 10, <i>Stanton</i> , 7.50,		192 50
JUVENILE. <i>Covert</i> , Band of Hope, 1; <i>East Saginaw</i> , Wide-Awakes, 1; <i>Memphis</i> , Cheerful Workers, 3; <i>Union City</i> , Coral Workers, 10,		15 00
SUNDAY-SCHOOLS: <i>Cheboygan</i> , 1.88, <i>Sandstone</i> , 13.50; <i>South Haven</i> , S. S. Mission Bank, 6.20,		21 68
Total,		779 06

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 6.25; <i>Douglass</i> , 6.50; <i>Excelsior</i> , 7.64; <i>Marshall</i> , 14; <i>Minneapolis</i> , Some of the Bells, 162.50; <i>New Richland</i> , 2; <i>Northfield</i> , 49.05; <i>Winona</i> , 15.66,	263 60
JUNIOR: <i>Northfield</i> , Carleton College Aux., 26.78, Jr. Miss'y Soc'y, 21; <i>Rochester</i> , Whatsoever Band, 10,	57 78
JUVENILE: <i>Minneapolis</i> , First Ch., S. S., 34.43; <i>Morris</i> , S. S., 5; <i>Northfield</i> , Willing Workers, 46,	85 43
	<hr/> 406 81
Less expenses,	1 26
Total,	<hr/> 405 55

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Clyde Ch., 6.19; <i>St. Louis</i> , Pilgrim Ch., 107.41; <i>Trenton</i> , Mrs. Pelton, 2; <i>Friend</i> , 2.50,	117 60
JUNIOR: <i>Carthage</i> , Soc'y C. E., 21; <i>St. Louis</i> , Pilgrim Ch., Y. L. S., 100, Hyde Park, Gleaners, 7.50,	128 50
JUVENILE: <i>Pierce City</i> , Cheerful Workers, 9; <i>St. Louis</i> , Pilgrim Workers, 2, Hyde Park, Morning Star Band, 1.63,	12 63
THANK-OFFERING: <i>Kansas City</i> , Clyde Ch., 13.50; <i>St. Louis</i> , Hyde Park Gleaners, 52 cts.,	14 02
Total,	<hr/> 273 25

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Austinburg</i> , Miss Haight, 3; <i>Cleveland</i> , Jennings' Ave. Ch., 20.30; <i>Elyria</i> , 37.70; <i>Hudson</i> , 18.64; <i>Marysville</i> , 13; <i>Painesville</i> , 31; <i>Springfield</i> , 11.10; <i>Steuben</i> , 10,	144 74
JUVENILE: <i>Elyria</i> , Little Helpers, 15; <i>Lyme</i> , Coral Workers, 7.50,	22 50
SUNDAY-SCHOOL: <i>Austinburg</i> , 1.39; <i>Unionville</i> , 9.98,	11 37
Total,	<hr/> 178 61

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas.

<i>Colorado Springs</i> , const. L. M. Mrs. M. L. Taylor, 25; <i>Denver</i> , First Ch., 50; <i>Fort Lewis</i> , L. A. Bruce, 5,	80 00
Total,	<hr/> 80 00

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Yankton</i> , Young People's Mission Band,	38 93
Total,	<hr/> 38 93

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Bloomington</i> , 5; <i>Beloit</i> , First Ch., 26.25, Second Ch., 20.19; <i>Bristol</i> and <i>Paris</i> , 25; <i>Delavan</i> , 12.70; <i>Fond du Lac</i> , 20; <i>Fox Lake</i> , 5; <i>Lancaster</i> , 18.65; <i>Leeds</i> , 9.40; <i>Oak Creek</i> , 3; <i>Stoughton</i> , 3; <i>West Salem</i> , 2; <i>Whitewater</i> , 4.80,	154 99
JUNIOR: <i>Green Bay</i> , Pres. S. S., 35; <i>Milwaukee</i> , Grand Ave. Ch., Y. L. M. C., 25; <i>Trempealeau</i> , Y. L. M. B., 10,	70 00
JUVENILE: <i>Brodhead</i> , Willing Workers, 5, S. S., 1; <i>Evansville</i> , Little Gleaners, 2.50; <i>Potosi</i> , Sunbeam S. S. Class, 1.15,	9 65
	<hr/> 234 64
Less expenses,	14 68
Total,	<hr/> 219 96

Of the above, 3.80 from Whitewater, is for famine relief in Turkey.

## ALABAMA.

<i>Talladega</i> .—Little Helpers,	16 80
Total,	<hr/> 16 80

## TURKEY.

<i>Marash</i> .—Lighters of Darkness,	14 30
Total,	<hr/> 14 30

Receipts for month,	3,050 33
Previously acknowledged,	3,856 64
Total since October 21st,	<hr/> \$6,906 97



## REPORT OF HOME SECRETARY.

BY MRS. I. E. DWINELL.

(Read at the anniversary meeting in Sacramento.)

FOURTEEN hundred and ninety-one years before Christ, the temple in Jerusalem was to be furnished. After Bazaleel received from heaven the command concerning it, and had been "filled with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," he summoned the Hebrew women to appear before him. Thus goes the legend:—

"Beneath the desert's rim went down the sun,  
And from their tent-doors, all their service done,  
Came forth the Hebrew women, one by one.  
Upon a goat's skin, spread upon the sand,  
Bazaleel sat, and saw them grouped on every hand;  
And soon as silence fell he spake,  
And said, 'Daughters of Israel,  
I bring a word; I pray ye, hearken well.  
God's tabernacle, by his pattern made,  
Shall fail of finish, though in order laid,  
Unless ye women lift your hands to aid.'  
A murmur ran the crouched assembly through,  
As each her veil about her closer drew.  
'We are but women; what can women do?'  
And Bazaleel made answer: 'Not a man  
Of all our tribes, from Judah unto Dan,  
Can do the thing that just ye women can.  
Yours is the very skill for which I call;  
So bring your cunning needlework; though small  
Your gifts may seem, the Lord hath need of all.'"

The Home Secretaries of the Woman's Board of the Pacific, have been sounding the Bazaleel cry in the ears of the mothers, daughters, and little children of our Congregational Israel another year, and we come to tell you what has been accomplished. We cannot tell you all,—only a few of the external things about our work. There are spiritual depths that we cannot sound,—things about it which none of us can appreciate until we stand, all our work done, in the presence of God.

In the early part of 1887 the Secretaries were instructed to write to the auxiliaries, asking each church to pledge themselves to raise a certain amount, so that we might meet our obligations to the American Board, and have less anxiety than we sometimes do at the close of the year. The apportionment was made on the ground of what the churches had given in 1886. There were none of the auxiliaries that did not enter heartily into the plan. Some felt that they could not do quite so *much this* year, as they were doing necessary work in their *own* churches. One or two wrote that they would take no backward steps in this matter; some that they would do all we asked, and more if they could. The Secretaries have also corresponded with all the Sunday-schools in the State, asking them to help build a schoolhouse in Micronesia. We have received contributions from thirty-eight, many of them from little struggling schools, connected, in some cases, with home missionary churches. Do I hear some one say, "Oh! that isn't right; they need their money at home." Can any one of us absolve these churches from obeying Christ's last command,—almost his last words,—“Go ye into all the world, and preach the gospel to every creature”? What right have we to say, You must help yourselves, and let the “tragedies” that are enacted every day in heathen lands go on, as far as you are concerned? No; these churches and Sabbath-schools will have the ability and the will to do more for themselves if they work for something outside, occasionally. So the *children* have put their tiny shoulders to the wheel that is moving on the car of salvation. Some of them have worked *in* the Sunday-schools, and *out* of them, too. Early in March a society was formed, under the leadership of Mrs. S. H. Wheeler, in the First Church of Los Angeles. She was soon obliged to leave the city, and the care of these wide-awakes was transferred to Mrs. Bosbyshell. There were more than seventy of these girls. They called themselves the “Acorn Band.” They were provided with “money barrels,” and at the opening of these they gave an entertainment. They had recitations, songs, and a dialogue, or little drama of the *Light-Bearers*, in which eight girls were dressed in the costumes of as many different heathen nations. “It was a great delight to the children, as well as to the audience.” They sang the “chink, chink” song; if they shook their thirty money barrels as they sang it, what a silvery chorus it must have made! They also served ice-cream and cake. As a result of this entertainment, they sent into our “young ladies’” treasury \$75. They were interested in Miss Gunnison. About this time we had a letter from a little girl in Woodland, telling us of a mission circle that had just been formed there.

They call themselves "The Busy Workers," and there are twenty-nine of them. In May we heard of the "King's Seed-Sowers," of Berkeley, a mission circle under the leadership of Mrs. Hackley.

There is another cunning little set of work-women whose good deeds I must report. There are only four of them, ages ranging from seven to ten. They used to meet Wednesday afternoon, and ply their needles with a will, making holders, pen-wipers, pin-balls, paper flowers, etc. These little ones always commenced their meetings with devotional exercises, the small president reading, and one of the others offering prayer. They had some "onerary" members, as they called them, and before the sale a few friends made contributions to their wares. Two of these little girls had a cousin, who, being a boy, was not eligible to membership; but when the sale was coming off they thought it was going to be "too good a time for him not to be in it," as Faith Gartney says, so they voted to have a candy-man. Each of the children repeated verses that were as jolly as they were appropriate, being composed for the occasion. No public notice was given of the sale; only a few friends were invited. They generously patronized the fancy and candy tables, and partook of the ice-cream, and the little folks were very happy when it was all over and they found they had \$16 for the school-building in Ruk. We have thought that this missionary zeal among the children should have more than a passing notice in our report. Some of them have worked intelligently and lovingly for the mission at Ruk. They have taken into their heart of hearts the workers there, and little figures robed in white, with a faith that knows and fears no denial, have daily asked God's blessing upon those who are holding up the banner of the cross, and persuading heathen people to come and rest in its shadow in far-off Micronesia.

Besides these mission bands we have had the pleasure of welcoming three new auxiliaries—the Seventh Avenue Congregational Church of East Oakland, Vacaville, and San Diego.

We think the missionary spirit is decidedly on the increase in our churches. However, the mists have not *all* cleared away—the shadows have not all vanished. Our auxiliaries report small memberships, and smaller numbers at their meetings. But the watchword of their leaders is, "The world for Christ," and they are not easily cast down.

The King's Young Daughters of California are working nobly, supporting one of their own number for the last two years in Japan. But there are a great host of young ladies who are waiting for more stirring appeals. One dear girl said awhile ago, "There's time enough for mission work when I am thirty-five."

What a mistake! Young ladies, you will add to the beauty of your own lives if you give sweetness to the lives of others. Think of the poor, degraded girls in heathen lands. Think of their menial services, their wretched homes, and then draw the contrast—your lovely homes, your shielded lives, your sweet young ladyhood. Enter into this service in the springtime, and in the summer, autumn, and winter of your lives, it will afford you joy and peace.

I cannot close this report without mentioning one source of discouragement that we often meet. At the beginning of every year, the Woman's Board of the Pacific pledges a certain amount of money to the American Board, with the expectation that all the churches in California, Oregon, and Washington Territory are in full sympathy with them, and that they will do all in their power to help raise the money that has been promised. The Woman's Board can do nothing, as you very well know, unless they are indorsed by the churches. Now, when we hear that any of our churches or mission circles have swung off, and are working for some object which we are not pledged for, no matter how worthy, we feel a sense of discouragement and loss. They miss our fellowship, too; so there is loss on both sides, and no gain. Each missionary is looked out for by a society similar to ours, and they will see that she has every facility for carrying on her work successfully. Let us look out for our own missionaries, and let the other societies look out for theirs. There is nothing like system in this matter. Then, in the coming years, let us not take up other people's work and neglect our own.

If the five thousand women who are connected with our churches were all working for missions, and all working together, and if all the churches in America were doing the same thing, it would not take nineteen hundred years to Christianize another quarter of the human race.

“O Christian women! for the temples set  
Throughout earth's desert lands, do not forget  
The sanctuary curtains need your broidery yet.”

AN EASTER HYMN.

BY MRS. DANIEL LOTHROP

I.

As springs the bud and flower to bloom  
From inner, silent growth  
Of seed wrapped in its sealed tomb,

II.

So springs my soul in faith to Thee,  
My living, present Lord,  
Who brake the bands of death for me.

III.

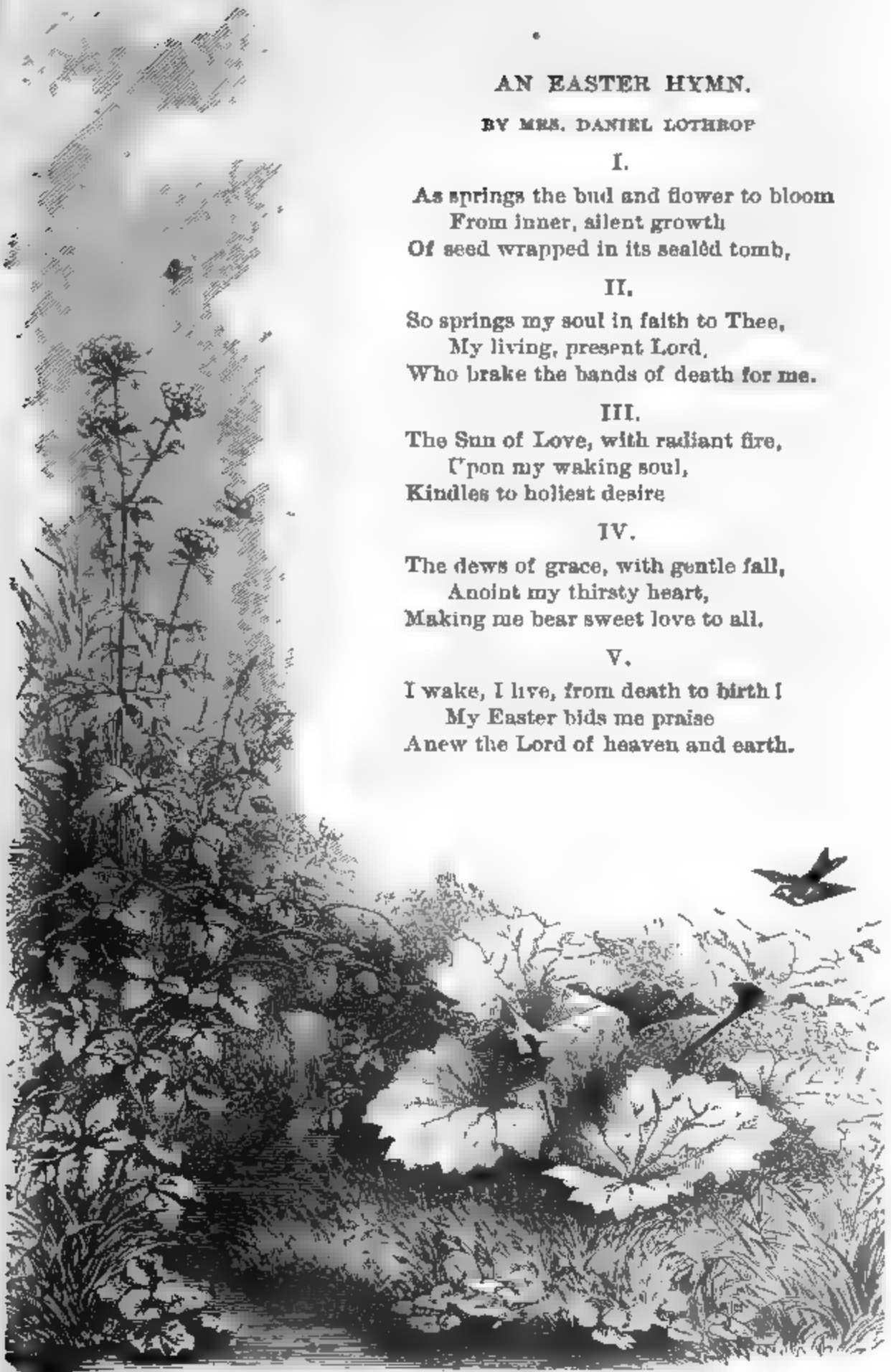
The Sun of Love, with radiant fire,  
Upon my waking soul,  
Kindles to holiest desire

IV.

The dews of grace, with gentle fall,  
Anoint my thirsty heart,  
Making me bear sweet love to all.

V.

I wake, I live, from death to birth !  
My Easter bids me praise  
Anew the Lord of heaven and earth.





## INDIA.

## OUR HOME IN HEAVEN.

BY MRS. W. B. CAPRON.

TURNING over the pages of a journal, I found a record which I feel like giving to many dear friends whose hearts have been touched with sympathy for the Hindu widow. It comes to me afresh as a tribute to the tenderness and sympathy of the glorified Jesus our Lord.

The date is September 18, 1879. The day before was a birthday of one far away. The usual afternoon work with the Bible-woman had been done, and the next morning I wrote an account of it. A house had been visited, and the narrative thus continues:

The Bible-woman then went with me to a new place. A mother, now a widow, and her only daughter are both studying with us, and are both reading the Gospel of Luke. I marvel at the way these women rush through the primer and take up the gospel portions.

Said the Bible-woman, "They lived in a fine large house, but it was heavily mortgaged, and the mother feels the change very keenly." We were already on the steps, and the street-door was ajar. Entering, we saw the two! The young daughter was about fourteen, and very lovely. The mother seemed like a person of refinement from some other favored land. I was won at once. She made a significant motion toward the inner room that there were men in there, and we could go no farther, and that she should not read. It was a small, square entry. A mud bench was on one side, where I might sit, but a great bundle of straw had been deposited upon it. Although I had to stand, it made an admirable support. The dear woman said, "We had such a fine house, and you have to come here!"

I asked her how many children she had, and she held up one finger. I held up two fingers, at which her face broke into the tenderest smile, quickly followed by a most grieved look as she said, "And they are so far away, I suppose."

Then I told her about the birthday, and how I had tried to celebrate it all alone, and somehow I couldn't seem to.

Said she, "Will they make cakes for her in America, and celebrate her birthday?"

"O yes," I said, not wishing to lower her good opinion of my relatives.

"When did you see her?" she asked.

"Five years ago this month," I replied, not daring to comprehend in this sympathetic environment what I was saying. At this she stretched her arms toward her own daughter, not saying a

word, but looking at her as if she were trying to think how it must seem not to see her for five years. I could not endure it any longer, so I broke the silence by saying, "You have had to leave your fine house, and I am all alone here on this side of the world, and I'll tell you the brightest and best things I know of, and we'll see what we have to look forward to."

I asked the dear girl to find, in her little Gospel, the name of Jesus. She showed me the wonderful word in three or four places. So I said: "He told us that he was going to make ready a beautiful house for all who loved him. You would like to live in a house not mortgaged, would you not? I am sure I should like a real home-like feeling once more."

"Tell, tell," said the mother; "this place is farther than America, away up above the sun."

"I know," said the young girl; "it's heaven." Turning to her mother, "She means heaven."

"Oh! oh!" exclaimed the mother, precisely as if a new meaning of a familiar word had burst upon her.

"Well," I continued, "it is a long way, and how can we ever go, and ever find the way?"

"You are learned, and will tell us," said the mother.

"If somebody, and that somebody so great that they called him 'King of Kings,' should come way here and go back, wouldn't He know the way?"

"Yes, indeed; no doubt," said the mother.

"And then when He came, the beautiful shining ones came as far as they could and not put their feet upon our poor sinful earth. They came singing along, and they know the way, don't they? If one or two of them should come to show us the way, we should go surely and safely along, shouldn't we? Let us go there, because we can if we only wish. He said, 'Whosoever will, let him come.' It is come, come, from every voice in heaven."

"Only hear that!" said she to her daughter.

Sometimes it seems so easy to be saved, that I think a voice from heaven would not startle me. This was one of the times, and the Bible-woman's face was radiant.

Taking from the dear young girl's hand her little precious Gospel of Luke, I continued: "Well, this great and glorious One was so sure that if he came as a king we should be afraid of him, that he did the wonderful thing of beginning like the rest of us, and he staid up in the country north of us long enough to make us all sure that he was from heaven, and then he went back, and he is expecting us."

"Is it all in our Book?" she asked.

"Yes," I said, "all about how he talked with people who came in their darkness to see him, and how he cured people; and when you have read this book you can read three other different ones about him."

"I'll read them all. I'm sure I will."

"Does it seem as if you and Amane could go?" I asked.

"It seems as if we might," said she, hesitatingly. "It seems as if there was such a place. We do not know about these things. It is true; we do not."

"The King has sent you this, just like a letter, to tell you."

"Did he?" she said, with evident feeling of awe.

"Yes; he made it come so that you should learn to read, and all because he wishes you and Amane to know that he says to you, Come."

"Is that why you teach us to read?" she asked.

"Yes; God planned it so, and the most blessed part is, that when we read he knows it, and helps us understand the meaning if he sees us trying to know. You need not have the Bible-woman always; he will show you the meaning.

She seemed to enjoy this very much. I continued, "Should you think there would have to be much difference in you before you could go?"

"Yes, we must die first; I know that."

"Any other difference?" It was inexpressibly touching to me to see how this woman tried to say what she was dimly conscious of, and yet what she was seeing only afar off. I must not burden her. She will see, if the dear Lord is going to save her. I can serenely leave my words folded away safely in his great plans. It cannot but be precious to him to listen, and he will reserve what he needs to use. So I quietly said, "Read this precious life, and send for me if you do not understand."

I opened the door to go. How bright were their smiles!

"This is a great day for us," said the mother. I only smiled, and thought down in my heart, what if this were indeed a birthday for Amane and her mother! What a celebration this will prove to have been if I find them in heaven!

The next date is two years later.

*(To be continued.)*

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## WORK OF THE BIBLE-WOMEN IN AHMEDNAGAR.

BY MRS. M. E. BISSELL.

To have an idea of the extent to which the seed of the Word is being sown over the broad fields around us by women, one should have been present at our woman's meeting in October. There

were Bible-women from Ahmednagar and its districts, from the Rahuri and Wadale fields, from Kolgaw, Sirur, and Bombay. Then there were partial employees, and a long list of bright-faced, intelligent young women who have gone out from our schools, and are letting their light shine from homes in all these districts, and form our volunteer corps.

After the examination in the appointed Bible lesson, the day would not suffice for us to hear from the many who had something to tell us of what they had tried to do during these last six months, and of the listening ears they had gained. One woman rather lately become a Christian, and not educated in the schools, has undertaken to visit in ten villages, and all of her own good will and pleasure, with no hope of remuneration. Two women scarcely middle aged, one of a Brahmin family, the other a farmer's daughter, who have lately been preparing for the work of Bible-women, were introduced, and one of them said a few words of what they had done, or were hoping to do. Since that meeting they have entered on their new sphere of labor in Satara, under Mrs. Sibley's care. They are women with histories more touching than many found in modern romance,—not without faults, but with true earnestness of purpose, giving themselves to the work of proclaiming Christ to their heathen sisters. Just as they were taking leave of Ahmednagar and their many friends, they said: "We have promised that if God gave us this work we would make an offering to him of our first month's allowance, and it is our wish to do this." Such is the spirit with which they have gone forth.

One of our missionaries, who has lately returned after an absence of two years, said: "I notice most the change among the women. They seem to me to have improved so much." We who know them best, and have followed them along from their school-days up to the present time, have an idea of what this improvement means that others would not guess. How many tears and prayers, how many sinkings of heart at their waywardness and oftentimes utter failures, and what labor and pains have been bestowed! Now has begun the dawning of Christian womanhood among them. It appears in their houses, the care of their children, in their thoughts, reaching out for the good of others. Much is crude, much wanting to complete the true Christian character, but all is hopeful for them. How encouraging this is no one simply looking on from the outside can understand. We rejoice, and praise God; and we are the more hopeful concerning those who are now coming forward in our schools.

But I wish to tell you of some of the Bible-women on our list.

Rakhamabai's husband was brought into the theological class for four months, and that has taken her away from Thrigundi,—her regular place. For awhile she joined the Bible-women in the city, but the arrival of a new baby has mostly laid her aside from active work for the present. She will soon return to Thrigundi, however, and will be glad to resume her work among those women in whom she is so much interested. Ramabai and Tazunabai, while working principally in the city, have taken occasional trips to the near villages, and met many companies of women. They are kind and conciliating in their manner, and are welcomed as friends whenever they become acquainted. Rayamabai, with her associate, Muabai, has, as usual, worked mostly in the city. Her little family does not allow of much visiting beyond, and yet they go to the small hamlets and various collections of houses around, and sometimes to villages more distant, to proclaim the truth. In heathen homes and by the wayside they have sown the good seed of the Word of God, and daily as we have met together for our Bible lesson, it has been followed with prayer that it might spring up and bear fruit,—when and how only our Lord knows.

Vithabai and Bhazubai had not much that was new and strange to tell us of their six months' work. A family of *chaubhars* (leather dealers) are friendly, and send their little girl to our Christian school in Kolazan. One of the women leads a sad life since the new wife has been brought into the house. She feels drawn toward the Christians, and often says, "I would come to you if I had any means of supporting myself." And the Bible-women dare not hint that she might be helped in some way, but tell her she must trust to the Lord to care for her temporal wants. To her it is like stepping off into the darkness, and we cannot wonder she hesitates. As yet, she only sees men as trees walking. We, too, are ready to cry out for ourselves, "Lord, increase our faith!" Pray that the faith of these Bible-women fail not. The trials and discouragements in connection with their work are great and peculiar. They are ready to faint and to exclaim, "Who hath believed our report!" Pray for them, dear sisters, and for all whose work it is to guide and direct them in their labors.

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## TURKEY.

### SOME WORKERS IN DIABEKIR.

BY MISS C. E. BUSH.

I WOULD like to tell you how some of our workers are passing these long summer days. In Diabekir our Bible-woman rises early, directs her daughter and daughter-in-law as to the silk-

winding for the day, the time of going to the bath, the care of her two lively little grandchildren, and the preparation of the evening meal; and with a hasty bit of something to eat to last until that event, with a searching look from her keen black eyes at the tidy guest-room and the newly washed court, goes forth on her rounds. Perhaps she is under some peculiar cloud of anxiety for her sons or the church when she eats nothing before starting out, and will not partake of coffee or sweets all day — as once happened when she went with me last winter. Such days are days of prayer for her. She has some twenty houses to visit, giving reading lessons in primer, and Bible or Testament. Besides these, she seeks out some poor family or sick person, some aged saint who cannot attend church, or some woman who is careless in attendance on women's meetings or Sabbath-school. If it is the day of the meeting, she is there ready to pray, or speak some earnest word, or take the lead in any benevolent enterprise. She also makes frequent calls at the pastor's house, ever hungry for the deep spiritual truths that fall from his lips. She is always his helper.

One other good Bible-woman has also risen early; and as she leaves her knees, after committing to God her sons and husband and her beloved daughter in America, I am confident that the pale face and bloodless lips wear a look of inexpressible peace, and she leaves the cares and poverty of home with a heart bent on blessing those more sorely burdened than herself. From house to house, over those hot pavements to the great cool court of that rich man whose wife promised me to commence lessons last winter, to the humble abode of a Catholic, where a grown girl receives her teaching, off through the crowded market-place and the Turkish quarter to the Syrian quarter, where in the shadow of the ancient Syrian Church she carries under her white sheet a gospel not hidden under the unspoken Syriac used in that church service. Blessed woman! Out of suffering she teaches others who suffer of the comfort and the peace of God. Like the other of whom I have written, she loves God's house, and is foremost among the workers in the church.

In a neatly whitewashed schoolroom adjoining the English consulate sits our rosy-faced, black-eyed teacher, with her troop of little girls; all with neat braids of dark hair down their backs, hardly a blue eye among them, and all except mischievous little Rebecca ready to obey the teacher's least command. Rebecca does'nt know how to sit still. Right in schooltime she folds and unfolds her headkerchief, puts it on and takes it off, opens her book and shuts it; and how *aip pen kin* (a b c) are ever going to find a stationary position in her bobbing little head is a mystery

to me. The children stand up to say the multiplication table, backward and forward, up and down. They sew, and sing, and write; and all in perfect order, for the teacher knows the art of governing. On Monday they are all marched off in a body to the woman's prayer-meeting, where they recite texts of Scripture and verses of hymns, to the delight of all. The teacher goes to her very humble little room at night, and her sad-hearted companion, a poor widow, often weary and discouraged; but I hope that a sense of how holy and blessed is her task of training these young minds, will nerve her for many days of such service.

Across the court good old Deacon M. mops his face over the effort to keep in order and at work some eighty restless youngsters. He draws on the blackboard a stork, and every little artist pulls out pencil and slate and makes something which he, too, calls a stork. But Deacon M. is also bent on teaching the boys how to be Bible Christians, and so catechism and Testament are committed day by day, and short prayer-meetings held, in which wonderful Bible stories make bright eyes shine.

Up-stairs, close by, Baron K. teaches the High School in quarters so close that three rows of desks leave only two aisles,—scarcely wide enough for him to pass up to his place. His gentle, kindly manners win all his pupils. He, too, is a Christian worker, and active in the young men's society.

Outside, dervish, beggar, Turkish mollah, Armenian, Catholic and Syrian priest, merchant pedler and veiled woman, go their several ways, while artisans ply their trades in mites of open shops with a baking sun overhead. Each passer-by, each busy worker in shop, or home, or school, has a priceless soul, and how few in that vast city know anything of its worth and needs, or its future.

Pray that God in his infinite mercy will abundantly bless the sermons and house-to-house labors of Pastor Karme this winter, that the city of Diabekir may be shaken, and a great multitude be turned to the truth and salvation.

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### SUNDAY-SCHOOL WORK IN CONSTANTINOPLE.

The following from Rev. E. E. Bliss, D.D., will show something of the extent of the work under the care of Mrs. Newell and Miss Twichell, in Constantinople.

LAST Sunday I had the opportunity for the first time since my return, to attend the Sunday-school at Gedik Pasha, under the care of Mrs. Newell and Miss Twichell. I reached the place a little after eleven o'clock in the morning, full half an hour previous to the time appointed for the opening of the school. As I approached I heard the voice of song, and found it proceeded from

two gatherings, one of Greeks and one of Armenians, principally children. These children and their adult friends, having few watches or clocks at home to mark the time, gather at the place of meeting at an early hour; and the teachers, not willing to send any away, occupy their attention with various exercises, singing, responsive readings, and repetition of Scripture, while the crowd comes in.

The Sunday-school occupies two houses adjacent to each other, but having no communication except by the street. The rooms are small and crowded, the halls narrow, the stairways steep. The class I entered was of small children, taught in Armenian. I tarried only to join in the opening prayer, and to listen to the Golden Text learned on the previous Sunday. From this crowded room I ascended to another, appropriated to a class of Greek girls, under the care of a young Greek lady, attending to their lesson in the New Testament. This young lady has charge of the week-day school for Greeks in the same building, and is herself making rapid progress in the knowledge of the gospel. In an adjacent room, under the instruction of a graduate of the Home, was an interesting class of Armenian girls studying one of the Lord's parables; and in another room a class of Armenian boys, with a graduate of Robert College for teacher, was discussing the direction to "pray the Lord of the harvest to send forth laborers into his harvest." Not far from them was a large class of very young children, not able to read, and listening to oral instruction in Greek.

I went to the other house first, into a class of young men (Armenian) discussing with their teacher, a native brother, the Parable of the Tares; and in the room over this I found a class of mutual instruction, composed of adult Armenian women, occupied with the same lesson. Higher still was a class of Greek young men under Mr. Seelye's care, and in the hall outside another class receiving instruction in Turkish. Then farther down, in a large room, I found a class of mixed nationalities, listening to an exposition in Turkish of the lesson of the day. Here, at the close of the school, all the older scholars assembled to unite in the closing exercises.

During my visit to the school I was impressed, as I went from room to room, with the lively interest in their work by both teachers and pupils. Every eye was awake, every ear attentive; answers were promptly given, and with great correctness. When I reflected that almost every individual child, and the majority of the adults, were from families outside the Protestant ranks, and that it was only through this school that families had contact with



evangelical influences, I felt the value of the work in progress. The attendance numbered two hundred and fifteen,—without doubt the largest number gathered in the city among the native population to listen to evangelical teaching or preaching. The number present the week before was two hundred and fifty; the smaller gathering this Sunday was attributable, in part, at least, to the holding, in neighboring Greek churches, of preaching services,—a new movement, stimulated, without doubt, by the influence of the school and other evangelical instrumentalities, in awakening public attention to the importance of religious instruction.

I was impressed, too, with the straitness of the accommodations for the school. To find places for the classes mentioned, the ladies in charge were obliged to use their dining-room, parlor, two of their bedrooms, and the hall between, incurring much care each successive Sunday morning to fit the different rooms for the classes; while all through the services they busied themselves, directing all comers to their places, helping in the instruction as need might be, and in the singing; attending all along to the innumerable matters required for the good order of so motley a crowd. Among them were continually found new-comers, all unused to the ways of the school, and requiring here a word and there a word until the general atmosphere of the place has its influence upon them. Some of the scholars seemed to have come out of the streets, and all were from the poorer ranks of the population, but the general appearance of the school was one of cleanliness and good behavior. There is marked progress in this from time to time, as there is in the higher character of the older scholars and of the assistant teachers the school gathers to itself.

Immediately at the close of the school a boys' meeting—it might be called a Society for Christian Endeavor—was held in one of the class-rooms for prayer and praise; and a little later a session of the Young Men's Christian Association, to consider plans for Christian labor in other parts of the city. Meanwhile the ladies add to all the labors of the Sunday-school, if strength at all allows, a preaching service in Greek, followed by one in Turkish, at the coffee-house at Koum Kapon, located at some distance, where their help is required in the singing.

This is a slight sketch of the Sunday-school work at Gedik Pasha. With the coming of Monday morning come the two day-schools, one Greek and one Armenian, under the charge of native teachers through the week, superintended by the American ladies, with the evening schools, in which these same ladies give part of the instruction and the occasional lectures, etc., for which they make the necessary arrangements. The two buildings constitute a perfect *hive of work*, and the work has completely outgrown the buildings.

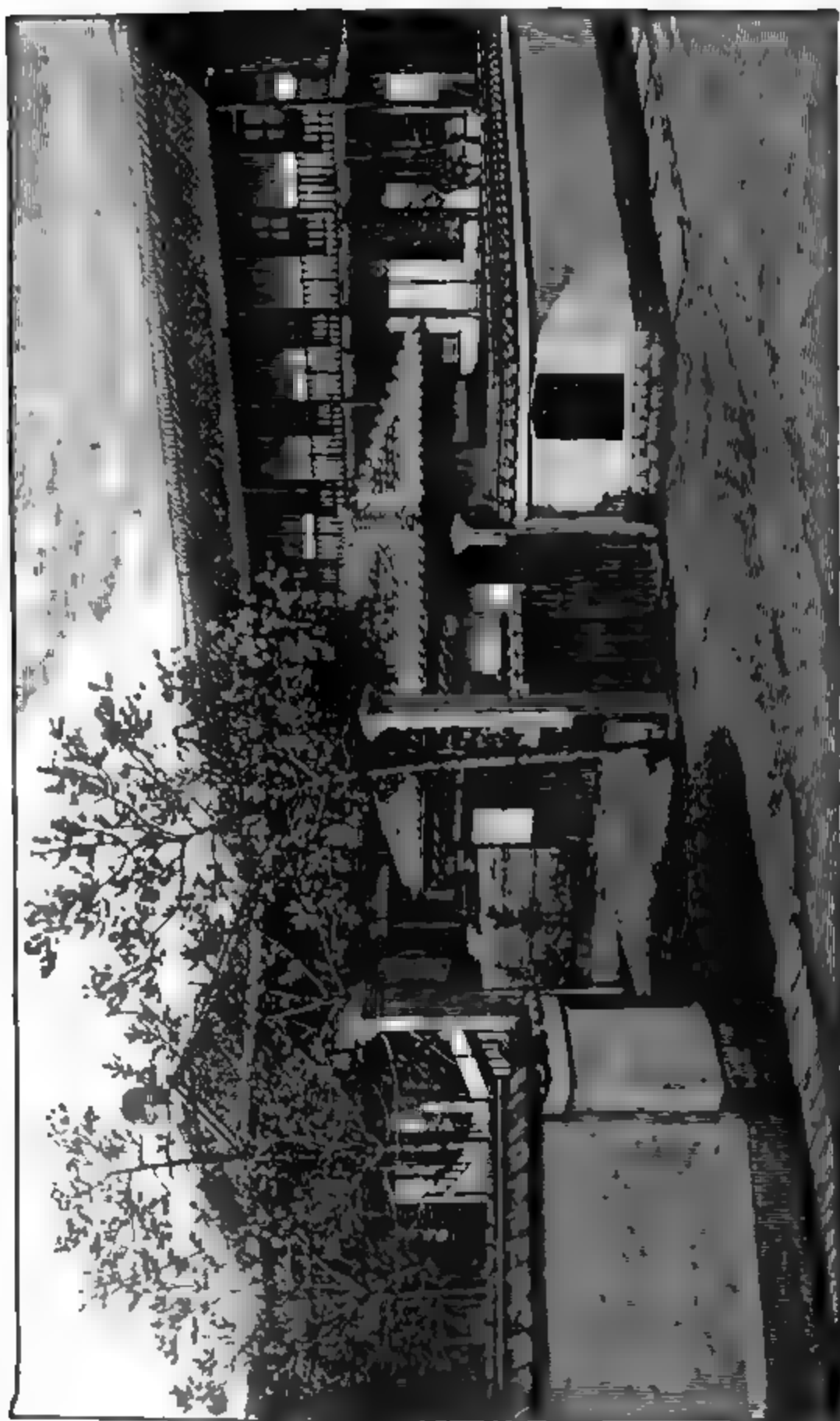
# Young People's Department.

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## THE TRAINING SCHOOL FOR NURSES IN KIOTO, JAPAN.

**DEAR YOUNG FRIENDS:** The buildings of the Doshisha Nurses' School and Hospital, at Kioto, in the erection of which you have taken so kind an interest, have been completed and formally opened. You will remember that Japanese friends were to co-operate with you in establishing this enterprise—they contributing to the purchase of the land, while American friends were to provide the building. Five hundred and fifty-three persons contributed to the purchase of the land, and accordingly this number of invitations were sent out—one to each contributor—to unite with us in a formal dedicatory service, to be held on the fifteenth instant. The day proved fair, and at ten o'clock the hospital grounds were thrown open to the public. Nurses and house-physicians, under Miss Richards general direction, acting as guides, about three thousand people visited the different departments of the institution—the physicians, officials, and health authorities being especially interested in what they saw. The *Hiogo News*, referring editorially to the opening exercise, thus describes the institution: "The Nurses' School is situated on the west side of the park, only four or five blocks from the Doshisha English School, and a little farther from the Girls' School on the north side of the same park. Its grounds cover the whole of one side of a block, and the premises comprise a large building for the nurses, a residence for the superintendent, a building for dispensary, office, and out-patient department, a general hospital ward, an obstetric ward, and a residence for the house-physician. In addition, there are necessary auxiliary buildings. The purpose is to train young women thoroughly in the work of nursing the sick, and also to give them such religious and moral training as will fit them to occupy a most useful position. As Governor Kitagaki well said in his address, 'without a solid moral character, a nurses' professional training will be of little benefit to society.' The buildings are carefully planned and substantially built, though without unnecessary display, and are believed to be thoroughly well adapted for the cure of the sick and the education of their nurses."

At two o'clock in the afternoon the more formal exercises took place in the Doshisha College Chapel. On the platform were seated the Doshisha President and Trustees, the College Faculty,



VIEW FROM THE PARK.—Showing Nurses' Dormitories and residence of Superintendent. A part of the Out-Patient Department is seen at the extreme left, while in front is the Gate House.



OBSTETRIC AND GYNECOLOGICAL WARD.—Taken from plaza of General Ward, on the north.

the Hospital and Training School Staff, the Governor of Kioto, the Heads of Government Departments, the Sanitary Authorities, the two Mayors of the two Divisions of the city, some leading physicians, and a few visitors from abroad. Fifty of the Doshisha students were admitted by ticket, and the remaining, numbering about four hundred and fifty, were those who had contributed to the school fund. The exercises continued for nearly two hours and a half, but the interest remained undiminished to the close, when Professor Kanamori delivered his eloquent address on the "Aims of the Doshisha." The order of the service was as follows:—

"Dedicatory Service of Kioto Training School for Nurses, Doshisha Hospital and New Library Building, Doshisha College, held at College Chapel, November 15, 1887.

"Singing.—By Congregation.

"Invocation.—Reverend M. L. Gordon, D.D.

"Welcome.—Mr. Nakamura Yeski.

"Historical Sketch of School and Hospital.—Dr. Takamatsu.

"Object of the Institution.—President Neesima.

"Function of Nurses' School.—Dr. Sara Buckley.

"Dedicatory Prayer.—Reverend Mr. Matsuyama.

"Singing.—By young ladies from Doshisha Girls' School.

"Congratulatory Letter.—By His Excellency, Governor Kitagaki.

"Address.—From His Excellency, Richard B. Hubbard, United States Minister. (Read.)

"Address.—From T. R. Jernigan, Esq., U. S. Consul, Kobe. (Read.)

"Letter.—By Mayor Takemura.

"Letter.—By Mayor Sugihara.

"Letter on behalf of Contributors.—Y. Tanaka, Esq., Chairman Kioto Fu Assembly.

"Letter on behalf of Physicians.—Dr. Nakaral.

"Letter.—K. Nishimura, Vice-Chairman, Kioto Fu Assembly.

"Singing.

"Dedicatory Prayer.—Reverend I. T. Ise.

"Address.—Reverend Paul M. Kanamori.

"Benediction.—Reverend J. D. Davis, D.D."

At the close the company adjourned to the New Library Building, the newest and finest of the buildings of the Doshisha School, and situated on the north side of the Park. In this building simple refreshments were served to the guests by the wives of the professors, both Japanese and American, aided by the nurses and the foreign children of the station. The occasion afforded an excellent opportunity to bring to the notice of a large number of

representative and influential men the different branches of our common work, and the impression made is very gratifying to our friends.

You should know how interested in, and loyal to, this work our Japanese friends are. From the first they have given it cordial and efficient support, and it was pleasant to see with what interest and delight the Christians of the city co-operated in making the opening exercises attractive and pleasant. During the previous day and a part of the night they labored hard in beautifying and decorating the buildings and grounds. Each ward table was furnished with a small bouquet; large ones were placed in the centre of the wards; over the main entrance was erected a beautiful arch of evergreens and flowers; and finally, to complete the whole, a large wisteria vine, which covered one side of the out-patient building, standing at the head of the main entrance, was filled with full blown chrysanthemum flowers. In the best sense our Japanese friends regard the institution as their own, and will labor and pray for its widest usefulness and success. In our united efforts here to this end, I am sure we shall continue to realize your sympathy and help.

With kind Christian regards,

Yours sincerely,

JOHN C. BERRY, M.D.

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## Our Work at Home.

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### TWENTY YEARS' REVIEW.

BY MRS. S. BRAINARD PRATT.

WHEN artists would copy the wonderful frescoes that adorn the ceilings of the Vatican, they place a mirror on the floor at their feet, that so they may study in miniature the glories above them. In glancing at the score of years that lie behind us, may not our review serve the purpose of a hand-glass, in which we see, though blurred and imperfect, the story of the years?

Is it ten years ago, or but a swift flash of the weaver's shuttle, since we met in this place to review our first decade? Have the ten years grown to a score so soon? Wisely, then, have we called a halt in our march while we recall our yesterdays, and learn the lessons they may teach us for our hastening to-morrows; resting our hearts meanwhile in the assurance that amid all our little, fleeting years, there is One who is the same yesterday, to-day, and forever.

The Woman's Board was born with an inherited work. Our mothers and grandmothers had sown in tears; we came to reap with joy. But it is true that for the last twenty years a remarkable impetus has been given to work for woman; and He who prepares weapons for his own work in ways we know not, brought into being this and kindred societies, when the fullness of time had come for a new departure in missionary effort.

It is but a short page of history, the twenty years since this Board was formed; yet it gives us a strange feeling to read the missionary literature of 1868,—as if the sun-dial which marks the coming of the perfect day, had gone backward many degrees.

Shall we blot out the intervening years for a moment—place the Woman's Board back in its cradle, and see the surroundings into which it was born?

We must turn to the pages of the *Missionary Herald* for our news from the kingdom of twenty years ago, and in reading it we miss many things familiar now as household words in this year of grace 1888. Why this strange silence about Japan? *Not yet open to the gospel!* Japan, the eager, beckoning nation, with its hands outstretched toward Western civilization and Western religion; Japan, with its 200 evangelical churches, its 16,000 communicants, its native pastors, its crowded schools, not open to the gospel when this Woman's Board was formed! Did we not come to the kingdom when the King's business required haste?

At that time there were only four or five missionaries in all Japan. They were from the Presbyterian and Dutch Reformed churches. The American Board had no work in that country, and it was not till October, 1869, that Secretary Treat read a paper at the annual meeting of the Board in Pittsburgh, giving reasons why missionaries should be sent to that field.

It was then voted to occupy it, and Mr. Green was the first man sent out by the American Board; but as lately as 1872, a Japanese scholar was put to death for teaching the language to one of our American missionaries.

Twenty years ago the Presbyterian denomination was still united with our own in the foreign work, and reports from Syria, Persia, Greece, the Gaboon Mission, the Hawaiian Islands, the Dakotas, the Ojibwas, and the Senecas appear in the pages of the *Herald*.

Some grand work had already been done in female education, and here and there schools for girls were shining like beautiful lamps in the darkness.

For forty-four years the seminary in Oodooville had been sending out Christian girls to make Christian homes possible in Ceylon.

It was then under the care of Miss Agnew, and numbered 46 pupils. The Madura Boarding School had been in operation for thirty years, and had a membership of 50, under the care of Mrs. Chandler, aided by Miss Smith.

At Ahmednagar, Mrs. Bissell was caring for the 60 girls of the school, which was also in the thirtieth year of its life.

In Turkey, Miss Fritcher was even then leading a band of 35 in a school which was started twenty years before in Constantinople, and removed in 1865 to Marsovan. At Aintab, Miss Proctor had for seven years been teaching a little company that now numbered 25. At Eski Zagra, a company of 15 maidens were gathered under Miss Reynolds.

In Harpoot, Miss Seymour and Miss Warfield were just mastering the language, that they might teach the forty girls in the seminary; while at Bitlis, a graduate of Harpoot, under the direction of Mrs. Knapp, had a band of a dozen girls under her charge.

In China, a school in Foochow, starting in 1863 with one girl, in 1868 numbered 20, and was then under the care of Mrs. Baldwin, while in North China, Mrs. Bridgman's boarding school numbered 15.

Other missionaries were already in the field who have since then become ours by adoption. Mrs. Capron had been doing her grand work in Mana Madura for twelve years. In Africa, Mrs. Tyler and Mrs. Mellen, for nearly a score of years, had been giving their lives to the Zulus. In Turkey, Mrs. Schneider, obliged to leave Aintab for a cooler climate, was in Broosa, where they were talking of starting a school. Miss West had been in Harpoot for sixteen years, Mrs. Allen for thirteen, Mrs. Wheeler for eleven, Mrs. Montgomery in Marash for five, Mrs. Trácy in Marsovan for one year; while in Foochow, Mrs. Hartwell had for sixteen years been saying to the crippled women of China, "In the name of Jesus Christ of Nazareth, rise up and walk!"

Such were some of the surroundings into which this Woman's Board was born.

The year 1868 was one of encouraging reinforcements in the new work for women, and some of the names since grown familiar and dear to us appeared then for the first time on the missionary roll.

Miss Townshend had but just arrived in Ceylon; Miss Mary Andrews reached Tung-cho in June of that year; the Misses Ely sailed in July for their new field in Bitlis, as did also Miss Tracy for Sivas, followed soon by Miss Parmelee for Mardin, Miss Powers for Antioch, and Miss Van Duzee for Erzroom. In September, Miss Norcross arrived in Eski Zagra for the missionary life which was to end in three short years with the message to her loved



ones, "Tell them there is nothing in the world worth living for but working for Jesus."

In October, Miss Payson sailed for Foochow, as did also Miss Bliss and Miss Clark for Turkey, and Miss Webster for Ceylon. Miss Closson saw Cesarea for the first time in November, and in the same month Mrs. Edwards reached Inanda.

Our missionaries for the first year, were Mrs. Edwards for Africa, Miss Andrews and Miss Payson for China, Miss Parmelee, Miss Tracy, and Miss Clark for Turkey and Miss Webster for Ceylon. Of these, four have continued through all the twenty years of our history, though two of them we know by changed names: Mrs. Edwards, Miss Andrews, Mrs. Andrus, and Mrs. Marsh are our veterans of to-day.

It would take too much time to attempt to give in detail the events which have made each year of the twenty precious to us; we can only allude to a few of the more notable ones, and briefly contrast our beginnings with our present. Much of the earlier history of the Board was given in 1878, when we kept our first decade, and need not be repeated now.

Our first fields of labor were China, Ceylon, Turkey, and Zululand, but year by year we have lengthened our cords and strengthened our stakes, till our missionary tent is cosmopolitan in its dimensions. In 1869 we entered India and Persia; in 1872, Japan, Spain, and Dakota; in 1873, Mexico; in 1876, Austria; in 1877, Micronesia; in 1882, West Central Africa; and in 1886 we put an entering-wedge into the work in East Central Africa.

Some of these fields we have since been called to resign to other hands: Persia, to the exclusive care of the Presbyterians, in 1870; and in 1882, when the Indian Missions were transferred to the American Missionary Association, we resigned, with loving regret, the work among the Dakotas, and the seven missionaries whom we were supporting there.

Twenty years ago this Board had no school-building of its own to which to send its first seven teachers. Time would fail me to tell how one after another it has assumed the support of institutions that were then existing; how one after another new day and boarding schools have been opened; new buildings erected; homes, hospitals, and dispensaries built. More than \$200,000 have been paid for these buildings, which have been like little glimpses of America,—nay, more, like the very gate of heaven to thousands of girls whom they have sheltered. To-day these Christian monuments speak for you beside the blue waters of the Bosphorus; on the high plains of Aintab; where the Taurus Mountains smile on Harpoot; by the blue sea at

Smyrna; in pleasant Marsovan, in Bitlis, Van, Mardin, and in many another place they are saying for you to the girls of Turkey, "Maiden, I say unto thee, arise." Nor here alone; in India and Ceylon, in Africa, China, Japan, and beautiful Kusaie, these consecrated walls are telling in language which all may read, that American women are stretching out helping hands to their sisters of every nation, "for love's sake."

Eloquent as are these silent witnesses, they are as nothing to the spiritual building in which the Lord has permitted us to have a little share; for day by day, and year by year, without noise or observation, precious stones have been polished and prepared for the King's palace.

The twenty years have shown a wonderful growth in female education in the lands for which we work. One or two facts are significant.

Dr. Clark tells us that "prior to the organization of the Woman's Boards, the number of male members in our mission churches greatly exceeded that of the female,—in many instances two or three to one. As the result of woman's work, a great change has taken place; and in most of our missions, at the present time, the number of church-members is very evenly divided."

Twenty years ago, in the fields now occupied by the American Board (not including those afterward given up to the Presbyterians), there were 10 female boarding schools, with 350 pupils; and 352 common schools, with a female membership of 3,103. To-day the American Board has 41 female boarding schools, with a membership of 2,318; and 878 common schools, with an estimated female membership of 13,766. Of this number we count, as our own, 28 boarding schools, with not far from 1,800 scholars, and 215 common schools.

Our little band of seven missionaries in 1868, has increased till we claim 102 missionaries, supplemented by 132 Bible-women.

Of the 171 missionaries who have been connected with this Board since its formation, 12 have died while in active service. They are: Miss Norcross, Miss Warfield, Miss Smith, Mrs. Goodrich, Miss Chandler, Mrs. Robert Hume, Mrs. Pierson, Miss Townsend, Mrs. Shaufler, Miss Agnew, Mrs. Hartwell, and Mrs. Tyler. Fifty-seven have severed their connection with the Board, from failing health or a change of location, and 102 constitute our working force of to-day.

The workers at home during the twenty years have been trying to keep step with those abroad, and we trust the old ordinance

of King David will hold good, that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike"; or, rather, that both may have some trophies to lay at the feet of Him to whom belongeth the battle, and the soldiers, and who appointeth to each his place.

Twenty years ago this Board stood as almost the pioneer among organizations of women for the foreign field. Five years before, an undenominational society, called the Woman's Missionary Union, had been formed in New York City for work among the zenanas. Our own formation was followed in the autumn of the same year by that of our almost twin sister Board of the Interior, and in 1873 by that of the Pacific, while other denominations have grandly taken their place in this nineteenth century crusade of woman's work for woman. Indeed, so far has this loving spirit of united effort spread, that there is a Woman's Board of the Hawaiian Islands, a Woman's Board of Armenia, and we have even heard of a Woman's Board for Spain; though that seemed to be born not of love, but of hatred, to jealously watch the work of our school at San Sébastian.

Twenty years ago this Board stood with no organized supporters, but with a well-defined plan and hope that auxiliary societies would be formed in the churches; and that as these grew too numerous and too distant for the care of the central society, that they would be gathered into branches, for more convenient nurture. How well that hope has been fulfilled, the history of twenty years has shown.

In 1870 the Board welcomed with thanksgivings its first daughter, the Philadelphia Branch. Since then, like the fruitful mother she is, she has welcomed twenty-one others, and one Conference Association, making a royal family of twenty-three daughters, each with her children and children's children, all bound together in loving fellowship by Him who setteth the solitary in families. Not least among the blessings for which we thank God to-day, are the strong Christian friendships which have been formed and cemented by this common work for Christ.

Twenty years ago this Board had no periodical or missionary literature of its own.

In March, 1869, *Life and Light* was started as a quarterly, with a "Children's Corner." In 1871 the corner became a quarterly, called *Echoes from Life and Light*; and when in 1873 the mother magazine became a monthly, the children's *Echoes* also came twelve times a year instead of four. In 1875 the *Echoes* were

incorporated with *The Well Spring*, continuing so until 1882 when the *Mission Dayspring* was started jointly by the American and Woman's Boards. This little magazine has grown in stature and in favor, until it starts this new year of 1888 with a list of over 17,000 subscribers; and our modest little quarterly of 1869 with its 500 subscribers, now makes its monthly visits to over 15,000. Of both, we say with Paul, "Not as though we had already attained, either were already perfect, but we follow on."

For the first six years of the life of the board one day sufficed for its annual meeting; but in 1874 two whole days became necessary; and in 1879 another was added,—not as a public meeting, but for a more informal conference with officers of branches. In 1884 the Board, by formal action, changed its constitution, and became a delegate body.

In addition to its regular meetings, two Conventions have been held for executive officers and delegates of branches. One in October, 1875, lasting for three days, was held in East Boston, at the house of the President, Mrs. Bowker; a second, in September, 1886, was held for two days in the parlors of the Central Church, Boston.

Of the original executive officers of the Board there remain to-day but six,—our President, two Vice-Presidents, and three Directors.

We cannot forbear to make grateful mention of her in whose soul this Board had its birth, on whose heart it has been carried all these years, to whose wise leading, and clear thought, and sagacious counsel it owes so much; who has never been absent from its annual meeting, and but rarely from its business meetings. Thank God for our President.

In counting up the gains and losses of our history, shall we reckon as lost the dear friends who, as the swift years have rolled by, have laid down this work of their love and passed behind the veil? Are they lost because unseen?

Among them are ten vice-presidents, two treasurers, one corresponding secretary, nine directors, and twelve missionaries, who have died while in our service. Do they meet sometimes on the other side, and with clearer eyes mark the coming of the kingdom? With more burning love do they talk of the King?

*What has it cost, this work of our twenty years?* In money paid into the treasury, about \$1,553,709.

Is it much? It cost far more than that to make a road through one little mountain in this State; is it then much to spend in leveling the mountains to make a highway for our God? It would

go very little way in building and equipping the shortest line of railroad; is it then much to spend in building a road reaching from earth to heaven? It is spent in this country between every sunrise and sunset for the liquor that drowns men's souls; is it then much to spend in carrying the water of life that shall save them?

What *more* has it cost? A little self-denial, perhaps, in those who have given the money; more still, it may be, in those who have asked for it; most of all in those who have borne the burden and carried the anxieties of the work. It has meant many prayers; are they not in Christ's golden censer? Some tears; are they shining in the rainbow round about the throne?

Are we sorry now for anything of time, or thought, or money, or ease, or prayer, which we have given to this work? Shall we be sorry by and by when our eyes have seen the King—the Lord of hosts?

*What has it accomplished, the work of our twenty years?* It has sent living lips to proclaim in many languages good news to the lost. It has sent hundreds of Bible-women with Christ's own words through cities and hamlets, in homes and by the wayside; it has built homes and schools where thousands of the King's daughters have been made meet for their Father's palace; it has gathered little children and placed them in the arms of Jesus; it has made Christian mothers; it has told of eternal life; it has brightened the dark valley; it has lifted up Him who will draw all men to himself.

So we lay our yesterdays, with all their shortcomings, at Christ's pierced feet; the mistakes all ours, the praise all his. So we go on to our untried to-morrows.

“For the new years come,  
And the old years go,  
As swings Time's pendulum  
To and fro;  
But the kingdom grows.”

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## In Memoriam.

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MRS. CONSTANTINE BLODGETT.

DIED, in Pawtucket, R. I., Nov. 28, 1887, Mrs. Hannah Maria Blodgett.

It is fitting that in the columns of our missionary magazine a passing tribute should be given to one who, for more than fifty years, has been a contributor to foreign missions, and since the formation of the Woman's Board has been an enthusiastic and

efficient officer, whose zeal and devotion has ever been an inspiration, and whose prayers have been an unfailing source of strength.

Her life was a busy, earnest, joyous one, spending itself in loving ministrations to others, exerting, and leaving, an influence which death cannot, we believe, destroy.

With a love for the foreign work that was almost a passion, it is not strange that well nigh her last conscious act and thought was not of self, or those bound to her by the strongest earthly ties, but of Christ, and the extension of his kingdom through the earth.

For years we are sure the deepest feeling of her heart was, "I love thy kingdom, Lord," and she loved it to the end.

During the last sad days, when reason had fled, loving friends who watched beside her felt that in some way, unbeknown to them, the Heavenly Father ministered to the diseased mind, as there rang out in the sick-room, in her clear, distinct voice, the words, "One thing is certain, God's promises are sure."

Surely we need not be disheartened though some of the workers in God's harvest field have been gathered home, for his promises are sure, and the work shall go on till the whole earth shall be filled with the knowledge of God.

A. R. W.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from January 18 to February 18, 1888.*

MISS EMMA CARRUTH, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Machias, Cheerful Workers, \$52; Lewiston, Pine St. Ch., Aux., \$36; Gilead, Mountain Hills, \$5; Portland, Y. L. M. B., Thank-off., of wh. \$27 by the Beacon Lights, Seaman's Bethel Ch., \$88, Williston Ch., \$18.14, Second Parish Ch., Aid Soc'y, \$37, Seaman's Bethel M. C., Ocean Pebbles, \$19, \$255 14  
*Wells.*—First Cong. Ch., Ladies, 12 65  
Total, \$267 79

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Amherst, L. F. B., \$50; Atkinson, Flowers of Hope, \$32; Concord, Aux., \$30; Exeter, Aux., \$46; Hampton, Lookout Guards, \$8; Newport, Ladies, Cong. Ch., \$52.77; North Hamp-

ton, A Friend, \$5; Plymouth, Aux., \$22; Tilton, Curtice M. C., \$9. Ex., \$69.69, \$185 08  
*Newport.*—Cong. Ch., Mrs. J. R. Gill, 5 00  
Total, \$190 08

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., \$5; Benson, Aux., \$25; Burlington, Aux., of wh. \$25 const. L. M. Mrs. R. W. F. Smith, \$40; East Berkshire, Aux., \$10; Essex Junction, Golden Rule Band, \$21; Lunenburg, Aux., \$7.25; Orwell, Aux., \$40.10; Rutland, Aux., \$116.42; Springfield, Aux., \$14; St. Johnsbury, South Ch., Aux., \$37, Boys' Miss'y Jug Soc'y, \$20; Townshend, Aux. and S. S., const. L. M. Mrs. Laura C. Rand, \$25. Ex., \$25.36, \$335 41  
*Felchville.*—Miss M. W. Southworth, 3 25  
Total, \$338 66

## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —	
Miss E. F. Wilder, Treas.	
Bedford, Pine Needles, \$10;	
Lawrence, Trinity Ch., Ladies'	
Miss'y Soc'y, \$30.40; West	
Medford, Aux., \$10; Lexing-	
ton, Aux., of wh. \$25 by A	
Friend, const. L. M. Miss	
Mabel Wing, \$31.40,	\$81 80
<i>Barnstable Branch.</i> —Miss A.	
Snow, Treas. Cotuit, Aux.,	
\$30; Truro, Aux., \$5,	35 00
<i>Berkshire Branch.</i> —Mrs. C. E.	
West, Treas. Dalton, Clara	
L. Crane's S. S. Cl., \$5; Hins-	
dale, Mountain Rill, \$50;	
Housatonic, Aux., \$13.24;	
Pittsfield, South Ch., Aux.,	
\$7.64, First Ch., Aux., \$18.56;	
Stockbridge, Aux., \$27,	121 44
<i>East Douglass.</i> —Second Cong.	
Ch.,	6 00
<i>Franklin Co. Branch.</i> —Miss L.	
A. Sparhawk, Treas. South	
Deerfield, Aux., \$7.75, Coll'n	
at Branch Meeting, \$4,	11 75
<i>Hampshire Co. Branch.</i> —Miss	
I. G. Clarke, Treas. Williams-	
burgh, Ladies of Cong. Ch.	
and Soc'y, of wh. \$50 by Mrs.	
Helen E. James, const. L. M's	
Mrs. Sophia K. Nash, Miss	
Mary Price, \$88.70; Amherst,	
Junior Aux., const. L. M's	
Miss Helen M. Jameson, Miss	
Mary L. Hall, \$201.20; North-	
ampton, Edwards Ch., S. S.,	
Primary Cl., \$5,	294 90
<i>Huntington Hill.</i> —Aux.,	
	9 50
<i>Lowell.</i> —Kirk St. Ch.,	
	45 00
<i>Norfolk and Pilgrim Branch.</i> —	
Mrs. F. Shaw, Treas. Hol-	
brook, Torch-Bearers, \$52.47,	
Little Lights, \$27; Plymouth,	
Aux., \$90,	169 47
<i>Peabody.</i> —South Cong. Ch., S.	
S.,	25 00
<i>Springfield Branch.</i> —Miss H.	
T. Buckingham, Treas.	
Springfield, First Ch., Aux.,	
\$25, Hope Ch., Aux., \$15;	
Holyoke, Second Ch., Kozen	
Soc'y, \$40,	80 00
<i>Suffolk Branch.</i> —Miss M. B.	
Child, Treas. Arlington,	
Young Ladies' Foreign Miss'y	
Soc'y, \$125; Auburndale, Miss	
L. L. Mitchell, \$1, Aux., \$26.72;	
Boston, Thank-off., from A	
Country Friend, \$10, A Friend,	
\$5, Children, 70 cts., Miss M.	
L. Perkins, \$5; A Friend, \$100,	
Miss M. J. Phipps, \$1; Shaw-	
mut Ch., Aux., Mrs. Mary A.	
Blaney, const. L. M. Miss Lucy	
M. Blaney, \$25, Old South Ch.,	
Bartlett Band, \$36, Mt. Ver-	
non Ch., Young People's	
Aux., \$91; Chelsea, Third Ch.,	
Woman's Miss'y Soc'y, \$35;	
Cambridge, A Friend, \$5,	
Shepard Memorial Ch., Aux.,	
Miss S. C. Bent, const. self	
L. M. \$25; Cambridgeport,	
Mrs. M. L. C. Whitney, \$1.40;	
Dedham, Asylum Dime Soc'y,	
\$1.85, Chapel Rays, \$22; Dor-	
chester, Village Ch., Y. L. M.	
C., \$20.60, Second Ch., Life	
and Light M. C., \$4.20; East	
Somerville, Mrs. Henry How-	
ard, \$5; Everett, Aux., \$5;	
Foxboro, Aux., \$40; Hyde	
Park, Aux., \$25.80; Jamaica	
Plain, Aux., \$150; Neponset,	
Stone M. C., \$10; Roxbury,	
Mrs. H. B. Hooker, const. L.	
M. Miss Lucy R. Kirby, \$25,	
Walnut Ave. Ch., Aux., \$100,	
Immanuel Ch., Helping	
Hands, \$32, Eliot Ch., Aux.,	
\$23.45; Somerville, Miss G.	
Holbrook, \$5, Prospect Hill	
Ch., Aux., \$10; South Boston,	
Phillips Ch., Aux., Miss Lu-	
cinda Smith, const. L. M.	
Miss Helen S. Conley, \$25;	
Wellesley Hills, Aux., \$86;	
West Newton, Aux., of wh.	
\$50 const. L. M's Miss Sarah	
A. Whitney, Miss Fannie B.	
Carpenter, \$84,	\$1,167 72
<i>Worcester Co. Branch.</i> —Mrs.	
C. A. Lincoln, Treas. Mill-	
bury, Second Ch., Primary S.	
S. Cl., Birthday Pennies, \$1;	
Spencer, Aux., \$57; Warren,	
Aux., \$9; Worcester, Union	
Ch., Aux., \$82.40; Ware, Y.	
L. Soc'y, of wh. \$25 const. L.	
M. Miss Bell Naylor, \$30,	
Aux., of wh. \$25 by Mrs.	
E. H. Baker, const. L. M.	
Miss Harriette N. Baker,	
\$150 const. L. M's Mrs. A. S.	
Perry, Mrs. H. O. Draper,	
Mrs. Geo. Tucker, Miss Emma	
Hall, Miss Theodosia Cum-	
mings, Miss Mary Taylor,	
\$191,	370 40
Total,	
	\$2,417 98
LEGACIES.	
<i>Danvers.</i> —Legacy of Mrs. Caro-	
line Gould,	\$500 00
<i>Worcester Co. Branch.</i> —Legacy	
of Cornelia M. Draper, Wor-	
cester,	100 00
CONNECTICUT.	
<i>Hartford Branch.</i> —Mrs. G. R.	
Shepherd, Treas. Collins-	
ville, Cong. S. S., \$5; Hart-	
ford, A Friend, Asylum Hill	
Ch., \$10, A Friend, \$2, South	
Ch., Aux., \$38, Lucy A. Brain-	

ard, const. L. M. Lucy M. Brainard, \$25, Centre Ch., M. C., \$10; West Hartford, Aux., const. L. M. Mrs. Lilian F. Roberts, \$100; Windsor Locks, Aux., \$80,	\$270 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., \$50.85, North Ch., Cheerful Workers, \$10, S. S., \$10, Chinese Cl., \$21.05, Park St. Ch., Pearl-Seekers, \$15, South Ch., Dew-Drops, \$37.31; Bridgewater, Aux., \$33, Y. L. M. C., \$10; Canaan, Aux., \$10; Cromwell, Aux., of wh. \$75 const. L. M's Mrs. Emeline E. Savage, Mrs. Andrew Botelle, Mrs. Laura D. Calef, \$159.14; Greenwich, Aux., \$26; Harwinton, prev. contri. const. L. M. Miss Eveline S. Barker, \$2; Litchfield, Aux., \$36.40, Daisy Chain, \$100; Meriden, Cheerful Givers, \$40, Boys' M. B., \$25; Middletown, South Ch., Aux., of wh. \$25 const. L. M. Miss Kate Bradley, \$125; Naugatuck, Aux., \$12; New Britain, Centre Ch., Aux., of wh. \$25 by Mrs. Wm. M. Churchill, const. self L. M. \$137.30, Little Givers, \$28.33; New Haven, College St. Ch., Coral Workers, \$80, Y. L. M. C., \$25; Davenport Ch., Aux., \$57.63, Dwight Place Ch., Fairbank M. C., \$25, United Ch., Aux., \$73.75; North Stamford, D. W. Y. C. Band, \$9; Redding, Ready Folks, \$60; Saybrook, Aux., const. L. M's Mrs. Emeline K. Dowd, Mrs. Henry F. Clark, \$50; South Canaan, Aux., \$2; Stratford, Aux., \$69, Y. L. M. B., \$30; Torrington, First Ch., Aux., \$16; Wallingford, Aux., \$33.78; Waterbury, First Ch., Aux., \$78.69; Winsted, Aux., \$67.19,	1,565 42
<i>Orange.</i> —M. B., \$3, Robbie Woodruff, \$2,	5 00
<i>Westport.</i> —Friends,	4 00
Total,	\$1,844 42

LEGACIES.

<i>Hartford.</i> —Legacy of Elizabeth C. Root,	\$100 00
<i>New Haven.</i> —Legacy of Mary Dutton,	100 00

NEW YORK.

<i>Canastota.</i> —Mrs. Anna G. Warner,	\$2 00
<i>New York City.</i> —A Friend,	50
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Al-	

bany, Morning Star M. C., \$50; Berkshire Aux., \$50; Brooklyn, East Ch., Aux., \$60, Lewis Ave. Ch., Aux., \$13.05, Tompkins Ave. Ch., Aux., of wh. \$25 const. L. M. Mrs. Alonzo Bingham, \$200; Canandaigua, Aux., \$100; Gloversville, Aux., \$50; Mt. Vernon, Aux., \$10; Norwich, Aux., \$24; Rochester, Mt. Hor Miss'y Friends, \$10. Ex., \$20.05,	\$547 00
Total,	\$549 50

NEW JERSEY.

<i>Jersey City Heights.</i> —Mrs. C. L. Ames,	\$5 00
<i>Newark.</i> —"X. Y.,"	90
<i>Princeton.</i> —Mrs. Fred Vinton,	3 20
<i>Summit.</i> —Miss Louisa M. Wood,	10 00
Total,	\$19 10

FLORIDA.

<i>Tangerine.</i> —Aux., 90 cts., S. M. H., \$10,	\$10 90
Total,	\$10 90

OHIO.

<i>Windham.</i> —Ladies' M. B.,	\$16 85
Total,	\$16 85

ILLINOIS.

<i>Danvers.</i> —Busy Bee Soc'y,	\$5 00
Total,	\$5 00

CALIFORNIA.

<i>Pomona.</i> —A Friend,	\$ 40
Total,	\$ 40

DAKOTA.

<i>Sanborn.</i> —Mrs. J. W. Donaldson,	\$1 00
Total,	\$1 00

MINNESOTA.

<i>St. Paul.</i> —A Friend,	\$ 30
Total,	\$ 30

General Funds,	\$5,661 98
Leaflets,	41 92
Legacies,	800 00
Total,	\$6,503 90

MISS HARRIET W. MAY,  
Ass't Treas.





## CENTRAL TURKEY.

### A WORD FROM MISS SHATTUCK.

DECEMBER 10, 1887.

THE summer was spent in a delightful spot—nine hours from here—genuine “camping out” with the Marden family, Mr. Mead and Miss Blakeley as companions, and fine old walnut, “Cedar of Lebanon,” spruce and pine trees, abundant supply of pure cold water, and the loved mountain scenery, as elements in our environment. Mr. Marden was with us none after the terrible fire in Zeitoon, but with the sufferers, as, indeed, he has been most of the time since, and continues to be, ministering to their temporal and spiritual needs. Only this morning comes the word that ten men from the “Robber’s Ward” have enrolled themselves as Protestants, and of these one came on Monday with his son, and both are eagerly learning to read in school. Fifteen more are about declaring themselves—these, too, heads of families.

Being surrounded with Armenian villages, we did what we could for the ignorant women and children this summer. A theological student with our party as Turkish teacher, always went out with some of us on the Sabbath and very faithfully read and expounded the Word to numbers varying from 50 to 175, according to the places visited in one day. These seven little villages have never before been worked by Protestant preachers, and the ignorance is indescribable, often, too, the indifference as appalling, but many did listen eagerly to the gospel truth. We know not what will be the fruit, for it is not yet seen.

Miss Shattuck tells us of the opening of her college with eight new girls from Aintab, graduates of the seminary there,—a matter of great rejoicing to them, as there is so little interest in the education of girls in Turkey. Several of last year’s pupils are teaching,—one with Mrs. Coffing, others in Marash. Miss Shattuck has a daily noon prayer-meeting of fifteen minutes, to pray for these young teachers. Often two thirds of her household are present, and the prayers are very earnest. An annual meeting of prayer for schools and colleges is not enough for Turkey.

## CHINA.

## TOURING NEAR KALGAN.

BY VIRGINIA C. MURDOCK, M.D.

WE made our first tour November 25th. A list of patients, who lived in villages near by, had been prepared, the day was fine, we had a good cart and a good driver, and the Helper Chao, his wife, and the wife's brother, the dispensary gate-keeper, accompanied me. We started at nine o'clock, after prayers and the lesson of my class at the hospital. At the first village, Chi Lick a Fang, we got out at the public tea-house. The helper talked to the men in the outer room, and I to the women in the inner room. Then we were invited to go to four different courts. In all these places the inner rooms were crowded with women, and the helper talked to the men out in the court. We gave medicines to a large number of patients, and took our departure. After a short ride Hong Fung came in sight. There we had no acquaintance, so we went to a tea-house, had a cup of tea, talked to the women who gathered in the room, the helper preached to the men outside and sold books, we gave medicine to a few, and left for the next village, Chien Tung. Here we knew no one and could find no tea-house; but the helper tried to sell books, and soon gathered a crowd, who listened quietly to his preaching. We waited in the cart, and distributed cards, furnished by the American Tract Society, with a verse of Scripture on each one. At Lao Chia Shuang we waited at the inn until our gate-keeper could find the people with whom we were acquainted. A few people followed us into the court, and we tried to give them something of the Bread of Life. While waiting, a good-looking woman invited us visit a very sick girl. We went with her, and found the poor child in a very critical condition, really dying. We could give her friends no hope. The parents looked very sorrowful. They had but two children, this girl of fourteen, and her brother about seventeen. Not only did they want her to live, because they loved her, but the unhappy question where she should be buried could not but come to their minds. Adults can be buried in handsome coffins, with all honor, in the family burying-ground. Boys can have a humble place there, also. Children are buried in rudely-made coffins, generally on unoccupied, uncultivated hillsides. Babies are wrapped in mats, and thrown out in any convenient, lonely place where the wolves or dogs can tear their dear, innocent little bodies to pieces. It is horrible to meet with a half-eaten body, or see a beautiful little arm or a tiny foot lying about. The Chinese have a theory that if they dispose of the body

in this way the little soul will be liberated by the devouring beasts, to come again as a son. But where shall the girl over twelve be buried? Not in the family lot! That could not be thought of. Superstition is against it.

#### A STRANGE BURIAL CUSTOM.

In this part of the country the parents seek some family who have lost a son, and arrangements are made to marry the dead girl to the perhaps long-buried son. It is extremely undesirable even in the spirit land to be unmarried, and to provide the boy with a wife is a most praiseworthy thing. If rich, the parents make a feast, the tablet of the boy invites the tablet of the girl, and friends gather around the festal board and make merry. The mother-in-law buys beautiful paper dresses, and by burning them sends them into the spiritland, for the bride's use. The girl's coffin is lowered into the grave of the boy, the funeral music is changed to wedding marches, and all the people rejoice that the son has a wife. The girl has had an honorable burial, and is handsomely provided for, as her parents think, so they are somewhat comforted. The poor also do their best, with less expenditure. If the parents cannot find a husband for their daughter she must be temporarily buried on the hillside, with the children, until they do find one. My informants tell me that people are very particular about adhering to this custom. One said the daughter of a friend of hers had been buried five years before they found a husband for her. Then they put her in a new coffin, and married her with due ceremony to the dead boy.

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#### FOREIGN NOTES.

A LETTER from Miss Poole, who is now in Osaka, describes "the dearest little home in the world," where she and Miss Colby live together, and she is the housekeeper. Miss Poole assists Miss Daughaday in her school of three hundred girls, and has also commenced a Sunday Bible class, composed of Japanese young men, who study partly in English and partly through an interpreter. They are eager learners, and we ask that much prayer be offered for them, that they may receive the truth into their hearts, and practice it in their lives.

Miss Poole speaks of her schoolroom as well finished and convenient, not unlike the American schoolrooms. This, at Osaka, was the first self-supporting school in Japan, and its holding on its way in its small beginnings is due mainly to the efforts of Paul Sawayama, the native pastor, now so much lamented there. It is

self-supporting in the sense that only the salaries of the missionaries are paid by the Board. All other expenses, including the salaries of several Japanese teachers, are paid by the natives.

Miss Diamant, in a recent letter, gives us an insight into some of a missionary teacher's trials.

I have been bereaved in my school. One of the girls who came in last spring has been taken away by her father. Some one had written that she was homesick, and crying herself thin. The grandfather was alarmed, and sent the father for her immediately. He came, and found her well and happy, and crying only because she did not wish to go home. The father would gladly have left her, but feared his father's wrath. The matron, her aunt, brought her to take leave of me, and told her to say, "I will see you again," the usual form of leave-taking. She would not say it, but told her aunt, "I am going away, and shall not see her again. How could I say it?"

I do hope she may be allowed to return some day.

Last week another girl was called for. Her betrothed, wishing a cook, came for her; but we told him it would be contrary to all foreign and Chinese custom. A relative of hers, an elderly person, must come for her. We advised him to come up and read this winter, and take her in the spring. I hope to keep her some months. The girls hardly begin to learn before they are taken away to be married. The youngest one, five years old, is betrothed.

Mrs. Coffing writes from Hadjin, Nov. 7, 1887:—

Yours of August 24th found me in bed, quite sick. I am now just able to be about and oversee the work a very little: well for the work and for me that I have such faithful assistant teachers and servants. I thought of you much last week,\* and sent to the Throne more than one prayer for your meeting. If I could have been with you, how rested I should have been! No one who has not tried it can tell how wearisome this humdrum life is,—this having to listen to the same story of sin, shame, and want, and, do what you will, never hear a word of gratitude from those for whom you are at work.

Oh! it is only thus that one learns the full meaning of the words, "Jesus, therefore, being wearied" (John iv. 6), and becomes truly thankful for those other words (Mark vi. 31), "Come ye yourselves apart into a desert place, and rest awhile." Believing that these last words are for me as well as those of Mark's day, I have asked the committee of the A. B. C. F. M. to permit me to visit the United States.

\* At the annual meeting.

If I receive a favorable answer, my plan is to leave here some time near Easter, and return so as to re-open school Oct. 4, 1888, thus being absent about six months. But I shall not return at all unless there are at least two ladies sent back with me. But more of that when I reach there. . . .

Miss Nancy Jones, now on her way to East Central Africa, wrote, a day or two, before sailing, from Boston:—

This is a pleasant thought which comes to me often: “You are borne on the wings of prayer; you are sent to carry the message of God’s love to those who have not heard the glad news.” I shall remember the Friday morning meetings, and shall endeavor to be with you.

As our auxiliaries are studying European Turkey this month, we copy from a private letter this story of a little mission band in Monastir:—

Our missionary society has fifteen regular members. In our six meetings we shall have gathered about two *med*. We make little aprons and sell them, also patchwork *bockjas*, and the girls who sew very well have taken in some of Mrs. Baird’s sewing. We are going to send the money we have raised while hearing about Japan, to Japan.

Later, the leader writes: “I wrote to Miss Haven for items about the Bridgman School when we began to sew for China. We had \$2.40 to send to China from our missionary society.”

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## For the Coral Workers.

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DEAR CORAL WORKERS: Do you all look in *Mission Studies* every month to see how your pledges are coming in? You are stockholders in the Morning Star, the Umzumbe Home, Africa, the Bridgman School, China, the Hadjin Home, Turkey, and in some village schools in India. And you must watch your column in *Mission Studies* to see how fast your receipts are coming in. Have you all read the “Annual Letter to the Coral Workers,” written by Mrs. Rogers? If not, ask your leader to send for it. When you have read it you will feel as if you had been on a voyage around the world. Every little Coral Worker ought to read it over and over again, and then you will work the faster.

Now we give a little picture of life in Central Africa, many hundred miles from your Umzumbe Home. Would it not be nice for some of you to write to Helen Stover and ask her to describe to you the *tepoya* in which she rides?

Your loving friend,

THE EDITOR.

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### THE LOST DONKEY.

EXTRACT FROM LETTER OF MRS. STOVER.

WEST CENTRAL AFRICA, Sept. 20, 1887.

WE have had an excitement lately over the death of four of our donkeys. One day Olokoso, the boy who cares for them, lost sight of three of them. He left the two to find the three, and thereby lost all of them. They always run away and get in corn-fields when they can, and we supposed that was where they were. That night one of them came back to the compound and lifted up his voice and wept the rest of the night. The next day Olokoso searched till high noon, without success. A little later a small boy brought word that a man had found the donkeys in his pitfalls. Some men took ropes and went to get them out, but found them all dead.

I have been taking a ride in my *tepoya* for exercise, lately, sometimes Mrs. W. and Helen going with me. That afternoon we thought we would go over and see the traps where the poor donkeys met their fate. The doctor wanted to know how they were built. A brush fence is built which extends for miles. At certain intervals of perhaps a rod apart, are dug deep pits and "dead falls," built alternating. The pits are about three feet wide by eight feet long, dug wider in the centre, and coming to a point at the depth of eight or nine feet. They are slightly covered with twigs and grass, and look like a nice path through the opening in the fence. Nothing which gets in can get out, unless it were a man. Into four of these our donkeys fell. We stopped at one where the poor beast had fallen head first, and turned a complete somersault, lying on his back with his hind parts near the top, as the body was too large to permit its reaching the bottom. We passed on to the next one, and I stepped forward to look into the pit, stepping on solid ground, as I supposed; but everything gave way with me, and down I went. When I realized I was really going into the pit, I screamed, and threw up one hand, which one of the boys caught and held on to, till another reached the other side and dragged me out. I was not hurt in the least, only shaken

up somewhat as to my nerves. However, I think I shall not examine any more pitfalls. Helen began to cry and beg to go home, crying all the way. She would scarcely let go of me all the evening.

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## JAPAN.

### THE NEW BUILDING FOR THE KOBE HOME.

BY MISS SUSAN A. SEARLE.

At last our new building has been opened. This week we are rejoicing in the luxury of recitation-rooms with chairs or benches, and blackboards, instead of seats on the floor, as for three months past.

If any one had told us six months ago that we should do all the work of the fall term without our schoolhouse, we should have said it was impossible, or should have felt sure that the work would be entirely unsatisfactory. But we have been very happily disappointed. Though the carpenters' delays have been vexatious, and there have been many inconveniences, every one has been possessed of such a helpful spirit that it has been much easier than we expected. We are, however, devoutly thankful to have our pleasant, commodious chapel and recitation-rooms so much better than any we have had before. But we are already feeling that our plans were not large enough. Some of the larger classes are even now crowded in the new rooms. The formal opening of the building was held a week ago to-day. We had a bright, beautiful afternoon, and everything went off pleasantly. There were nearly five hundred people present, including the schoolgirls. Dr. Gordon and one of the Japanese professors from Kioto made the addresses, Mr. Atkinson made the dedicatory prayer, and Miss Gunnison's singing class furnished the music. The governor of this ken honored us with his presence, and some other dignitaries came also. After the exercises, between thirty and forty of the guests were invited to the parlor and treated to cake and coffee. The others, in accordance with a custom which we thought it best not to oppose too strongly, all received packages of Japanese confectionery.

I do not know whether you have heard that our Japanese friends are raising money for a new dormitory for us. They have already about a thousand *yen* (Japanese dollars) promised. We have now more than a hundred boarders, all we can accommodate, and probably two thirds of the more than forty day scholars are anxious to become boarders. We have no good place to put the new dormitory. As our land is arranged we must put it back of

the "Home" building. We need a little more land on the side and in front to make the place complete, and to give us an outlet on a new road soon to be built. You know we are not on a public road, but must follow a side path through the fields to reach our front gate. You see we are always calling for more; but things grow so fast in our work here that we cannot help it.

The spirit in our school has been unusually good for the past few months. Ten of the girls united with the church on New Year's day, and nearly as many more wish to do so at the next communion. We have taken for our school motto this year, "For even Christ pleased not himself." We sent to each of the thirty-nine graduates of the school a card with the motto printed on it, asking them to join us in its use through the year. With one exception, all the girls in our regular course profess to be Christians, though a few have not received baptism. Quite a number in the preparatory classes are also Christians. We feel sure that somebody has been especially earnest in prayer for us these last months.

# For the Bridge-Builders,

## BUILDER'S HYMN.

BY ELLA G. IVES.

[Dedicated to the engineer of the Bridge.]

In the freshness of the morning, in the glory of our youth,  
With our hearts alert for service, and our souls on fire for truth,  
We are coming, we are coming, with this song in every mouth,  
God's kingdom marches on.

CHORUS.— Glory, glory, hallelujah ! glory, glory, hallelujah !  
Glory, glory, hallelujah ! God's kingdom marches on.

A highway we are building for the ransomed of the Lord,  
With the cross for its foundation, and its arches of the Word;  
It shall bridge the widest chasm with the promises of God,  
Whose kingdom marches on.

CHORUS.— Glory, glory, etc.

Across the mighty continents and o'er the pathless sea,  
We are stretching massive arches that shall last eternally;  
And along the shining pathway press the footsteps of the free,  
Whose souls are marching on.

CHORUS.— Glory, glory, etc.

From Orient and Occident these children of a King,  
To claim a royal heritage, their souls from bondage bring;  
And as they seek their Father's house their happy voices ring,  
Our souls are marching on.

CHORUS.— Glory, glory, etc.

— *From Missionary Hymnal.*



# Home Department,

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## STUDIES IN MISSIONARY HISTORY.

### WOMAN'S WORK IN BULGARIA.

*Missionaries:* Name and locate those of the Woman's Board of Missions. Who is missionary of the W. B. M. I., and what great work is she doing?

#### MONASTIR.

*Girls' Boarding School:* Is it large? What is the religious condition? When established?

*Girls' Missionary Society.*

*Mrs. Bond's Work.*

#### SAMOKOV.

*Girls' Boarding School:* Brief history; Revivals; Religious condition; Christian girls' prayer-meeting; Saturday evening prayer-meeting.

*Ladies' Benevolent Society.*

*Work Among the Women.*

*Bible Work at Philippopolis.*

*Woman's Work:* Bible work in Yakaronda; in Hasquey; in Raslog; Koprivshtitsa; Bonsko, *Life and Light*, p. 366; *Herald*, '87, p. 188; Training class for Bible-women; Children's meetings; Conversion of children, *Herald*, '88, p. 116.

*Recent Political Events:* *Life and Light*, '87, p. 10; *Herald*, '87, p. 108.

*Recent Missionary News from all Fields:* *Mission Studies*, April.

*General Articles on the Work in Bulgaria:* May be found in *Herald*, '87, pp. 29, 59, 109, 176, 269, and '88, p. 39.

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PLEASE notice: in studying this month's lesson on European Turkey, see a letter from Miss Maltbie in the March *Herald*, also the Foreign Report of the W. B. M. I. for 1887.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 18 TO FEB. 18, 1888.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 10.35; *Chebanse*, 5.86; *Chicago*, New England Ch., 146.27, of wh. 25 from herself, const. Mrs. Virginia P. Waterman, L. M., Lincoln Park Ch., 2.80, Union Park Ch., 201.40, of wh. 25 from Mrs. A. A. Farrar, const. Ethelwyn Charles, L. M., from Mrs. R. L. Greenlee, 25 const. Miss Eleanor Brooks, L. M., from Mrs. I. N. Camp, 25 const. Kate Elizabeth Hatch, L. M., Grace Ch., 8, First Ch., 70.20, Bethany Ch., 4.25; *Danvers*, 9; *Elgin*, F. A., 15; *Geneseo*, 56.49; *Glencoe*, 5.25; *Kenwood*, 61.45; *LaGrange*, 5; *Naperville*, 20; *Oak Park*, 61; *Payson*, 27; *Udina*, 7; *Wauponsie Grove*, 10, 726 32

JUNIOR: *Chicago*, South Ch., Y. L., 25; *Dundee*, Special, 18; *Geneseo*, The Zenana, 25; *Ravenswood*, Y. L., 25; *Springfield*, Jennie Chapin Helpers, 38.50; *Wayne*, The Gleaners, 12.85, 144 35

JUVENILE: *Chicago*, New England Ch., Steady Streams, 17.14; *Geneva*, Morning Star Band, 11; *Toulon*, The Lamp-Lighters, 2.60, 30 74

SUNDAY-SCHOOLS: *Evanston*, 45.69; *Ontario*, 10, 55 69

Total, 957 10

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Anamosa*, 8; *Bellevue*, 5; *Blairstown*, Mrs. J. H. French, 1; *Chester Centre*, 14.95; *Cherokee*, 9.85; *Des Moines*, Plymouth Ch., 13.43; *Glenwood*, 13; *Grinnell*, 31.90; *Gilman*, Mrs. A. S. Houston, 5; *McGregor*, 6.93; *Osage*, 3.26; *Silver Creek*, 6; *Sioux City*, Mrs. S. J. Johnson, 2.50, 120 82

JUNIOR: *Bellevue*, Y. P. S. C. E., 5.02; *Des Moines*, Plymouth Rock Soc'y, of Plymouth Ch., 35; *Decorah*, 10; *Grinnell*, 10.32; *Marion*, 25; *Storm Lake*, 3.17, 88 51

JUVENILE: *Grinnell*, Busy Bees, East Branch, 4.72, West Branch, 2.56; *Onawa*, Cheerful Givers, 14.20, 21 78

THANK-OFFERING: *Grinnell*, Busy Bees, East Branch, 1 95

Total, 233 06

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Hebron*, 6; *Terre Haute*, 11.85, 17 85

Total, 17 85

KANSAS.

— A Friend, 6 00

Total, 6 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Alpena*, 25; *Calumet*, 70; *Chelsea*, 13.60; *Clinton*, 5.25; *Greenville*, 31.96; *Hancock*, 20; *Olivet*, 17.20; *Port Huron*, 10; *Reed City*, 8.25; *Salem*, 5.59; *Three Oaks*, 18.35; *Whittaker*, 17.75, 242 95

JUNIOR: *Ann Arbor*, 100; *Cheboygan*, 1; *Detroit*, First Ch., 5, Woodward Ave. Ch., 170.57; *Edmore*, 1; *Grand Rapids*, First Ch., 20; *Hancock*, 15; *Pontiac*, 5, 317 57

JUVENILE: *Essexville*, M. S. M. B., 2; *Hancock*, 16.20; *Reed City*, 4; *Stanton*, 12, 34 20

SUNDAY-SCHOOLS: *Alpine* and *Walker*, 5.34; *Bay City*, 7.81; *Detroit*, Trumbull Ave. Ch.,

Miss Park's Cl., 10; *Edmore*, 75 cts.; *Flint*, 3.88; *Grass Lake*, 1.65; *Grand Ledge*, 65 cts.; *Lansing*, 18.16; *Napoleon*, 1; *North Adams*, 1; *Roscommon*, 1; *Salem*, 1; *St. Louis*, 2.31, 54 55

Total, 649 27

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Minneapolis*, Open Door Ch., 5, *Plymouth Ch.*, 40, James Edmund Bell Memorial Fund, 162.50; *Northfield*, 39.25; *Plainview*, 4.23; *St. Paul*, *Plymouth Ch.*, 42.85; *Zumbrota*, 16.35, 310 18

JUVENILE: *Dodge Centre*, Harold and Edw. Robertson, 40 cts.; *St. Paul*, *Plymouth S.S.*, 87.27; *Waseca*, Miss. Band, 6, 93 67

403 85

Less expenses, 4 50

Total, 399 35

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., *St. Louis*, Treas. *Meadville*, 6.41; *St. Joseph*, 5.85, 12 26

JUNIOR: *Brookfield*, Young Ladies' Soc'y, 13 70

JUVENILE: *Kansas City*, Clyde Ch., Cheerful Givers, 11.04; *St. Louis*, Pilgrim Ch., Pilgrim Workers, 10.04, 21 08

Total, 47 04

## NEBRASKA.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. *Camp Creek*, 2; *Monroe*, Ch., 2; *Nebraska City*, 4.25; *Omaha*, *St. Mary's Ave. Ch.*, 7.35; *Weeping Water*, 6.60, 22 20

Less expenses, 5 25

Total, 16 95

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Cincinnati*, Central Ch., 85, of wh. 50 from Mrs. Wm. Sumner, to const. L. M's Mrs. E. A. Perkins,

Mrs. J. W. Sibley; *Harmar*, 10.15; *Medina*, 20; *Mt. Vernon*, 11; *Oberlin*, 80; *Tallmadge*, 27.82; *Toledo*, First Ch., 110; *Vermillion*, 5, 348 97

JUNIOR: *Columbus*, Eastwood Ch., Y. L. S., 5; *Painesville*, Y. L. S., 20, 25 00

373 97

Less expenses, 43 25

Total, 330 72

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. *Deadwood*, 9.20; *Yankton*, 14.21, 23 41

JUNIOR: *Sioux Falls*, King's Daughters, 10 00

Total, 33 41

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. *Appleton*, 13; *Brandon*, 3.60; *Berlin*, 1; *Clinion*, 10; *Cambridge*, 7.50; *Eau Claire*, 20; *Elkhorn*, 25; *Evansville*, 10; *Green Bay*, 25; *Genesee*, 1; *Kilbourn*, 13.20; *Koshkonong*, 6.36; *Mukwonago*, 3; *Madison*, 14.76; *Milwaukee*, Grand Ave. Ch., 30; *Rosendale*, 5; *Waukesha*, 23.51, 211 93

JUNIOR: *Milwaukee*, Plymouth Helping Hand Soc'y, 100 00

JUVENILE: *Eau Claire*, Cheerful Givers, 3.83; *Madison*, Primary S. S. Cl., 10; *Ripon*, Coral Workers, 10; *Sparta*, Mission Band, 3, 26 83

338 76

Less expenses, 16 76

Total, 322 00

## MISCELLANEOUS.

Sale of leaflets, 38.15; of envelopes, 6.23; of "The Orient and Its People," 2; of chart, 60 cts.; of mittens, 1; cash, 45 cts., 48 43

Total, 48 43

Receipts for month, 3,061 18  
Previously acknowledged, 6,906 97

Total since October 21st, \$9,968 15



## EXTRACTS FROM FOREIGN SECRETARY'S REPORT.

1886-1887.

THE report of our work in foreign fields, if statistical merely, might be given in two or three well-rounded sentences: One half of a schoolhouse yet to be built, two boarding schools; four missionaries look to us for funds. However, figures like these cannot tell half the story.

Somewhere I have read of a good fairy who, with one wave of her magic wand, could transport her subjects at will. Let me play the fairy to-day, and "some magical sense convey" of things too far away for mortal ken.

### OUR SCHOOL AT SAN SEBASTIAN, SPAIN.

Let us look upon the land of the Inquisition and the Pope. Here we find our hard-working, self-denying Christian missionaries in the City of San Sebastian. Beautiful, wave-beaten, mountain-girt San Sebastian! We must look beyond your turreted walls and your ancient, rock-built castle for the one tall, four-story building of interest to us. Here it is, and here are gathered over one hundred girls. These girls are under Protestant Christian training; it is thorough training, intellectually, musically, spiritually; it awakens the admiration of the Catholic editor and of the Christian traveler. *El Cristiano*, a Spanish daily, speaks in terms of highest eulogy of the entire management. This high standard has not been reached in a day; it is the result of fifteen years of hard work, done by Rev. Wm. H. and Mrs. Gulick. They have been assisted part of the time by Miss Richards. Such a school should have a suitable building, and should own it, too, so that the roof could never be taken from over their heads by the caprice of some priest or some fanatical landlord. A schoolhouse for our one hundred dark-eyed, mantilla-clad girls! Is this too much to hope for? . . . Let us remember our debt to Spain, and repay it with compound interest.

### TURKEY—OUR BROOSA SCHOOL.

From San Sebastian to the blue Mediterranean Sea, on its peaceful waters for a week, and we come to Constantinople. Another five hours and we are in Broosa, enjoying the hospitality of our

long-time friends, Mr. and Mrs. Baldwin, in our Broosa School. Here are our forty Greek and Armenian girls. They have escaped for a little from their dreary homes — from their burdens of work out-doors and in. How can their stay in this Christian home be made a help and an inspiration which shall abide through all their future life? Teachers, pastors' wives, less conspicuous homemakers throughout Turkey, trace the good and true, the best there is in them, back to their school-days. What a responsibility is ours! What a stewardship have we at Broosa!

#### JAPAN — THE KOBE SCHOOL.

Our Young Ladies' Branch have a special interest here. We have yielded all claim to Miss Gunnison's labors, for we feel that, having gone out from among our own young people, it is but a joy to them to have her "all to themselves." We feel that our trust is in good hands. From her letters we get glimpses of her, now going in and out among the Japanese girls of the Kobe School, diffusing sunshine everywhere, now bending diligently over her Japanese dictionary, now giving lessons in dress-making and foreign manners to anxious mothers; a busy, useful life she leads. We hear enthusiastic words about her devotion and consecration from her associates in the work. We have great reason to be proud of our California representative in Japan. Let us "stay up her hands" in everything we can.

#### INDIA.

Another sea voyage, and we are in India — that far-famed land; that land of tropical heat and verdure, of caste, of child-marriage, of cursed widowhood. Who would not flee the horrors of a *girl's*, of a *woman's*, life in India?

Our Woman's Board has become identified with missionary work here, as done by Mrs. J. C. Perkins. Her husband is a San Franciscan, and his family we have often with us. This is the second year that Mr. and Mrs. Perkins have been in India. Much of their work, so far, has been preliminary — studying the Tamil language, and those who speak it; getting settled in their new home at Periakulam, where they have received a cordial welcome from the natives, who are specially desirous for educational privileges. In their neighborhood, under their charge, are 175,000 people, only 1,000 of whom are Christians. Christianity is not encouraged by those in authority, but limitations are provided on every hand. The greatest hope of the missionary is in the schools. Mrs. Perkins has a Hindu caste school, which is awakening much interest, and into which, little by little, gospel teachings are introduced.

Soon Mr. and Mrs. Perkins will start a boarding school on their compound. The school is welcomed everywhere; not so the church. But if the school is first planted, the way is prepared for the church.

## MICRONESIA.

A world of blue—above, beneath; in the far distance a ring of brown in the underlying blue; a coral island, and dark-skinned, naked people—thousands of them. “What do they here?” we ask. Sleep, steal, lie, eat, fight, and sleep again. But look, a ship appears! With sails all set, with joy and life in her every motion, she comes straight on into the darkness of heathendom. A new era dawns for wretched Micronesia. Let us linger awhile amid the delicious fragrance of these mango groves. Churches, school-houses arise out of the shell-strewn beaches; within them see those neatly dressed islanders—children, parents, and grandparents. Hear them read in the New Testament; listen to their gospel music. See the missionaries rowing about among the islands, braving all the perils of the deep, going in open boats sometimes four hundred miles, wading (in crossing the reefs) through water above their knees, visiting the sick, teaching the women to sew and the men to cultivate the land, counseling peace, telling of the God who has all power, and who will call all men to account for their deeds. See the heathen chiefs coming for baptism! Surely, the gospel of “peace and good will,” first brought here by Mr. Sturges thirty-five years ago, reigns supreme; and at no very distant day these isles will magnify the Lord, and sing his praise in the gates. But, alas! here comes another ship, carrying the Spanish flag! It brings a governor, soldiers, arms, and convicts; it is a Spanish man-of-war. A sad, sad day for the rings of brown in the setting of blue!

## AFRICA.

We read that in Stanley's trip across the Dark Continent, as he sailed down the Livingstone River, he was greeted by a prolonged war-cry from innumerable savage mouths, calling together cannibals to dispute by thousands his progress. It was a constant struggle for existence. Yet, each time the drum-beat was heard, each time a canoe of savages was sighted, each city or village met, Stanley and his little company, intent on kindness, and wishing only to pass on in peace, cried, in long-drawn and musical syllables, “*Sen-nen-nah!*” (Peace! peace!) So with our missionaries. Literally taking their lives in their hands, they go among these fierce Africans constantly crying “*Sennennah! Sennennah!*” “Peace on earth; good will toward men.” We have one repre-

sentative in Zululand—Mrs. Sarah B. Holbrook, of Natal. Her letters give us many glimpses of missionary work, some of which are discouraging, and our hearts go out to her, as she and her husband so bravely labor and endure. She writes of the many heathen customs which hold the people firmly in their grasp, even though they may wish to become Christians; of the selling of daughters for cattle, of the drinking of beer, of the half-heathen, immoral dances, without which no wedding is complete. But there is a bright side to missionary work in Africa, which she also vividly portrays. She speaks of two of her evening pupils—men, followers of the renowned Cetawayo, who are seeking with eagerness the knowledge of God.

In her very last letter, dated June 28th, she says: “We have had a blessing from God; and as a result of it yesterday ten young people came before the church to be examined for admission, and will, before long, join it. Thus the gospel cry of “*Sennennah!*”—Peace! Peace!—does find answering hearts, and “the people that walked in darkness have seen a great light.”

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## INDIA.

Rev. James Perkins writes in a private letter from Southern India, in reference to his new station:—

“THE first year of missionary life is very hard, and it is only by great grace given from above that we can stand it. We are getting out of that trying time, and are looking eagerly for a life of usefulness among our dear people in Mandapasalai. I love them already, though I have had only the merest glimpse of them. I am to be the only white man there among a hundred and fifty or two hundred thousand natives. . . . We have already (November, 1887) started our boarding schools in Mandapasalai,—one for the boys, and one for the girls,—for it was necessary to start them in October in order to get the school-grant money from the Government next year. We are planning now about the house and our work in that place, and long to be there, and hope and pray that the Lord will open the windows of heaven and bless that station, using us for his glory.”

Mrs. Perkins writes that one of the natives said to her, alluding to the absence of his wife, “‘When she was away the whole town was gone.’ It is nice to hear him speaking so lovingly of his wife, as it is not the native way at all. She is very sweet and lovely, though, and it is comfortable to look at her and see what these girls may develop into under Christian influences.” . . .



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A HOME IN HEAVEN.

BY MRS. W. B. CAPRON.

Oct. 30, 1881.—About two years ago I made my first visit on a birthday in a house where dwelt a woman with a large and tender heart. I asked my dear Lord and Master to give her the great gift of eternal life, believing him more willing to do it than I was to give my birthday gift. How much that meant he only knew! Something said on that day about heaven so impressed both mother and daughter, that they would never allow the Bible-woman to go until she read them, at least, one verse about the golden city eternal. The mother much enjoyed hearing the one about the “inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.” I must have visited her five or six times in my rounds, and always the same eager, attentive face awaited me. She had large, lustrous, expressive eyes.

In July she was breaking down in health with consumption. She was so delicate that the offensive drains in her street annoyed her, and she and her daughter went to a commodious rest-house belonging to their caste, and just on the outskirts of the city. One or two relatives accompanied them, and a nicer place in all Madura for me, was not to be found. I went three or four times to see her, and she sat at my feet as at a feast. The last time that I was at the rest-house was a memorable visit. I never knew a case of



more rapid consumption. She was much emaciated, and could not sit up long. The daughter is even more lovely than ever. She always sat close beside me, and this is always my picture of her. I said to the mother, "I am sure that you cannot get well."

"I think so too," she replied.

"Are you sure that you are ready to go to heaven?"

"I think so. For many months I have laid awake much at night, and the Bible verses come into my mind, and I pray those words over to Jesus, the Saviour."

"You know," I said, "that you have lived very devoutly toward the gods of the Hindus during your early widowhood. How does all this seem to you now?"

"Don't speak of it. Tell me about heaven. I am thinking and caring about nothing so much. Even my anxiety about my daughter is passing away."

"How does the Saviour of this great world and all its sinners seem to you? Is he real? Is he a brightly real some one. Does he seem strong and tender, and does it seem as if he knew you?"

Most reverently she folded her hands, and most solemn was her manner. "I think of the thief on the cross, and how he turned to a Saviour who himself was dying also, and how he said, 'Lord, remember me.' Jesus the Saviour said, this day you shall enter heaven. When I am dying, I too shall say, as the thief prayed so pray I to Thee now."

"Why should you think, dear K., that he will hear *you*?"

"I feel it," was her reply.

"Now," I then said, "we will go together to him; and as I have known him longer than you, perhaps some time this memory may bring you comfort." There were four other women in the room besides the mother, daughter, and Bible-woman. They sat as if transfixed. The Bible-woman said that it was a touching sight. The daughter knelt beside me, and her eyes were riveted on my face. The mother, too weak to kneel, too earnest to lie down, sat up, and shutting her eyes she stretched her hands upward, as if to receive all that the prayer could ask and heaven give. How easy, sometimes, it seems to ask great gifts at a present Redeemer's hands!

Before I could go again to the rest-house, this dear woman had been carried to her own home. One morning the Bible-woman came to me to say, "I think if you wish to see K. alive, you should go soon." I went that evening. It was Saturday, and the only afternoon on which I had no regular appointment. I did not send word that I was coming. I ascended the steps, went through that never-to-be-forgotten square entry, and came upon the veranda

on one side of the open court-yard. A woman whom I knew was there. I said to her, "I came to see K." She led me to a screen curtain, drew it aside, and pointed to my precious woman lying on a mat supported by pillows. Her eyes were closed. The daughter was out. The screen fell back, and I was alone with her. I touched her shoulder and said, "I have come, dear heart. Do you know me?"

She opened her eyes with a long look of love and a bright face, and then gave the peculiar Hindu motion of the head which says, "Yes, indeed." She then made a gesture to tell me that if she spoke, severe coughing would follow; and then giving me another earnest look, she pointed her wasted finger upward as far as she could, and then looked at me and smiled. I said, "That's the way to heaven." She gave the sign, "Yes, indeed."

At this moment there came from a room near by a priest after "the straitest sort." He was bedecked with sacred ashes. Sacred beads were around his head and neck. He was as lofty and sanctimonious as Lucifer's prime minister. He took not the slightest notice of me, but planted himself erect and defiant at her dear head, so that when I rose from my stooping posture we should be inconveniently brought face to face. I gave a look swift enough to take all this in, and then—then came over me a serene consciousness of my high commission and this creature's powerlessness, so that when I saw that she did not seem to notice him, I felt as if the powers of darkness had lost their victim. The Lord of glory had won this soul! He stood there a cold statue. He remained standing there. I left him there!

I said to her, "Dear heart, the long journey you will soon begin. You will not go alone, you know. Do you feel as if the great Saviour who came down from heaven, and has gone gloriously back to wait for us, knew you, even you, and will see to it that you go safely and surely?"

She folded her wasted hands over her heart, and with a most expressive gesture of "receiving him by faith," pressed them there, and held them there.

"And have you no doubt that he has forgiven all your past life through?"

She raised her hand and made the expressive gesture which means, "No, none."

"Then," I continued, "I now give you, my dear child, into his safe and holy keeping. All that I can do is done. If I ever see you again, it will be in the golden city." She waved me a good-bye as she had done from her door-step, and I left her alone with that priest—no, with the "King immortal and invisible."

“There be more with us than with him.”

I came home, and was sitting on my veranda watching the sunset sky and thinking of this great journey, when I remembered the birthday. I had thought of it in the early day, but I had not thought of it during this visit. Then I remembered that two years ago to-day was my first visit to her, and this is my last. “What hath God wrought!” “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” She surely was drawn to long for heaven, and simply and easily trusted the guide.

I had no desire to go again. The Bible-woman would go to inquire, but so utterly prostrated was she that she never felt like rousing her. On the 17th of October she came with tears. “She died this morning.” I said, “Is she alive forever more? Is she among the radiant forgiven?”

“Yes; I am sure of it. If she is not saved of whom can we have hope? How I prayed for her this very morning!” Her daughter says she would frequently point upward, and then fold her hands and open them like a book, to signify that she wanted her to read from the Bible about heaven. She had bought a New Testament, that she might have the precious words in the Revelation in her own keeping.

We were much surprised to find how many of our own dear women studying with us considered themselves mourners. Some of them say softly that she was regarded as very devout, and that she had been much looked up to. Also, that when she found herself alone with any of our pupils, she would take much pleasure in telling them what she had heard from the Bible-woman or from me.

Two years later I find an allusion to the daughter, Amane, and must, I think, give you one more chapter.

*June 15, 1883.* The Bible-woman in our meeting last evening, mentioned K.’s daughter, Amane. She must have shone a lovely bride, for she was married yesterday. I went to see her on the 11th. Since her mother died she has come into possession of property that was in litigation during the last few years of her mother’s life. I found her in entirely different surroundings. She has always been the same responsive, teachable spirit, and always bringing up some tribute to her mother. She found in me and in the Bible-woman the same ready listeners.

As soon as I was seated, the dear child, in the presence of a room full of women, in every possible way showed her love. She repeated all her verses to me; and then I, taking up the adorning of a bride, applied it to her precious, immortal soul. I spoke of the beautiful robe of Christ’s righteousness, and how all saints

and angels rejoiced in it, and went on to her presentation faultless before the throne of God.

It was interesting to see how she appreciated every thought and simile; and then I asked her to listen to the blessing for her wedding. It was an inspiration to bring words so holy, so full of love, words heaven-born, to the ears of all those women whose thoughts never ascended so high.

"The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." She told the Bible-woman that on her wedding day this blessing kept close by her.

While I was thus devoting myself to Amame, I felt two little hands clasping my arm above my elbow. I turned to see who it was, and a beautifully dressed little girl of about eleven years, with a fair face, was looking up at me with an expression of sadness, trust, and longing that haunts me still. I supposed it must be one of my Central School girls, as we were near there, but I did not know her. The Bible-woman said: "You never have seen her. She began to read in December, and has learned very rapidly. She was married, and in three months her husband died. It is now a month since."

This, then, was the story, told and untold, of this little one's sorrow. The Bible-woman afterward said that her grief was something distressing to see. She seemed to comprehend the situation as would one of twenty years.

Standing a little way behind was the mother of this only child, herself a widow, the embodiment of inconsolable sorrow. Every hope gone! The dead young husband has brothers and sisters, but he was the heir, and secure. In time, this mother and daughter will be gently shoved out. The beautiful jewels, one by one, will go. They will come at length to the weary round of pounding paddy. This child of tender years is a widow, and no more hope of a home is possible.

I comprehended the situation, and felt the clinging hands. I laid the hand not pinioned by her grasp on her cheek, and said, "My dear young child, what can I do for you?"

"You must comfort me," was her reply. So, with this shining bride before me, and this little sad widow at my side, I said blessed things about the land of the glorified Jesus.

This was my first visit to this little widow, and there followed many more of which I kept no record. The Lord keeps record of every ministration and every prayer, and will preserve all for his own use. The Christian worker needs to ask himself not "What shall I do?" or "What shall I give?" but the rather, "What have I

received?" or, "What do I appropriate?" of riches in glory. When one is conscious of asking with full purpose of receiving for to-day, doing and giving come freely forth.

"The Lord is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

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## TURKEY.

### WOMEN'S WORK FOR WOMEN IN TURKEY.

BY REV. H. N. BARNUM, D.D., MISSIONARY IN HARPOOT.

*The Necessity for It.*—A few simple propositions are sufficient to show this. The women are ignorant. In all the Harpoot field thirty years ago, in a population of some 700,000, we could not learn of a female who knew how to read. Until missionary ladies went there and demonstrated, in their own persons, the ability of a woman to read, the general impression was that a woman could not learn; that she had not enough mind to learn. Ignorance is the mother of superstition, and superstition usurps the place of true religion.

It is a Mohammedan country, and Moslem ideas and customs control those who have not accepted the Mohammedan faith. The Mohammedan contempt for woman as an inferior being, as perhaps not even possessing a soul, prevails. Mohammedanism isolates woman, secludes her from the society of men; and it is scarcely an exaggeration to say that it even shuts her out from the society of her own husband and sons.

Will any one tell us how to elevate a people without elevating the family? or how a family can be elevated without reaching the wife and mother? or how, in an Oriental country, she can be reached except by those of her own sex?

*The Methods Used.*—1. Visiting women in their own homes. In this department, as in all others, the missionary begins the work, introduces others into it, and then helps and guides them in it. This house-to-house visitation is not simply a religious visit. At first it may not be even that. Confidence in the visitor, and a friendly feeling toward her, prepare the women to receive counsel from her. One of the first things attempted is to persuade them to learn to read, in order that they may be able to read the Bible. Even this degree of mental culture is of great value, by proving to the woman herself that she has a mind, and imparting a measure of self-respect. The Bible-readers are very efficient in this service. When familiar relations are once established, hundreds of questions affecting the individual life and the life and condition of

the family are considered, all helping in one way or another to lift the individual and the family to a higher plane.

2. Meetings for women. In Oriental places of worship very little provision is made for females. So wide is the separation of the sexes, that in the interior of the country Mohammedan women never go to the mosque, and in the Armenian and Greek churches only those past middle life are present, except on rare occasions. Even when they do attend they seldom hear preaching, but only a tedious ritual, intoned in an ancient language; hence the service is unedifying. The few sermons which they do hear—with rare exceptions, in later years—are undignified and puerile. An Armenian bishop in a sermon in Harpoot about women, said, "Only one woman in forty will go to heaven, and even she will have her tongue cut out!" Can a woman find anything helpful in such preaching as that? Even in the Protestant churches the women are shy, and unable to free themselves from long-standing prejudices; but in their own meetings, old and young come together freely. They can ask questions, raise doubts, tell one another what are their helps and hindrances in the training of their children, or in their own religious experiences, unburden their souls in prayer, and get an uplift and an impulse in all right living.

3. Teaching. The design of missionary schools is not simply the mental training of a given number of pupils, but it is primarily the selection and education of such as shall themselves become laborers. The missionary teacher is thus able to multiply herself many fold. Not all her pupils will be set apart as teachers and Bible-readers, but in the intercourse of daily life they will impart to others something of what they have received, and as wives and mothers they will render the important service of showing to the community the value of a Christian home.

4. Touring. Every missionary district contains a number of towns and villages called "out-stations," where a church or a congregation has been gathered. The Harpoot field has sixty such places. These communities and their schools need the personal influence of the missionary even more than the central station, but it is the hardest part of missionary work. The tours must be performed on horseback, and a horse cannot transport the comforts of home. The weary ride by day in all kinds of weather and over all sorts of roads, is succeeded by the wearisome nights, sometimes almost literally "in the bosom of the family," and sometimes nearly stifled by the close air and pungent odors of a stable, and always among nimble fleas, etc. When the out-station is reached a good degree of comfort is secured in the home of the preacher or of some good brother. The ladies remain long enough to visit the

schools and every Protestant family with the Bible-reader, and they are also welcomed to many Armenian Homes. In this round of visitation informal neighborhood prayer-meetings are held. Many a heart unburdens itself to its missionary sister, and comfort and counsel are everywhere administered. Even the "brethren" receive a helpful impulse. The value of this form of self-denying labor cannot be overestimated.

5. The missionary home holds an important place among the agencies that are transforming society. In unevangelized countries, home, in our conception of it, does not exist. The word home even does not have a place in their languages. The missionary wife, if she were to undertake no work outside of her own house, would perform a very important service by showing what a Christian family should be. The missionary home becomes the model, the ideal home. It is reproduced, after a sort, by the pastor and preacher at the out-station, and is an object lesson illustrating the beauty of Christian family life as contrasted with the life which prevails in unevangelized communities. There is no more striking proof of the genuineness of the missionary work, and I may say of the divinity of the Gospel, than the transformation which it works in the homes of the people, and in the uplifting of the family life; and this is largely the first of the labors of our wives and missionary sisters.

*Results.*—These have been indicated in part by what I have already said. They can be shown very inadequately, just as animal and vegetable life and growth can be set forth only by a few signs. In the Harpoot field alone, about one thousand girls are now connected with the Protestant common schools. How many thousands have been in those schools during the last thirty years, it is impossible to tell. The Armenians have been stimulated, by this example, to open many schools for the education of their daughters, and even the Turks have a few schools for girls.

The first women who learned to read were ashamed to have it known, because they were subjected to ridicule; but now, public sentiment has so far changed that women are ashamed to confess that they cannot read. The great majority of Protestant women have learned, and they have taught many Armenian women. One of the ladies who has recently gone to Mardin, writes that she is much impressed by the great difference between the women who have been brought under gospel influences and those who have not; a difference so marked as to show itself distinctly in the expression of their faces. This difference, however, is not so great as it once was. The women in the nominally Christian communities are gaining many ideas from their Protestant neighbors.

They are learning something of their own true dignity and worth, of their responsibility as mothers, and that they did not come into the world simply and solely to perform menial service.

Two hundred and sixty women and girls enjoyed the advantages of study in the female Seminary in Harpoot before it was merged into the college; and since the college department was organized, more than four hundred have been connected with it. A large number of these have engaged directly in the work as teachers or as Bible-readers, while scarcely one has dishonored her opportunities.

At the close of the year 1886 the twenty-four churches in the Harpoot field numbered 810 females among their members. Many others have joined the church triumphant in heaven, and in their last hours upon earth have shown that even an Oriental death-bed may be peaceful and happy.

These are mere hints and suggestions respecting a service that is not inferior to any other in all the departments of missionary labor.

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#### DEATH OF MRS. CRAWFORD.

Many of our readers have heard of the sudden death of Mrs. Crawford, who went to Broosa about a year and a half ago. The following from Miss Cull shows the great sorrow that has come upon the mission:—

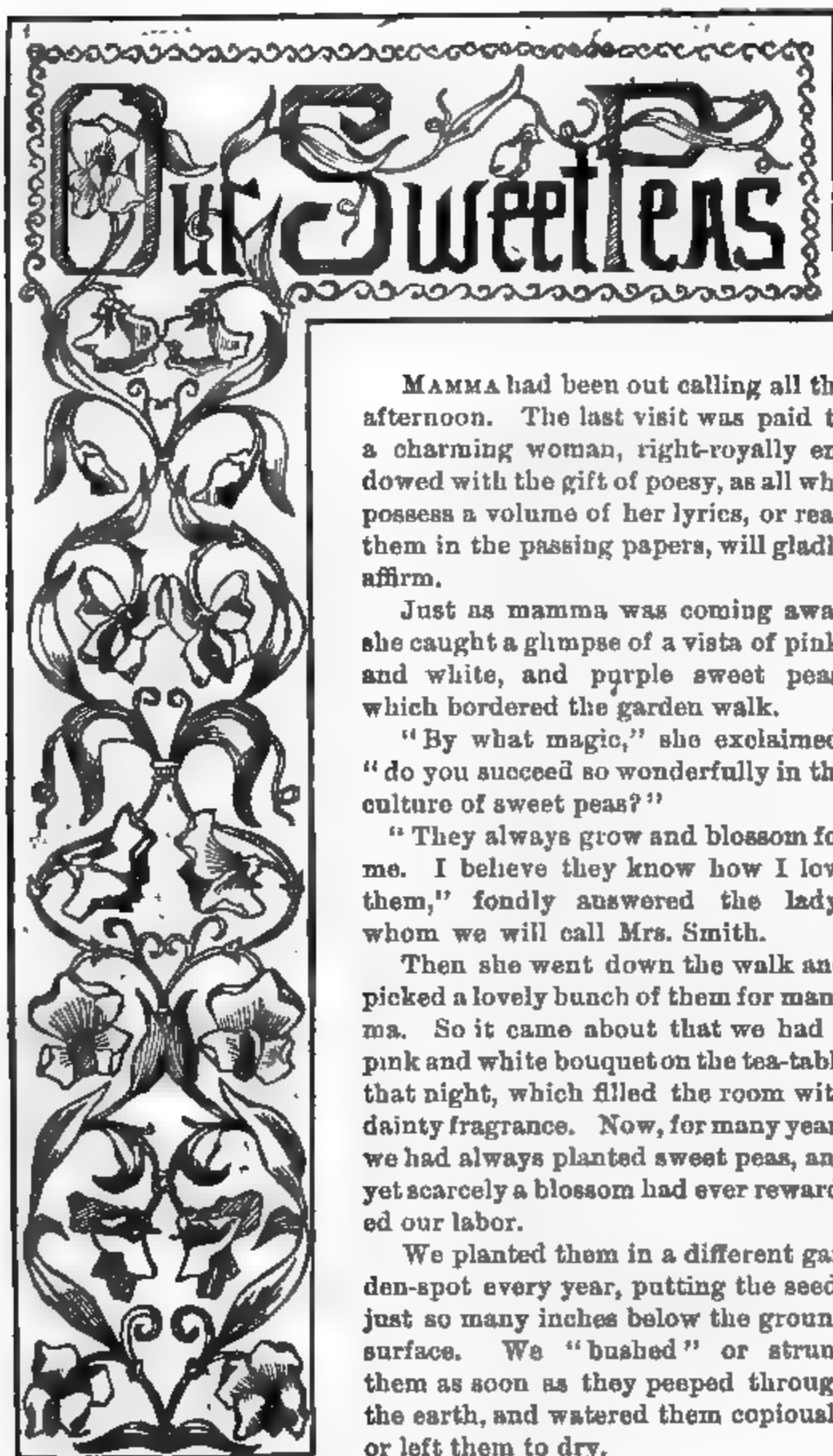
WE are in great trouble. A sudden death has left a home desolate. I cannot describe to you the sense of loneliness that from day to day grows more, and not less. Until within forty hours of her death, Mrs. Crawford seemed to be in excellent health. We were all at supper together Friday evening, February 3d. At half past four Saturday morning her little child was born. On Sunday morning following, at half past ten, she died. The babe still lives, but from day to day we waver between hope and fear. A faithful woman is caring for him. The people here were very warmly attached to Mrs. Crawford. All that friends could do to help, they did, and we can never forget their kindness. Mr. Crawford's two children came into the school as pupils last Friday morning. The little girl, Leslie, will be seven years old May 1st. The boy will be six years old in June. . . . Let me say a word of the bright memory left with us. It was a strong, true, pure spirit that went from us. She threw herself into the life here without reserve. She went about among the people just as soon as she had some Turkish at her command. Within the last few weeks of her life she went to many houses. She liked to invite young girls to her home, and keep them about her. How we all miss her! All our Sunday evenings were spent together. Her place was at the



piano. For an hour at a time she would sit and play accompaniments to hymns chosen by the schoolgirls in our Sunday evening song service. Nothing seemed to gratify her more than to have an opportunity to assist some one. Was a little map wanted; she would plan to set about the drawing of it in the first available hour. Was word brought of lonely and destitute strangers come to the town; she took an early opportunity to visit them, and in every way show her kindly interest. I mentioned to her that one of the girls had a severe cold. "Let her come over to my parlor," she said. "I have some medicine that will help her, and I will attend to giving it regularly, and she can sleep with Rebecca,"—another of her young guests invited for the week. This was just one week before her death; and when she said these words we were all out on a long walk, only two of the girls having remained at the school, because of not being well. I remember her vigorous step that night, and her good cheer. Mr. Crawford will go on as well as he can with the heavy shadow in his home. She would have gone about to the villages with him.

About the time the news came of Mrs. Crawford's death, a friend sent the following extracts from one of her private letters. They show the same bright spirit that pervaded all she did.

Our (Christmas) festivities began Saturday P. M., when Mr. and Mrs. Baldwin joined us at our turkey dinner. Then at six we all adjourned to the school building, to Miss Cull's dining-room. The teachers and girls were all in their best, and the lemonade and cake disappeared with remarkable rapidity. Then we went upstairs to the school parlor, where Miss Wells and I had spent the morning arranging the gifts. Miss Cull brought a box of gifts with her from the Fall River young ladies; and these, with the girls' gifts for each other, and such little ones as we had for them, made a truly imposing array. We conceived the idea of numbering, instead of naming the gifts, and then handing each girl her card with her number on it, as she came in. This made great fun, as the presents were pinned all around the room, in all sorts of places, and required some searching for. We were all well remembered, I assure you, with silk handkerchiefs, Turkish towels, crocheted edging, and the like. We had a good deal of singing during the evening. The girls knew several carols, and I had taught them "Herald Angels" for the occasion; and then two of the teachers, the Armenian master, and I had learned some more difficult music. The evening was wound up with games,— "Going to Jerusalem," "Ruth and Jacob," "Winding the Clock," etc. Miss Cull and I played Grandma, and enjoyed seeing the performances of the rest.



MAMMA had been out calling all the afternoon. The last visit was paid to a charming woman, right-royally endowed with the gift of poesy, as all who possess a volume of her lyrics, or read them in the passing papers, will gladly affirm.

Just as mamma was coming away she caught a glimpse of a vista of pink, and white, and purple sweet peas, which bordered the garden walk.

"By what magic," she exclaimed, "do you succeed so wonderfully in the culture of sweet peas?"

"They always grow and blossom for me. I believe they know how I love them," fondly answered the lady, whom we will call Mrs. Smith.

Then she went down the walk and picked a lovely bunch of them for mamma. So it came about that we had a pink and white bouquet on the tea-table that night, which filled the room with dainty fragrance. Now, for many years we had always planted sweet peas, and yet scarcely a blossom had ever rewarded our labor.

We planted them in a different garden-spot every year, putting the seeds just so many inches below the ground surface. We "bushed" or strung them as soon as they peeped through the earth, and watered them copiously or left them to dry.

Do any wonder at these contradictory systems? Between floral guides and horticultural acquaintances we received so much advice that we had an opportunity to experiment on the value of a great many theories, and the result had, invariably, been scarcely a blossom.

At tea, that night, we discussed again the old question, Why would not these dainty flowers spring into beauty for us? but, as usual, it was left unanswered. And Mrs. Smith's sweet peas grew paler, and finally faded away, leaving only sweet memories of the giver. Fall and winter passed, each day full of duties and pleasures, and one afternoon when spring was beginning to wake from her long lethargy, and the buds were swelling in the crocus beds, mamma looked out on the world of mud and water, and exclaimed, decidedly, "I shall cultivate sweet peas *once more*."

"Has somebody given you a new theory?" we asked, laughingly.

"No," she answered; "I have an idea, and I believe it will prove to be a good one."

Finding it impossible to extract her secret, we gave up attempting to satisfy our curiosity, and trusted to the future for revelations. A few days later she came in from a walk with a generous seed package, labeled "Sweet Peas" in a child's round, studied chirography.

"The germ of future blossoms," she said, passing the paper about for inspection. And then she told us that she had gone to Mrs. Smith for seed and advice, and found that lady's little daughter, Amy, putting up packages of seeds, all the proceeds of which were for her mission jug, because she "wanted to earn the money" herself.

This time, the sweet peas were planted in a new spot,—a damp rich corner of the vegetable garden,—a part of the family possessions we did not visit, although mamma was frequently seen strolling in that direction.

"Have the sweet peas started?" at first, we asked; later, the query changed to "Are they budded?"

To the latter question we received no reply but dignified silence, and concluded that, as usual, her hopes were blighted. What was our amazement one warm summer evening to find a dainty bunch of pink, and white, and purple on the tea-table.

"Amy's sweet peas!" said mamma, triumphantly.

Figuratively speaking, the household welkin rang long with applause, which the successful cultivator gracefully acknowledged. From that day every room had its fragrant bouquet, and the neighbors received many a generous bunch of the lovely blossoms.

A sweet-souled invalid was so fond of her portion, that as she was moved from lounge to hammock, the vase of pink and white fragrance followed, perforce. One boy who asked how he could earn money for his jug, was delighted when we told him he could have five bunches a day to sell.

In a most ingenious manner he converted a large paste-board box into a basket, lining it with tin-foil; and soon found regular customers in offices and stores, who gladly purchased his ten-cent bouquets. At the end of the season he had eight dollars as the result of his labor.

Mamma stoutly affirms (and who will gainsay it?) that her success was due to the fact that her vines sprang from missionary seed. Cannot some other "Amy" sell packages of flower-seed "for the missionaries"? Perhaps even a richer blessing would follow.

FANNIE BELL PETTEE.

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#### APPLE BLOSSOMS.—A WORD TO THE GIRLS.

THIS loitering spring, with its chill rains, raw winds, and leaden skies, seems to relegate the time of apple blossoms to a far-off future. And yet it will come sooner than we know, and its lovely bloom of roseate and silvery sprays will glorify the earth shortly.

Why may we not copy after the æsthetic Japanese of Tokio, who mark the time of their cherry bloom with an out-door festival, — hying away in holiday costume to the hill-plateaus of Askayama and Uyenno, where they have parks, and sip tea and cherry blossom water, while they luxuriate in the beauty of their favorite flowering tree?

We might have an evening in-door festival in church parlor or home drawing-room, decorating it lavishly with the blossoming apple branches until the room is a bower, while appropriate music and recitations vary the hour.

I am in haste at this present writing, and have no time to furbish my wits, or hunt my library for fitting selections, and so think of but one,—Bryant's inimitable, "Planting of the Apple-Tree," and the song, as old as it is sweet, "Oh! Charming May." But you girls, with your bright forethoughts and after-thoughts, can get up lovely little programmes to match the pearl-pink of the house adorning. Of course we would have at least a ten-cent admission fee, to utilize this labor and pleasure for missions.

What do you say, girls? Shall we festoon apple blossoms all along the line of our young ladies' societies? —*Heathen Woman's Friend.*



## In Memoriam.

Fell asleep in Jesus, in Roxbury, March 9, 1888,

Mrs. ELIZA H. ANDERSON,

Aged 84. Widow of Rev. Rufus Anderson, D.D.

Mournfully, with a keen sense of personal bereavement, we make this record; and yet with joy for her, in full assurance that she has been promoted to her heavenly mansion, where she will glorify God, as she has ever yearned to do, more perfectly than she could on earth.

Early in life she heard the message,—

“Up, to thy Master's work! for thou art called  
To do his bidding till the hand of death  
Strike off thine armor. Noble field is thine—  
The soul thy province, that mysterious thing  
Which hath no limit from the walls of sense.

“Oh, live the life of prayer,  
The life of tireless labor for His sake!  
So may the Angel of the Covenant bring  
Thee to thy home in bliss, with many a gem  
To glow forever in thy Master's crown.”

If space permitted, it would be easy to show how truly she heard and obeyed this message both in youth and in age, even till the “hand of death” was laid upon her and bore her hence. According to the promise, we doubt not “the Angel of the Covenant” took her to her “home in bliss with many a gem to glow forever in the Master's crown.” Thus has the highest ambition of her soul been realized.

She lived a “life of prayer.” In this exercise she was much engaged, and her petitions were characterized by an excellent spirit of humility, devotion, and earnest persistence that never wavered, watching and believingly awaiting the answer. We cherish the belief that if her life had yielded no other harvest than that resulting from her constant supplica-

tions of faith offered in Jesus' name, he would be forever glorified by the many sheaves garnered in heaven through them, and she receive a glorious reward.

She was also "tireless in labor for the Master's sake." Christ said, "The field is the world," and to be permitted to be a co-worker with him in any part of it, at home or abroad, was to her a precious privilege. In the family relation she was mindful of all its claims. "She looked well to the ways of her household," so that "the heart of her husband safely trusted in her, and her children arise up to call her blessed."

Long will be remembered the abounding hospitality of the home in Cedar Square, with its presiding hostess ever ready to welcome the missionaries and their children, and every way-faring child of God who chanced to pass that way. She not only spread the table and prepared the "prophet's chamber," but gave them herself, according to their need, her hands, her head, her heart; so that many a young wife who entered the house of this loving woman with trembling, in view of the responsibilities awaiting her on mission ground, left it strengthened and encouraged. The missionary mothers leaving their children in this land and returning to their fields of labor, taxed her warmest sympathies, and by her prayerful, cordial interest were cheered and comforted.

She believed in the "communion of saints," and attendance upon the means of grace was her delight.

She early became deeply interested in the Maternal Meeting of her church, and for many years was its president, giving to it her best services.

In 1862, when a "Mothers' Concert of Prayer" was called for, which resulted in the organization of the "Union Maternal Association" of Boston, she heartily espoused the cause, and became its first vice-president. At its thirteenth annual meeting a historical sketch of mothers' meetings was given, and the subject of the extension of the work of the Union was discussed. Mrs. Anderson especially favored it, and moved "that a circular should be prepared stating the object of our organization, and requesting missionary mothers to unite with us in the 'Mothers' Concert of Prayer,' and to exchange reports of mothers' meetings; also, that a copy should be sent to every mission station connected with the denominations represented in our Union." The motion was adopted, and carried into effect. The movement proved more successful than was anticipated, and the Secretary of the society was able subsequently to report that "the associations at present connected

with the Union are found all over the land, from Canada to Santa Barbara, and, crossing the ocean, hold in one embrace the mothers in nearly all our mission stations. China, Turkey, India, Africa, and the islands of the sea, send us most glowing accounts of their interest and progress in the work.

"The results have been the encircling of the globe with a girdle of faith and prayer, which has quickened the pulsations of thousands of human hearts, the stimulating of personal piety, the organization of self-sustaining children's prayer-meetings, and the conversion of thousands of youth."

Though for several years she had been providentially detained from personally participating in the meetings, her interest in the cause never wavered, and we doubt not her prayers have been greatly helpful to its large success.

She was one of the original members of the "Woman's Board of Foreign Missions," present at its organization, and for years rarely absent from its meetings. It was not necessary to kindle her zeal in foreign mission work, for she had enlisted for life in the cause when she united her destiny to that of her revered husband, who sustained the relation of Senior Foreign Secretary to the American Board. She was from the beginning a Vice-President of the Woman's society; but this feebly indicates her true relation, for in all its work, to the extent of her ability, she bore her part. In all perplexing deliberations she was a wise counsellor, conscientiously expressing her views; and when it became apparent that special Divine aid must be obtained, she became its faithful intercessor to the throne of grace. She was always calm and self-possessed, and during an acquaintance of nearly thirty years, under a great variety of circumstances, the writer never heard from her a censorious judgment, an unkind or harsh remark.

Her remarkable life had a fitting close in the crowning work to which she was providentially appointed during its last ten years. With beautiful submission she welcomed her Heavenly Father's will, saying, "Not my will but thine be done," as with tender, affectionate, faithful devotion she ministered to her husband through the weakness of his declining years.

Subsequently, during the eight years of her widowhood, she cheerfully and heartily acquiesced in the dispensation which denied her Christian activity, and often confined her to her home. When she could not work for Jesus, she loved to think that "they also serve who only stand and wait," and had an abiding apprehension of her Saviour's presence.

Precious saint! Beloved friend! We shall behold her face

no more on earth, but, praise to our dear Redeemer, she is not dead, but, "by death, to life immortal she is born and glorified." "Asleep in Jesus" means not unconsciousness, but a glorious awakening of all the spiritual nature, and a wondrous joy, of which we have no adequate conception. What it is to be "heirs of God and joint heirs with Christ," who here can comprehend! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him "

"Hark! the sound of holy voices  
Chanting, at the crystal sea,  
Allelulia! Allelulia!  
Allelulia! Lord, to thee.  
Multitude, which none can number,  
Like the stars in glory stands,  
Clothed in white apparel, holding  
Palms of victory in their hands.

"They have come from tribulation,  
And have washed their robes in blood,—  
Washed them in the blood of Jesus;  
Tried they were, and firm they stood.  
Gladly, Lord, with thee they suffered,  
Gladly, Lord, with thee they died;  
And by death to life immortal  
They were born and glorified.

"Now they reign in heavenly glory,  
Now they walk in golden light;  
Now they drink, as from a river,  
Holy bliss and infinite.  
Love and peace they taste forever,  
And all truth and knowledge see,  
In the Beatific Vision  
Of the Blessed Trinity."





# Our Work at Home.

## QUESTION BOX.

### WORK AMONG THE CHILDREN.

It has been a matter of regret that our "Question Box," with its suggestions for children's work only half used, has been unavoidably pushed aside to make room for matters connected with our Annual Meeting. We trust, however, that no dust has gathered that cannot be brushed off, and that the contents will come forth with the same freshness as when they were first received. In the February number the suggestions were principally with reference to the conduct of children's meetings. There still remains to be considered the necessity of a good leader, the best methods of organization and of raising money.

The three most important requisites for a good leader mentioned, are a real love for children, a love for missions, and a willingness to work.

Of the importance of a good leader one writes: "It will not be a new thought, I am sure, if I say the whole matter of organization depends on the leader. We need only to have ideal leaders to bring the millennium in all our mission circles." A Branch officer writes: "We have some excellent children's circles, and in every case of superiority, the matter resolves itself into the quality of the leader. Some of the leaders think it would be easier if they lived in the city, and could get the children together oftener, not realizing how much there is to take the time and thought of the children in the busy life that hurries even the little people. On the other hand, the leader in the city sighs for children who haven't 'everything else' to occupy them, and to whom getting together is an unusual pleasure, forgetting the difficulties of the muddy or snow-covered roads and of transportation. Whatever the circumstances, the woman who believes in mission circle work, and is willing to give herself to it, succeeds often when she thinks she has no talent for it. Those circles are the most successful that interest the children most, although they may not raise so much money as others who have better facilities for fairs and entertainments. The childish pleasure in belonging to a regular society is more universal than is usually supposed; and the wisest leaders plan for the children to take upon themselves all the parts of a regular meeting, although an older head needs to choose and arrange."

From the replies received we are more and more convinced, as

one writer puts it, that the "guidance of mission bands is no trifling responsibility. Much thought in planning, much weariness of the flesh in executing, with disappointment, perhaps, as the result, is often the lot of those who deal with those little unformed souls. The task of feeding the lambs here, is akin to that of the missionaries themselves in their daily toil. But let us think of the possibilities of these little ones if they shall be trained to unselfish lives, whose chief concern shall be for the Lord's service; and let us not forget that this is the Master's work, of infinite concern to him, and that he is watching it with loving eyes."

With a good leader, the next requisite to success is thorough organization. There are some who recommend a very flexible, not to say loose organization, as best fitted for children; but the general opinion is, that for best efficiency, the society must be carefully organized; that there should be a comprehensive constitution, and that the children should be taught to feel the necessity of holding to its requirements. As a foundation for a constitution, we know of nothing better than the form given for auxiliaries on the cover of *LIFE AND LIGHT*, which can be modified and adapted to special localities. A very complete and suggestive one, written by Mrs. Rhea, is issued by the Woman's Board of the Interior. It may be familiar to some of our readers, but we give it in full for the benefit of those who have not seen it.

#### CONSTITUTION FOR MISSION BANDS.

**ARTICLE 1st.** This Society shall be called——.

**ART. 2d.** Its object shall be to work for Foreign Missions, increasing contributions, prayers, and Missionary Intelligence.

**ART. 3d.** Its officers shall be: A President, some grown up lady, who shall have a general oversight of the Society, and shall conduct the meetings, always opening them with Bible-reading, singing, and prayer. There shall also be a first Vice-President, a boy, and a second Vice-President, a girl, to aid the President in her duties, and see that her place is filled when necessarily absent. There shall also be a Secretary, a boy, to report meetings and keep the books; a Treasurer, a girl, to take care of the money and see that the pledges are regularly redeemed.

**ART. 4th.** Any one within the Society may become an Honorary Member by the payment at one time of \$——, and any one without the Society may become an Honorary Member by the payment of \$——.

**ART. 5th.** Every member of the Society shall be pledged to contribute to the funds of the Society a certain sum monthly.

**ART. 6th.** The meetings shall begin punctually as to time, and shall never exceed an hour.

**ART. 7th.** Every member is to take part in the meetings as appointed.

**ART. 8th.** Absences are to be excused by a written note read before the Society, or payment of a fine of——.

**ART. 9th.** The members of the Society shall be divided into companies for systematic labor, and their work shall be assigned by committees.

**ART. 10th.** There shall be a committee, consisting of one boy, one girl, and the President, to decide on places and time of meetings, and give the notices. There shall be another committee, consisting of one boy, one girl, and the President, to assign work to companies and individuals.

**ART. 11th.** The companies serve a month, and are as follows:—

Co. 1st. Those who pray, and sing, and give. (All.)

Co. 2d. Reporters, one boy and one girl. These are to tell the subject for the month, and to give any information about it they can.

Co. 3d. Writers, one boy and one girl. To bring in essays on subjects assigned by the committee.

Co. 4th. Readers, one boy and one girl. To read letters, or choice and short selections on any Missionary subject they choose.

Co. 5th. Illustrators, one boy and one girl. These are to bring in any pictures, curiosities, etc., they can possibly obtain, to throw light on customs and habits of the country under consideration.

Co. 6th. Map makers, one boy and one girl. These are to supply us with a map of the field we are studying; either make it or borrow it.

Co. 7th. Geographers. These are to bound and describe the country.

Co. 8th. Historians, one boy and one girl. These are to give as much as possible of the country or mission considered.

Co. 9th. Story-tellers, one boy and one girl. These are to relate Missionary incidents of their own selection.

Co. 10th. Poets, a boy and a girl. To recite Missionary poetry.

Co. 11th. Item givers, including all not embraced in the above mentioned companies.

It is suggested that the Society shall meet once a month, from house to house, according to invitation. It is suggested that there be occasional meetings with the older Ladies' Society. If there is not time for the reports of two in each company, let there be only one a month, alternating, boys one month and girls the next.

Any babies or little children too young to take part in the meetings will be cordially welcomed to a silent membership, by their pledging through others a contribution. A list of these will be faithfully kept.

One who has had much experience writes: "I have found the more offices that are held by the children the greater their interest; but greater, far greater, is the care of the leader. Some circles have the president, vice-president, secretary, and treasurer among the children, with a committee of older ones, one of whom shall be responsible for each meeting. In other cases one lady may be called a directress for the circle, and let the children hold the other offices." In some cases other officers are added to those mentioned, such as a business committee, to do the necessary errands, a committee on new members,— "a messenger who takes the notices of the meetings around to the children's houses when necessary, and a porter who opens the door to any late-comers with much ardor."

As in almost all societies, there are times when the interest flags. It is recommended that there should be a reorganization now and then, changing the character of the circle as much as

possible, while holding fast to the purpose of the original society. If the meetings have been given largely to sewing, let them be changed to more purely missionary meetings, the children being given some special part in them; or let the social element be added in some form. If the children have been officers till it has become an old story, or the other members tire of their manner, which must, of necessity, lack life at times, let the older ones take it in charge for awhile, or *vice versa*. A special rally inviting in those of other churches or denominations, often serves to rouse enthusiasm. At times, merely a change in the name will give new life for awhile, especially if the older members feel they have outgrown the "baby name."

(To be continued.)

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QUARTERLY MEETING.

THE Quarterly Meeting of the Board was held in the chapel of Park Street Church, on Tuesday afternoon, April 3d.

In the opening exercises Mrs. Bowker spoke feelingly of the recent death of Mrs. Dr. Anderson, one of the Vice-Presidents of the Board from its beginning. She paid a just tribute to her devotion, her spirit of prayer, her ripe Christian character.

Prayer was offered by Mrs. E. N. Horton, of Wellesley.

A special feature of the meeting was an interesting report given by two of the Corresponding Secretaries, Mrs. J. A. Haskell and Mrs. J. F. Hill, of the work in the field for the last three months.

Culling items of interest from letters of missionaries, they gave a summary of work all over the world.

Mrs. C. H. Wheeler, of Harpoot, told of the early days of missionary work in Turkey, and of its wonderful growth during the thirty years of her life there.

Mrs. A. C. Thompson led in the closing prayer.

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"WE are nearing the close of a century of missions, during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made, and more copies scattered, more converts gathered from pagan, papal, and Moslem communities, more evangelists raised up, and more evangelizing agencies set in motion than during a thousand years preceding."—*Selected*.

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"OUR entire possessions are to be employed in the way that will best honor God."

## WOMAN'S BOARD OF MISSIONS.

*Receipts from February 18 to March 17, 1888.*

MISS EMMA CARRUTH, TREASURER.

## MAINE.

<i>East Wilton.</i> —A friend,	\$ 40
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Scarborough, Y. L. Aux., \$25; Machias, Aux., prev. contri. const. L. M. Miss Mary C. Longfellow, \$7.20; Yarmouth, First Ch. Aux., \$30; Harpswell, Lend a Hand Soc'y, \$2.79; Calais, Aux., \$12.04; Bethel, Second Ch. M. C., Little Helpers, \$20; Yarmouth, First Ch., Buds of Promise, \$50; Waterville, Aux. Cong. Ch., \$29; S. S., \$6.85; Monson, Sunshine Band, \$25; Solon, Aux., \$3.85; Portland, Y. L. M. B., \$20,	231 73
Total,	\$232 13

## LEGACY.

<i>Maine Branch.</i> —Legacy of Mrs. Clarissa Ellis, Brunswick Aux.,	\$50 00
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## NEW HAMPSHIRE.

<i>Gilsum.</i> —A Friend,	\$ 40
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Alton, Aux., \$5; Concord, Mrs. Calvin Howe, const. L. M's Mrs. Calvin Thayer, Mrs. Geo. F. Witherby, \$50; Plainfield, Miss M. M. Stevens, const. L. M. Miss Ellen K. Brown, \$25; Tamworth, a Friend, \$2; Miss'y Kindlings, \$5; Tilton, Curtice M. C., \$25; Warren, Aux., \$4.50,	116 50
Total,	\$116 90

## VERMONT.

<i>Norwich.</i> —A Friend,	\$ 40
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. East Enosburgh, Aux., \$16; Essex Junction, Mrs. M. H. Seaton, \$5; Fairlee, Aux., \$18.40; Salis-	

bury, Aux., \$3; Springfield, Aux., \$27; Wallingford, Aux., \$56; Weston, Aux., \$8.52; Windsor, Y. L. M. League, \$50,	\$183 92
Total,	\$184 32

## MASSACHUSETTS.

<i>Andover.</i> —Friends, 80 cts., South Ch., \$39.32, Free Christian Ch., \$25,	\$65 12
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lowell, Pawtucket Ch.,	50 00
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Dalton, Y. L. Aux., \$35; Hinsdale, Aux., \$17.26; Pittsfield, First Ch., Miss Morley's S. S. Ch., \$10; Aux., \$3.45; West Stockbridge, Aux., \$17,	82 71
<i>Dudley.</i> —A Friend,	1 40
<i>East Braintree.</i> —Mrs. E. F. Stetson, const. self and Miss E. F. Stetson L. M's,	50 00
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Bradford, Aux., \$37; Merrimac, Aux., \$21.75; Newburyport, Aux., \$125,	183 75
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Danvers, Maple St. Ch. Aux., \$25; Beverly, Dane St. Ch. Aux., \$12; Peabody, South Ch. Aux., of wh. \$25 const. L. M. Miss Alice Marsh Brown, \$91; Lynnfield Centre, Aux., \$20; South Lynnfield, Aux., \$10; Salem, Mrs. Mary A. Bertram, \$100,	258 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Montague, First Cong. Ch., \$8; Greenfield, Aux., \$8; Coll'n at Branch Meeting, 50 cts.,	16 50
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Aux., of wh. \$100 by Miss M. Davis, \$200 const. L. M's Mrs. A. B. H. Davis, Mrs. Margaret E. Morse, \$314.75; Hadley, M. C., \$40; South Hadley, Junior	

Aux., \$20; Northampton, Edwards Ch. Junior Aux., of wh. \$100 const. L. M. Miss Anna Laura Kidder, \$125, \$499 75

**Norfolk and Pilgrim Branch.**—Mrs. F. Shaw, Treas. Abington, Aux., \$10; North Abington, Aux., \$10; North Weymouth, First Ch. Aux., \$35; Wide-Awake Workers, \$20; Randolph, Aux., of wh. \$25 by Miss Abbie Turner const. L. M. Miss Margaret W. Boyd, \$56; Brockton, Aux., \$160; Coral Workers, \$85, First Ch., Y. L. F. M. S., \$31, Porter Ch., Y. L. Circle, \$141; South Braintree, Aux., \$6; Wollaston, Aux., \$15; North Weymouth, Pilgrim Ch. Aux., \$10; Busy Bees, \$50; South Weymouth, Union Ch. Aux., \$175; Marden Circle, \$50; Holbrook, Aux., \$34, A Friend of Missions, of which \$25 const. L. M. Miss Flossie W. Davis, \$31; Marshfield, Aux., \$20; East Marshfield, Aux., \$11; Chiltonville, Aux., \$14; Quincy, Mr. Hardwick's S. S. Cl., \$60; Scotland, Aux., \$14.80; Easton, Aux., \$15; Rockland, Aux., \$26; Bridgewater, Aux., \$10; Braintree, Aux., \$12.50; Happy Workers, \$11.17; Duxbury, Aux., \$6; Hanover, Aux., \$18.50; Kingston, Aux., \$23, 1,160 97

**Norfolk.**—Mrs. Levi Mann, 4 40

**Old Colony Branch.**—Miss F. J. Runnels, Treas. Fall River, W. F. M. Soc'y, \$344.08; South Attleboro, Bethany Chapel S. S., \$13.09, 357 17

**Springfield Branch.**—Miss H. T. Buckingham, Treas. Chicopee Falls, Aux., \$19.85; Ludlow Mills, Aux., \$20; Springfield, Olivet Ch. Aux., \$16.50; First Ch. Aux., Thank-off., \$4.19, Mrs. E. Brewer Smith, const. L. M's Mrs. M. G. Morse, Mrs. Charles B. Holton, Mrs. Phebe A. Richards, Mrs. R. A. Russell, \$100, 160 54

**Suffolk Branch.**—Miss M. B. Child, Treas. Arlington, Y. L. F. M. S., \$80; Boston, In memory of Mrs. Charles Scudder, \$25, Mt. Vernon Ch. Aux., Mrs. S. W. Herrick, const. L. M. Miss Ruth H. Tuthill, \$25, Shawmut Ch. Aux., Mrs. H. H. Hyde, const. L. M. Mrs. Susan N. Pond, \$25, A member of Shawmut Ch., \$6, Union Ch., Aux., of wh. \$25 by Mrs. Geo. H. Burt, const.

L. M. Mrs. Perley Morse, \$138.64, Central Ch. Aux., \$5, S. S., \$17.98, Young People's Club, \$241, Old South Ch. Aux., of wh. \$100 by Mrs. H. M. Kent const. L. M's Miss Clara L. Bail, Miss Lucy P. Brownell, Miss Nannie Brownell, Miss Millie J. Burrill, \$25 by Miss M. E. Simonds const. L. M. Miss Maud W. Lincoln, \$125; Brighton, Aux., \$50; Cambridge, North Ave. Ch., S. S., Intermediate Dept., \$8; Cambridgeport, Wood Memorial Ch., Ladies' Miss'y Soc'y, \$1.70; Chelsea, First Ch. Aux., \$88; Dedham, Asylum Dime Soc'y, \$2.20; Dorchester, Village Ch., Easter Penny Mission, \$11, Band of Faith, \$30, Harvard Cong. Ch., Aux., \$10; Foxboro, Aux., \$5; Hyde Park, Aux., \$23.50, Children's Miss'y Soc'y, \$15; Jamaica Plain, Central Ch., Y. L. Aux., \$30; Newton, Y. L. Aux., \$25; Roxbury, Mrs. Anderson's Mite-box, 71 cts., Highland Cong. Ch., Mrs. S. N. Stockwell, const. L. M. Mrs. W. R. Nichols, \$25, Immanuel Ch., Mrs. F. J. Ward, const. L. M. Mrs. J. H. Woodsum, \$25; Somerville, Broadway Ch., \$32; Waverly, Aux., \$21, \$1,091 73

**Wellesley.**—College Christian Asso., 112 50

**Worcester Co. Branch.**—Mrs. C. A. Lincoln, Treas. Brookfield, Mrs. G. W. Johnson, \$20; Clinton, Aux., \$44.30, Mrs. J. M. Dakin, L. M. Mrs. Jennie E. Boynton, \$25, Children's Mite-box Soc'y, \$25, Primary Dept., S. S., \$10; Fitchburg, C. C. Ch., Aux., \$10.70, Y. L. Ben't Circle, \$20, Earnest Workers, \$15; Milford, Willing Workers, \$5; North Brookfield, Aux., \$40; Uxbridge, Aux., \$13.25; Westboro, Aux., \$30; Whitinsville, Aux., \$1, Mrs. C. P. Whitin, const. L. M's Mrs. J. J. Abbott, Miss Helen L. Abbott, Mrs. J. H. Burbank, Mrs. R. C. Conant, \$100; Worcester, Union Ch., Willing Workers, \$18, 377 25

Total, \$4,471 79

LEGACY.

**Boston.**—Legacy of Miss Maria Howland, \$100 00

## RHODE ISLAND.

*Riverside.*—A little Boy, \$ 52

*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Union Ch., S. S., \$50, Pilgrim Ch., Little Pilgrims, \$7; Slatersville, Aux., \$28; Newport, Aux., \$51.85, United Ch., S. S., \$285.60, \$422 45  
Total, \$422 97

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Salem, Aux., \$14.25; Norwich, Lathrop Memorial Soc'y, \$52.89, Second Cong Ch., S. S. Miss'y Asso., \$2.34, Broadway Ch., Helping Hands, \$30; Danielsonville, Aux., \$13; Taftville, Aux., \$24.22; New London, First Ch., Aux., \$25, \$161 70

*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Bristol, Aux., \$25, M. C., \$37.50; Burnside, Long Hill, M. C., \$5; Enfield, Aux., of wh. \$100 const. L. M. Mrs. Mary J. Ellis, \$101; Hartford, Pearl St. Ch., Aux., \$5, South Ch., S. S., \$50, Aux., \$1; South Coventry, Willing Hands, \$25; Suffield, Y. L. M. C., \$4.90; Unionville, Aux., \$32.55; Windsor Locks, Aux., \$20, 306 95

*New Haven Branch.*—Miss J. Twining, Treas. Bethel, Aux., of wh. \$25 const. L. M. Mrs. S. O. Chapman, \$55.50; Bridgeport, North Ch., Y. L. M. C., \$50; Colebrook, Aux., \$12; Cornwall, No Name Circle, \$6.41; Guilford, First Ch., Aux., \$55; New Britain, South Ch., Aux., \$55; Northfield, Steadfast Workers, \$5; Ridgefield, Aux., \$38; Salisbury, Aux., \$30.50; Southport, S. S., \$30, Homer Osborne's Mite-chest, \$1, 338 41

*Stamford.*—Tiny Helpers, 5 00  
Total, \$812 06

## NEW YORK.

*New York State Branch.*—Miss C. A. Holmes, Treas. Brooklyn, Central Ch., Aux., \$10;

Puritan Ch., M. B., \$23, Park Ch., Aux., \$15; East Smithfield, Pa. Girls' M. B., \$10; Flushing, Aux., \$26.84; Little Valley, Aux., \$5.90; Lockport, Aux., \$17; New York, Home Circle, \$50, Pilgrim Ch., Aux., \$60; Newark Valley, Aux., \$13.20; Perry Centre, Aux., \$40; Riverhead, Aux., \$50; Sing Sing, Ossining Inst. M. C., \$15; Syracuse, Plymouth Ch., Aux., \$275; Walton, Aux., \$16, \$626 94  
Total, \$626 94

## PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., \$35.85; N. J., Round Brook, Aux., \$25; Closter, Aux., \$27; Jersey City, Aux., \$26.50, Children's Band, Off., \$10; Plainfield, Aux., \$20; Stanley, Aux., \$10; Md., Baltimore, Aux., \$32; Va., Herndon, Faithful M. B., \$10, Coll'n at Annual Meeting, \$21.04, At neighborhood meeting, \$18.25, Ex., \$73.50 \$162 14  
Total, \$162 14

## OHIO.

*Clarksville.*—Esther Frances Greene, \$ 10  
Total, \$ 10

## TENNESSEE.

*Nashville.*—Mrs. A. S. Black, \$2 40  
Total, \$2 40

## TURKEY.

*Aintab.*—Mustard-Seed box, Seminary, \$7 00  
Total, \$7 00

General Funds, \$7,038 75  
Leaflets, 58 59  
Legacies, 150 00  
Total, \$7,247 34

MISS HARRIET W. MAY,  
Ass't Treas.



## TURKEY.

### REVIVAL SCENES.

HADJIN, Jan. 30, 1888.

**MY DEAR FRIENDS:** When we commenced school last fall everything was against us, and for ten or fifteen days it was a puzzling question what we could do—what we ought to do. But to our prayers our Father seemed to say, "Stay and work on, and my blessing shall attend you." Boarders twenty-two, day scholars forty-six,—twenty-four of the latter being boys,—and of the whole sixty-eight, twenty-seven in the primary department, gave us about as much work as we could carry. Four of the girls we had hoped were Christians. They were, however, in so cold a state that they dared not call themselves Christians; and all, what with their own wicked hearts, and the ugly things they heard at home and in the markets, seemed to have sold themselves to Satan, to annoy and disobey their teachers. There was no human being of whom we could ask advice or help. Only to our Heavenly Father, our Elder Brother, our ever ready and near Comforter, could we go, and we ceased not, day nor night, to cry for help.

A little after the first of December we saw signs that the Spirit was "breathing on the dry bones," and soon from the scholars came the request that we would give them back their prayer-meeting. Then the morning Bible lesson became so precious to them that for no reason were they willing to have it omitted, and the special Bible exercises of Friday, which we had been obliged to use all our authority to make them prepare, now became the most interesting exercise of the week; and not only every Bible lesson, but every other lesson is now faithfully learned. And the boys, who had clubbed together not to keep any of the rules, saying, "They might expel two or three, but they cannot expel us all," are now obedient, loving scholars. How I wish you could see them,—could have been present in our prayer-meeting, Friday, January 20th! I have passed through many precious revivals with our scholars in former years, but never felt such unbounded joy as I did that day. Oh, the contrast between November 20th and January 20th! I wanted to clap my hands and shout, not that the walls of Jericho might fall, but that they had fallen.



The spirit of prayer in the whole school was such that we determined to spend the whole of the 26th, the day of prayer for colleges, in prayer, and did so. Of the first hour, *i. e.*, from 9-10, A. M., Teacher Maream taking charge; subject, Faith in Prayer,—Matt. xxi. 22. From 10-11, Teacher Turvanda; subject, Iron Bars give way before Prayer,—Acts xii. 16-19. From 11-12, Teacher Ester, The Harvest Ready; Christ-like Workers Needed,—Matt. ix. 37, 38. From 12.30 to 2 P. M., J. L. C., The Kingdom of God to be first in our endeavors and love, our chief concern,—Matt. vi. 33, the verse chosen by the primary scholars. From 2-3, Acting Pastor at Lower Hadjin, Lam. iii. 40, 41, chosen by the boys, and the speaker urged them to stand firm in their new purpose. From 3-4, pastor of the First Church, 1 Pet. iii. 8, chosen by the girls, and was a fitting closing subject. Many of the parents and other friends were present, and took part in the services. It was a very precious day, and our regular prayer-meeting on the next day, Friday, was very marked for serious gravity on the part of all the scholars, and we hope that a few have really given themselves to Christ, and that many more will; but oh, what prayer and care are now needed! I know you are praying for us.

*January 31st.*—In my last I told you that the Government had forbidden us to help the hungry. The instigator of this order was the Armenian Hierarch. They said we only gave to people that we might make Protestants of them. We now help our own people by giving them work, and Satan will find he has overreached himself again. It is much better for the people to work, and more will become Protestants than by our giving to all; and those who do join our community will not be so likely to go back as if they had been well treated by the old church.

The common people fully understand why we are helping none but Protestants. But oh, it is pitiful to look into the faces of the poor Armenians! They are not receiving one mite of help from the old church, and yet the old Archbishop in Marash has money of his own enough to feed them all for six months. Here in Hadjin there has been more than one death from hunger, and the sick are many, and the deaths must be many before spring or harvest time.

The pastor of the First Church has under him about forty at work, and I have had for a month from ten to twenty from the Second congregation. It makes my duties heavy just now. The work is such as we have wanted to have done for years, but have not had the means with which to do it.

I have as yet received no reply from Boston.

Affectionately,

I. L. COFFING.

## CHINA.

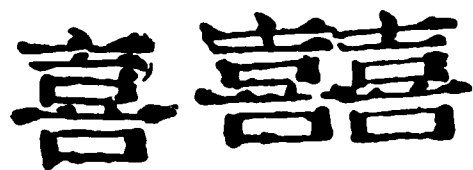
## A BLESSED NEW YEAR.

PANG CHIA CHUANG, Jan. 2, 1888.

*Dear Sisters of the W. B. M. I.:—*

It is very easy to follow the directions given us at the prayer-meeting to-night,—the first of our week-of-prayer meetings,—namely, to be glad and thankful. As it is you who have made us so very glad, the fitting thing seems to be to sit down and tell you about it. Far back in the dim Chinese ages some prophetic soul coined a word, that we might not lack for suitable expression, and vent for any delight, however full and complete. I inclose two words.

(She) hsi Shuang hsi (She)



Joy.

Twin joy.

The little one is the Chinese character for joy. The other, as you will see, is also one character, but is made by writing the little joy character twice. It is called the twin-joy character, and is fastened over the door at New-Year's

time, to bring double joy into the family all the year through. Now, if that sedate old-time teacher, who first evolved that neat little character out of his remarkable brain, did not do it with especial reference to the Pang Chuang Station and the twin sisters lately arrived there, so much the worse for him. We find it as handy as if he had. The idea that twins were coming made a profound impression on all the country-side of our large parish. "*Shuang pa erh!*" they echoed wonderingly, as if hardly crediting their own senses — "Twins! Twins!"

On my way to a village seven miles from here, the day they came, my chair-bearers continually reverted to the engrossing theme. Did I know them well in my native land? No? Had not met them once? Then I should meet them for the first time when I got back to-night; and the head-bearer added, thoughtfully, "And you'll be obliged to talk to them in English, I suppose." What was their name? I replied that I did not know. They would pick out a Chinese name to suit themselves. This statement with regard to any one seems to occasion ever fresh surprise in their minds. I am afraid that benighted country falls very low indeed in their estimation whose hapless citizens actually grow up to years of maturity without having a good square name a Chinese tongue can get hold of to call them by. That embarrassment was of course at an end soon, as they settled on *Wei* (Way) for their name. The women were exceedingly anxious to see them, and form their own impressions of the new-comers. They

notice every little detail of dress and manners with acute attention, and often are very shrewd in their estimates of capacity and worth. Everything seemed to be just to the Chinese taste. The seven proprieties and the nine harmonies were not one of them disturbed. "How nice," said one woman, "that foreign twins dress exactly alike, just as our twins do. See, their hair, their dress, their rings, all counterparts one of the other." "And how pretty their bonnets are," added a second,— "just high enough, and not too high." "And," added Mrs. Ginger, the Bible-woman, "they are so remarkably intelligent! Why, the minute I looked in their faces, before I'd heard them say a word, I knew they would each be fine, clear, exact speakers of Chinese!" A helper's wife, Mrs. Wu, said, "Two of them, and have they really arrived? What joy for us Shantung women!" "Yes," I answered, "Great Elder Sister-in Law, *shuang hsi* (twin joy) for you, truly." Another helper's wife, hearing that they were very bright, asked me at the end of the second week if they had "begun to preach yet."

They have a teacher, a Mr. Chow (Joe), who has not taught foreigners much before, and who was at the start rather overwhelmed by the situation. The second day of their studies, I think it was, Mr. Smith went in to see how teacher and pupils were coming on. The former wiped the great drops of perspiration off his face, and remarked in tones full of distress, "*Aiya* (Alas), Shepherd, they will talk in English, and I can't understand them!"

His pupils have taken hold of this great, discouraging task before them with very brave, bright courage, and their teacher looks already with wondering admiration at their progress, and no longer agonizes because of their English, but already holds little tip ends of conversation with them. They seem to acquire rapidly, and put what they know to immediate use, which requires more moral courage in a beginner of Chinese than it would to lead a cavalry charge. The mistakes one is so sure to make at first seem like dreadful pitfalls yawning around you on every side. Already (last Sunday for the first time) they have relieved me of the Sunday morning music at chapel, which is a great help. They learned the hymns beforehand. One played, and the other stood by her side and led the singing as clearly and confidently as if she had been in China a year instead of a month.

We find them as workers, earnest, faithful, and industrious; as neighbors, and additions to our pleasant social circle, they are bright and winning. The sweet and unaffected charm of their singing we all feel. They seem to me like two linnets. If the dear father and mother knew how we had all taken them into our hearts, and how we thank God for them daily, and, like other people who have

twins, find it too good to be true, and want to go and take another peep at them to make sure it is not all a dream, they would know one of those sweet little compensations only possible to the missionary fathers and mothers who send children willingly into the Master's far vineyards to work.

They have already, in these short weeks, been with us through so much of joy and sorrow, and made themselves so part of it all, it seems as if we must have summered and wintered them.

Soon after they came, one of the most winsome of our merry band of Pang Chuang missionary children lay for days in a darkened room, where hushed footsteps came and went, and where heavy hearts waited the coming of the dread angel who does not spare the fairest of our lilies. He never came,—thank God,—but our hearts still beat faster at thought of those days, and we love to remember the little gentle ministries of our thoughtful latest comers, whose hearts are so tender to the wee ones.

The children are all fond of them, though not always sure, at the moment, whether it is "Mith Grathe" or "Mith Gertrude" who is at the exact moment the object of their devotions. Strange to say, the Chinese do not find the least difficulty in distinguishing them.

Now you understand why we are so thankful to-night. We expect of our dear Heavenly Father more and better things than we ask, but in this unsatisfactory, disappointing world one seldom asks elsewhere for a lunch and receives a feast. We wanted a missionary sister for Miss Porter's work. You have sent us two,—God bless you!

In the name of all the dear Chinese women who are praying every night of their lives for their new teachers, that God will bless them, protect them, comfort them, and very, very soon open their lips in Chinese,—in their name I wish to thank the dear father and mother who miss twin rays of sunshine in their far-away home; and I wish to thank you, beloved, for this gracious and timely gift to our needy, waiting station.

We are very glad you learned the twos—a blessed table to learn. And so, dear sisters, may you have the due reward for having learned it. May your missionaries be doubled. May your income be twofold. May the friends and supporters of your work be doubled. May every prayer offered in your little upper room have a twofold intensity in its craving for souls. May you each have a double portion of the blessed Holy Spirit resting upon you. So shall your loving and longing hearts be full all through this glad new year of a *Shuang Hsi* (a Double Joy). With warm affection for you all,

Ever cordially your sister,

EMMA DICKINSON SMITH.

## AFRICA.

## NEWS FROM A VETERAN.

Mrs. A. T. Wilder, the grandmother in the Zulu Mission, gives the following interesting items: —

I ENJOY reading your column in the *Advance*, where you give us a record of your weekly meetings, and get many helpful thoughts. I have no doubt but blessings come to us through prayers offered there. Five weeks is about the shortest time in which news reaches us from you. We occasionally get cablegrams from England, giving items of news; but I sometimes feel it hardly pays to get such imperfect scraps, and I would rather wait for the steamer, which comes every week now. When we contrast our rapid steam communication with the state of things when I came to Africa, in 1849, I see decided evidence that light is breaking in upon this dark land. But how sad is the fact that while the steamships are bringing the light of the Gospel and of civilization, they also bring new forms of evil that counteract this light, and deepen the darkness that already enshrouds the people. Among these, intoxicating drinks stand in the foreground. Poor suffering Africa! Not content with having stolen her people for slaves, Christian nations must now kill her children with rum. In this colony we have laws forbidding the sale of intoxicants to the natives, but they manage to evade the laws in many ways, and much is carried beyond the borders of the colony. But we are thankful for the law; no doubt it restrains the evil somewhat. One of the signs of promise that we might mention is the progress of our total abstinence societies, especially among church-members and among children and young people. The people call their beer food; and it is not very intoxicating, but it is enough so to lead to a great deal of quarreling and other evil, besides forming an appetite for something stronger. While the first converts gave up their beer, as a matter of course, when they turned away from their sinful ways to serve the Lord, it had gradually crept into the church, under the plea that it was used moderately, till some of us felt there must be a temperance crusade, and a "Blue Ribbon Army" was started. One of the most gratifying things in this work is the evident strengthening of the Christian character in those who decide for total abstinence, leading to more active efforts to preach Christ to the heathen about us.

I must tell you a little about our dear sick one on whose account I am at Umsunduzi. Our dear Mrs. Tyler has been suffering from a cough for more than a year, but has been hoping to get strong enough to go home and see her four children in America. The

Lord has not seen it best to grant the desire of her heart, and she now sees that it is his will that her last days be spent here.\* She has very sweetly accepted this trial, and is now patiently waiting. Mr. and Mrs. Tyler came to Africa with us in 1849, and she has been a dear loving sister to me in this strange land. Now, when she needs care more than her daughters can give her, I am most thankful to be able to be with her. I came here about three weeks ago, from Umvoti, where I was in charge of work that Miss Hance left, on going to America. The year before, I was in the Umzumbe Home. So you see my home has been by no means constantly with my son at Umtwalumi. There has often seemed to be pressing need that I should fill some vacancy, and try to "Hold the Fort" here and there. Umtwalumi is the old station where my husband labored so many years, and I love to be there with the people and the children, and still call it home. I have two dear grandchildren there, five and two years old, and in India I have six that I have never seen.

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Miss Poole writes from Osaka, Japan:—

WE are very busy now preparing for the tenth anniversary of the founding of our Girls' School. I am training one of the pupils to recite Longfellow's Psalm of Life. "O Chiye San," is her name. She speaks it with very good expression, though she finds it hard to get the correct sound of L and N,—indeed, I find most of the Japanese have this difficulty. Last evening I had some of the girls—daughters of wealthy Buddhists—to tea with me. We fear we may lose some of our pupils of this class, as a girls' school is reported to be planned by some of the Buddhists in this region to counteract the influence of ours.

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### THE BIBLE IN JAPANESE.

A LATE number of the *Japan Weekly Mail* gives a report of a meeting to celebrate the completion of the translation of the Bible into Japanese, which was held February 3d in the Shin Sakai church, Tsukiji, Tokio. The services were opened by Rt. Rev. Bishop Williams, who read the nineteenth Psalm, which was again read in Japanese, by Mr. Hond. After remarks by Rev. Mr. Ise, Dr. Hepburn, who occupied the chair, made an address, from which we quote:—

"Dear Christian friends: as chairman of the Permanent Committee, I have the very great pleasure of making the public announcement that the work of translating and publishing the Scriptures of the Old Testament, which was laid upon this Committee by the Convention of Protestant missionaries assembled in Tokio, in the spring of 1878, has at length, after a labor of nearly ten years, been, through the good hand of our God upon us, successfully completed, and I now hold a copy in my hand. Something of the history of the work may not be uninteresting. While the Yoko-

\* Soon after these words were written Mrs. Tyler was called to the Home above.

hama Committee, appointed by the Convention of 1872, were still engaged on the New Testament, the Protestant missionaries of the various societies in Tokio met, October 30, 1876, for the purpose of taking some action in regard to translating the Old Testament." Dr. Hepburn then gave a history of the permanent organization of this Committee, in 1878, when those who had so long labored over the New Testament—Rev. Drs. D. C. Greene, S. R. Brown, and himself—were elected to serve with others in translating the Old Testament. Dr. Greene declined to serve, on account of the pressure of other duties; and the work of translating fell into the hands of three, viz., Rev. Dr. Verbeck, Rev. P. K. Fyson, and Dr. Hepburn, who acted as chairman. The two Japanese scholars who had rendered invaluable assistance in the New Testament work, Mr. Matsuyama and Mr. Takahashi Goro, have worked with the missionaries, and aided greatly in the attainment of the uniformity of style in the whole Bible.

After giving a full history of their work, Dr. Hepburn said toward the close of his address: "And now, my Christian brethren, it only remains for me to take this translation of the Old Testament, the work of the Permanent Committee, unite it with the translation of the New Testament, the work of the Yokohama Committee, into one Bible, in the name of the whole body of Protestant Missionaries in Japan, and, I may say, of the whole Church of Christ in America and England, and make it a loving present to the Japanese nation." Suiting the action to the word he took the New Testament in one hand and the Old Testament in the other, and reverently placing them together, laid them down, a completed Bible. Knowing that he had spent the last sixteen years almost entirely on this work, the audience was visibly moved at the simple but touching action.

Dr. Verbeck followed, giving in Japanese many of the same facts, and Rev. Geo. Cochran gave interesting accounts of other versions of the Holy Scriptures. During the exercises several pieces of sacred music were well rendered by a choir of Japanese young ladies.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### WOMAN'S WORK IN THE ZULU MISSION.

*Topic for Prayer.* For more laborers for the Zulu Mission, to take the place of the aged, feeble ones just ready to fall out of the ranks, that the blessed influences of the Spirit may be continued, and that the interest may extend to other stations of the mission.

*Missionaries.* Name and locate the lady missionaries at their stations. See *Mission Studies* for May, and Miss Day's letter in *Life and Light*, April, '87.

*Inanda Girls' Seminary.* Where? How many pupils? How many united with the church last year? How many acres have the girls cultivated? Their giving?

*The Umzumbe Home.* How many pupils? What progress?



*Amanzimtote Seminary.* What is Miss Day's work? What influence had Mrs. Dixon in the school?

*Bible-Women's Work.* How many at Lindley Station?

*Mrs. Holbrook's Work at Mapumulo.*

*Miss Susie Tyler's Work at Umsunduzi.*

*Select Reading.* "Are Missions in Natal a Success?" *Life and Light*, June, '87.

*Story.* "Those Women," *Life and Light*, January, '88.

*Recent News from Africa.* See *Mission Studies*, May.

*Summary of Missionary News.* *Mission Studies*, May.

## For the Young Ladies' Societies.

### SCHOOL WORK IN AHMEDNAGAR.

BY MISS EMILY BISSELL.

The following letter will tell us what one of our Bridge-builders is doing. Are there not some among the young ladies with whom Miss Bissell was not long ago associated in missionary work and study, who are willing and ready to follow her to the foreign work she finds so pleasant? Miss Bissell writes:—

I SINCERELY hope my work will not continue to double itself every six months as it has thus far. A year ago I had charge of one class-room and one recitation in English a day. Soon after I took charge of the four lower rooms, the singing, sewing, clothing, and fancy-work. Now I have, temporarily, the whole school, with its accounts and the oversight of the boarding circles. You see the work has increased in geometrical ratio. My sister Julia declares I am beginning to look like the typical efficient "lady principal" of a girls' school, but I feel anything but efficient. It is a splendid work, training these girls to be good wives and mothers, but the responsibility is almost overwhelming at times. Never before did I so long for greater physical strength. These are such loving girls that one feels repaid for all efforts to help them. The little gardens they planted early in the rains, are bearing flowers beautifully, and every morning and evening I am called to the door by a group of girls who want the permission either to take a garland to some one of our missionaries, or to throw one over my head. It is often their request that I will come to school with a garland around my neck.

Some eight or ten joined the church at our last communion, and the best of it is that I believe they were ready for it. I cannot tell you how it touched me to see those girls standing up together looking at their pastor seriously and earnestly, professing their love for Christ. I wish I knew how to be more of a help to them in their daily lives. Sometimes it is hard for me to say much to them. I have a little prayer-meeting with the boarders Sunday evening, which I try to make personal and informal, that I may win their confidence.

One of the important branches of our work is to teach our girls habits of tidiness and cleanliness. Their familiarity with dirt is something astonishing. They must observe certain general rules



in this matter, but we find opportunities to suggest improvements in many particulars every time we visit the circles. I have only one recitation a day, fortunately. I could not possibly do any more in that line just now.

We send the girls out to walk five evenings a week, a teacher and a trusty peon accompanying them. We see the importance of this more and more, for our yard is in the city, and the air, therefore, not always fresh.

A few days ago two native gentlemen, both Brahmans, called to see the school. One was Mr. Joshee, the husband of the late Mrs. Anandabai Joshee, who took the medical course in Philadelphia Medical College. They questioned several of the classes in different branches of study, and seemed surprised, as well as pleased, at the prompt answers they received. They asked me many questions about the girls — as to their age, whether they were married, their caste and health. They went into one or two of their dormitories (little brick cottages where they live, under the charge of a matron), and inquired as to their food, clothing, etc. The next day Mr. Joshee brought a quantity of sweetmeats to be distributed among the girls, as a sign of their interest and approval. It was a real pleasure to go around with them, because of their evident, thorough interest. Both are very liberal Brahmans, and desirous of the welfare of the Hindus as a whole, and not of their own caste merely. Of course you have heard of Mrs. Anandabai's death soon after her return to this country. The climate of America is too severe for women of this country.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 18 TO MAR. 18, 1888.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Ashkum*, 4.41; *Aurora*, New Eng. Ch., 25; *Bowensburgh*, 5; *Chicago*, First Ch., 168.95, Leavitt St. Ch., 9.46, South Ch., 73.45; *Champaign*, 10; *Chebanse*, 1.30; *Earlville*, 4.11; *Galesburg*, First Ch., 13; *Granville*, 12.25; *Hamilton*, 3; *Harvard*, 15; *La Harpe*, 5.74; *Lee Centre*, 8; *McLean*, 5; *Melvin*, 3; *Millburn*, 10; *Neponset*, 7.75; *New Windsor*, 5; *Oak Park*, 80; *Pecatonica*, 2.40; *Pittsfield*, 35; *Plymouth*, 17.59; *Providence*, 5; *Rock Falls*, 10; *Rockford*, First Ch., 92.61, Second Ch., 40; *Roodhouse*, 5; *Roscoe*, 6.31; *Shabbona*, 14.35; *St. Charles*, 25; *Sterling*, 9.25; *Sycamore*, 9.10; *Thawville*, 2.50; *Winnebago*, 20, \$764 03

JUNIOR: *Chicago*, First Ch.,

190.35; *Geneva*, Mission Circle, 10; *Providence*, Gospel Messengers, 1; *Rockford*, First Ch., Y. L., 14.15, Seminary, 10; *Sandwich*, King's Daughters, 18; *St. Charles*, Theodora Society, 15; *Sterling*, Y. P. M. S., 25,

283 50

JUVENILE: *Ashkum*, Buds of Promise, 50 cts.; *Chicago*, First Ch., Mission Band, 7.82, Lincoln Park Ch., Lamplighters, 19.88, New Eng. Ch., Mission Sch., 25; *Geneva*, 29; *McLean*, Willing Workers, 5.75; *Naperville*, Buds of Promise, 10; *New Windsor*, Buds of Promise, 5; *Princeton*, Whatsoever Band, 2.50; *Providence*, Mission Band, 30; *Rockford*, First Ch., Cheerful Workers, 5; *Sandwich*, Invincibles, 3.05; *Sycamore*, Coral Workers, 2.75,

146 25

Total, 1,193 78

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> , 9.50; <i>Cromwell</i> , 5; <i>Cherokee</i> , 26.50; <i>Des Moines</i> , Plymouth Ch., 8.93; <i>Grinnell</i> , 30.93; <i>McGregor</i> , 6.95; <i>Peterson</i> , 4; <i>Quasqueton</i> , 2.40; <i>Rockford</i> , 3.68; <i>Sioux City</i> , First Ch., to const. Mrs. A. D. Hosterman, L. M., 25, Mrs. S. J. Johnson, 5; <i>Tabor</i> , 22,	149 89
JUNIOR: <i>Grinnell</i> , 18.79; <i>Lyons</i> , 10; <i>Manchester</i> , 5; <i>McGregor</i> , 15;	48 79
JUVENILE: <i>Durant</i> , S. S., 2.50; <i>McGregor</i> , Miss A. P. Daniel's S. S. Cl., 1.58; <i>Oskaloosa</i> , Mission Band, 10,	14 08
Total,	212 76

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Auburn</i> , const. Mrs. P. A. Black, L. M.,	25 00
JUVENILE: <i>Topeka</i> , Cheerful Workers, for Famine Relief, 15; <i>Elmdale</i> , S. S. Cl., 2,	17 00
Total,	42 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Alpine and Walker</i> , 15.60; <i>Ann Arbor</i> , 108.75; <i>Benzonia</i> , 5; <i>Detroit</i> , First Ch., 56, <i>Thompson Ch.</i> , 20, <i>Woodward Ave. Ch.</i> , 50, <i>Surplus of Entertainment Fund</i> , 20.36; <i>Dowagiac</i> , 5.50; <i>Eaton Rapids</i> , 20; <i>East Saginaw</i> , 100; <i>Edmore</i> , 1; <i>Flint</i> , 49.13; <i>Galesburg</i> , 15; <i>Grand Rapids</i> , First Ch., 40, <i>South Ch.</i> , 20; <i>Greenville</i> , 20.48; <i>Jackson</i> , 215; <i>Laingsburg</i> , 5; <i>Ludington</i> , 13.75; <i>Manistee</i> , 12.50; <i>Nashville</i> , Mrs. Julia R. Hurd, 1; <i>Perry</i> , 3.30; <i>Richmond</i> , 5; <i>Sandstone</i> , 3.85; <i>South Haven</i> , 5; <i>Traverse City</i> , 12.50; <i>Water-vliet</i> , 4.50; <i>Wheatland</i> , 10.50; <i>Miscellaneous</i> , 1.80,	840 52
JUNIOR: <i>Allendale</i> , Mrs. Fins-ter, 1; <i>Cooper</i> , 17; <i>Detroit</i> , <i>Woodward Ave. Ch.</i> , 28.65; <i>Ft. Wayne Ch.</i> , <i>Helping Hand Soc'y</i> , 2; <i>Flint</i> , 25,	73 65
JUVENILE: <i>Ann Arbor</i> , Ch., Miss. Soc'y, 20; <i>Chelsea</i> , <i>Happy Messengers</i> , 4.50; <i>Detroit</i> , <i>Ft. Wayne Ch.</i> ,	

<i>Light-Bearers</i> , 1.14; <i>Eaton Rapids</i> , <i>Cheerful Workers</i> , 5; <i>Edmore</i> , <i>Pine-Tree Mission Band</i> , 50 cts.; <i>East Saginaw</i> , <i>Faithful Workers</i> , 75; <i>Grand Rapids</i> , <i>South Ch.</i> , <i>Sunbeam Band</i> , 5; <i>Jackson</i> , <i>Willing Workers</i> , 5.30; <i>Kalkaska</i> , <i>Richard and Wesley Sidebot-ham</i> , 5; <i>Olivet</i> , <i>Morning Star Mission Band</i> , 10; <i>Oxford</i> , <i>Star Workers</i> , 2; <i>Rondo</i> , 2.25; <i>Sandstone</i> , <i>Children's Band</i> , 13; <i>St. Johns</i> , <i>Cheerful Givers</i> , 5; <i>Whittaker</i> , <i>Mission Band</i> , 1,	154 69
SUNDAY-SCHOOLS: <i>Alma</i> , 3.39; <i>Almira</i> , 2.25; <i>Bedford Centre</i> , 2; <i>Benzonia</i> , 4.50; <i>Carsonville</i> , 1; <i>Charlevoix</i> , 5; <i>Detroit</i> , <i>Ft. Wayne Ch.</i> , 2; <i>Flint</i> , 2.31; <i>Jackson</i> , 6; <i>Greenville</i> , 4.82; <i>Grand Rapids</i> , <i>First Ch.</i> , 25; <i>Lake Linden</i> , 15; <i>Ludington</i> , 5; <i>Maple Rapids</i> , 1.15; <i>Port Sanilac</i> , 73 cts.; <i>Red Jacket</i> , 4.25; <i>Richmond</i> , 1.48; <i>Rondo</i> , 79 cts.; <i>South Haven</i> , 7.55; <i>Stanton</i> , 10; <i>Tawas City</i> , 1.61; <i>Three Oaks</i> , 3.04; <i>Vanderbilt</i> , 1.20; <i>Waconsta</i> , 1.64; <i>Way-land</i> , 45 cts.; <i>Wheatland</i> , 2,	114 16
Total,	1,183 02

MINNESOTA.

BRANCH.—Mrs. E. M. Wil- liams, of Northfield, Treas. <i>Alexandria</i> , 23; <i>Minneapolis</i> , <i>Plymouth Ch.</i> , 119.45; <i>North- field</i> , 16.85; <i>Owatonna</i> , 18.40,	177 70
JUNIOR: <i>Minneapolis</i> , <i>Open Door Ch.</i> , Y. L. M. S., 5, <i>Ply- mouth Ch.</i> , Y. L. M. S., 11.07; <i>Northfield</i> , <i>Carleton College</i> , <i>Aux.</i> , 21.59; <i>Owatonna</i> , Y. P. S. C. E., 7.50; <i>St. Paul</i> , <i>Ply- mouth Ch.</i> , <i>Lend a Hand Soc'y</i> , 20,	55 16
JUVENILE: <i>Owatonna</i> , Mrs. Adams' S. S. Cl.,	50
Total,	233 36

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>St. Louis</i> , Pil-grim Ch., 176 (150 is from Mrs. Rebecca Webb, to make L. M's Miss Eva Swift, Miss Mary Webb, Miss Lizzie Webb, Mrs. E. D. Harding),	176 00
FAMINE FUND: For Miss Tucker, at Adana— <i>St. Louis</i> , <i>Pilgrim Ch.</i> , 15, Y. L. Soc'y, 5; <i>Webster Grove</i> , 2,	22 00
Total,	198 00

## NEBRASKA.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Clarks</i> , 5.45; <i>Kearney</i> , 20; <i>Lincoln</i> , 10; <i>Omaha</i> , St. Mary's Ch., 21.70; <i>Syracuse</i> , 10; <i>Scribner</i> , 5; <i>York</i> , 13,	85 15
JUVENILE: <i>Nebraska City</i> ,	4 00
	<hr/> 89 15
Less expenses,	8 25
Total,	<hr/> 80 90

## NEW YORK.

<i>Riverhead</i> .—S. S., for Ponape,	26 82
Total,	<hr/> 26 82

## NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Caledonia</i> , 6.05; <i>Grand Forks</i> , <i>Plymouth Ch.</i> , 5,	11 05
Total,	<hr/> 11 05

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Lake Preston</i> , 5; <i>Sioux Falls</i> , 27.50,	32 50
JUVENILE: <i>Lake Preston</i> , <i>King's Messengers</i> ,	2 07
Total,	<hr/> 34 57

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Linden- ville</i> , 2.50; <i>Sheffield</i> , 10; <i>South Newbury</i> , 10; <i>York</i> , 10,	32 50
JUNIOR: <i>Cleveland</i> , Euclid Ave., Ch., Y. P. M. S., 10; <i>Lyme</i> , Y. P. M. C., 20,	30 00
JUVENILE: <i>Marietta</i> , First Ch., C. M. C., 10; <i>Richfield</i> , Cheer- ful Workers, 3; <i>Windham</i> , S. S. Cl., 1,	14 00
Total,	<hr/> 76 50

## PENNSYLVANIA.

Auxiliary to Ohio Branch. <i>Alle- gheny</i> , First Ch., Y. P. M. S.,	25 00
Total,	<hr/> 25 00

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Denver</i> , West Ch., 21.44; <i>Boulder</i> , 3,	24 44
JUNIOR: <i>Denver</i> , West Ch., Y. P. S.,	12 56
Total,	<hr/> 37 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of <i>Whitewater</i> , Treas. <i>Arena</i> , 3; <i>Boscobel</i> , 12.80; <i>Delavan</i> , 16.29; <i>Fond du Lac</i> , 32; <i>Green Bay</i> , 9; <i>Ithica</i> , 5; <i>Oshkosh</i> , 20; <i>Racine</i> , 39; <i>Ripon</i> , 25; <i>Sparta</i> , 7.50; <i>Stoughton</i> , 7; <i>Whitewater</i> , 8,	184 59
JUNIOR: <i>Boscobel</i> , Y. P. S. C. E., 4; <i>Whitewater</i> , Y. P. S. C. E., 4,	8 00
JUVENILE: <i>Berlin</i> , Chamber- lain Children, 1; <i>Brodhead</i> , Mrs. M's S. S. Cl., 1.50; <i>Bosco- bel</i> , Coral Workers, 2.60; <i>La Crosse</i> , Little Helpers, 6.55; <i>Milwaukee</i> , Grand Ave. Ch., <i>Miss. Band</i> , 25,	36 65
	<hr/> 229 24
Less expenses,	14 16
Total,	<hr/> 215 08

## GEORGIA.

<i>Atlanta</i> .—First Cong. Ch.,	15 00
Total,	<hr/> 15 00

## TENNESSEE.

<i>Memphis</i> .—Second Cong. Ch.,	7 70
Total,	<hr/> 7 70

## CONNECTICUT.

<i>Long Ridge</i> .—A Last Donation, per Mrs. C. K. Lum,	2 25
Total,	<hr/> 2 25

## GOLD RING FUND.

FOR RUK SCHOOL: <i>Cottonwood</i> , <i>Cal.</i> , <i>Waverly</i> , <i>Neb.</i> , <i>Hinsdale</i> , <i>Ill.</i> , <i>Grinnell</i> , <i>Ia.</i> , <i>Madison</i> , <i>O.</i> , <i>Wheaton</i> , <i>Ill.</i> , <i>Thomas- ville</i> , <i>Ga.</i> , <i>Lockport</i> , <i>Ill.</i> , each 1; ———, <i>Wis.</i> , tithes, 19.30,	27 30
Total,	<hr/> 27 30

## MISCELLANEOUS.

Sale of leaflets, etc., 27.55, ad- vertisements, 200.25,	227 80
Total,	<hr/> 227 80
Receipts for month,	3,849 89
Previously acknowledged,	9,968 15
Total since October	<hr/> \$13,818 04



## AFRICA.

MAPUMULO, NATAL, S. AFRICA.

*To the Woman's Board of the Pacific:—*

MY DEAR FRIENDS,—Since I last wrote you we have had a blessing from God, and as a result of it, yesterday ten young people came before the church to be examined for admission, and will before long join it. Most of these are children of Christian parents, and we have for a long time been especially working and praying for them. Mrs. Wilcox also labored here for three weeks, and God granted a blessing. There are others for whom we have hope, and still others who, we fear, have but deceived themselves and us. Among those who have taken a stand for Christ is Mbiya, our school-teacher, a young man of much energy and ability. He has gone to work in earnest to reach others, and we have great hope that he will be a burning and shining light among his people.

I want you to hear the story of one of our earnest Christian women, as I heard it from her lips. Her whole life is a beautiful illustration of what a Christian Zulu woman can be and do. She has but one eye, and the other is not only blind, but often causes her intense pain. In one of our woman's meetings, which she led, she took for her subject Matt. v. 29—"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body be cast into hell." Then she told us how, on account of her eye which was lost, that verse had always been most precious to her. In her simple, earnest way she narrated the following story of her tragic life:—

"I was born in Zululand, and lived there during my childhood. Mbzuazi and Cetywayo fought together to see which should succeed to the kingdom. My father was a doctor, and he loved Cetywayo, and helped him. Mbzuazi was overcome. Mpande, their father, the old king, said to my father, 'I will not see your face again; for, by your incantations, you have driven away my son.' So he killed my father and all my brothers who lived at home, and carried away my sisters and all my father's wives, except the first one, who was killed.

“My father was a great man, with many *kraals* and sixty wives, and the king killed or carried away all that belonged to him. I was almost ten years old, and one of Mpande's men stole me and carried me to his *kraal*. When the king found that some of us had been stolen by his people, he ordered that we be brought back and live with our brothers who had not been slain. My sisters who lived with Mpande, told the man who was sent to bring me to my brothers, that if he would take me by the *kraal* in which they lived, they would give me food to eat. He did so, but Mpande's daughter heard that I was to pass that way, and she told my sisters that I must come and live with her. When they heard her words my sisters were very sorry that I had come that way, for Mpande's daughter was very cruel, and she wished me to come and work for her and cook her food. Mpande's daughter cut a stick, and said, ‘When the girl is as tall as this stick she must come and live with me.’

“The man took me to my brother's, where my mother was then staying, and when I told them the words of the king's daughter, they wept. After two months, although I was not as tall as the stick, she sent for me.

“One of the Mpande's wives was kind of heart, and she said, ‘No, you shall not live with that cruel girl, and be always whipped, but you shall live with me.’ So I lived with her. At night I slept with her feet resting upon me, for she was the queen, and I was her footstool.

“I stayed in her house all the time, and did not go about like other children, but I said to the others, ‘When you go to the river to bathe, I want you to speak loud, so that the queen shall hear you, and perhaps she will let me go with you.’

“One day she told me to go with them; but when I came from bathing, my eye was sick. When the Queen heard me crying she was very sorry. I cried hard during the nights, and one of my eyes was well, but one was blind, as it has been ever since.

“My mistress sent some people to ask a witch-doctor the reason that my eye was blind. The doctor said that the spirit of my dead father had done it, because I was living with the wife of Mpande. Then the queen gave me a great cow and sent me to my brother's. When I reached home they killed the cow that had been given me and made a great feast. I stayed with my friends a short time, and my mistress sent for me again, so I went to live with her; but my eye grew worse, so I was sent home. Three times she sent for me, and three times my eye grew worse, and I was taken to my brother's. One of my sisters, who lived with Mpande's people, was very bad. Mpande said because she was so wicked that if

she, or any other daughter of my father, came to the kraal of my brothers, they must kill them.

“My mother was afraid because of the words of the king, for she thought that I would be slain. So she took me to Mapumulo, in Natal, where her brother lived. I was then about 15 years old, and I went and lived with Mr. Abraham, the missionary. When there, I heard that the queen, my old mistress, was dead, and they had killed my sister who was bad, and another sister who stayed with the queen in my stead. Then I thought of the words of the Bible which I had heard the missionary read—‘And if thy right eye offend thee, pluck it out, and cast it from thee; for it is better that one of thy members perish, and not that thy whole body be cast into hell;’ and I saw that my life had been saved because I had lost my eye, and after that I was very glad, for my soul, too, was saved because I had but one eye.”

If this touching story shall lead others, as it has myself, to a better appreciation of how God cares for and leads the most degraded of his chosen ones long before any human agency is used, I shall be glad that it has been written. Keep on praying for us and our people, for we need a still greater blessing.

Your sister in the work,

SARAH E. HOLBROOK.

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FOURTEENTH ANNUAL REPORT

OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC FOR  
YEAR ENDING SEPTEMBER 1, 1887.

Alameda, Cong'l Ch., \$14.07; S. S., for school building at Ruk, Micronesia, \$5,	\$19 07	of Mrs. Holbrook,	\$232 90
Berkeley, First Cong'l Ch., Aux. Soc., \$62.75; King's Seed- Sowers, \$1,	63 75	Prescott, A. T.,	18 00
Bernica, Aux. Soc., \$10; S. S. for building at Ruk, \$7.30,	17 30	Petaluma, Aux. Soc. (of wh. \$25 is from Mrs. Marty, to const. her daughter Ruth a L. M., \$25 from Mrs. Case, to const. her daughter, Carrie Hooper, a L. M.),	95 00
Cloverdale, Aux. Soc., \$32; Mis- sionary Gleaners (of wh. \$10 is for support of Miss Gunni- son), \$20; S. S., for building at Ruk, \$5,	57 00	Riverside, Aux. Soc., \$34; S. S., for Ruk, \$1.35,	35 35
Grass Valley, Aux. Soc., \$44.05; S. S., for building at Ruk, \$7.65; Young Folks' Mission- ary Soc., \$8; Knights of Honor, \$4.35,	64 05	Rio Vista, Aux. Soc., \$35; S. S., for Ruk, \$10,	45 00
Lugonia,	10 00	Sonoma, Aux. Soc., \$25; S. S., for Ruk, \$5.20,	30 20
Los Angeles, Aux. Soc. First Ch., \$75; S. S., for building at Ruk, \$32; Acorn Band, \$75; Vernon S. S. for Ruk, \$10,	192 00	Santa Cruz, Aux. Soc., \$32.25; S. S., for Ruk, \$6; Cheerful Workers, for scholarship in Broosa School, \$40,	78 25
Oroville, Cong'l Ch.,	11 65	Santa Barbara, Aux. Soc., \$131; S. S., for Ruk, \$21.25,	152 25
Oregon and Washington Terri- tory Branch, toward support		Sacramento, Aux. Soc.,	75 00
		San Bernadino,	33 60
		Saratoga, Aux. Soc., \$40; S. S., for Ruk, \$11,	51 00
		San Jose,	50 00
		San Diego,	62 25

Vacaville, Aux. Soc., \$15; S. S., for Ruk, \$5,	\$20 00
Ventura Co., Woman's Miss. Soc., \$35.90; Cong'l S. S., for Ruk, \$3.25,	39 15
Woodland, Aux. (of wh. \$9.45 toward a L. M. for Mrs. L. S. Chamberlain), \$20.80; Busy Workers, \$3.65; S. S., for Ruk, \$7.30,	31 75
Oakland, First Ch. Aux. Soc., \$626.70, of wh. \$100 from Mrs. S. Richards, \$25 from Mrs. J. K. McLean to const. Miss Irene Hardy a L. M., \$25 from Mr. R. B. Snell, to const. Mrs. Snell a L. M., \$50 from Mrs. G. M. Fisher, to const. Mrs. L. P. Cutting and Miss Nellie Cutting L. M's; S. S., for Ruk, \$41.10,	667 80
Market St. Branch of First Ch., Oakland,	34 20
Second Ch., Oakland,	7 00
Plymouth Avenue Ch., Oakland, \$155.70; Light-Bearers, \$16.55; S. S., for Ruk, \$21.50,	193 75
Golden Gate Ch., Oakland,	10 00
Seventh Avenue Ch., E. Oakland,	15 00
First Ch., S. F., Cephas Soc., \$438.80, of which \$125 from Miss Fay (\$25 of which to constitute Mrs. S. L. Sanborn a life member), and \$100 from Mrs. Styles; S. S., for Ruk, \$50; Morning Star Band, \$6.30,	495 10
Plymouth Ch., San Francisco,	122 90
Bethany Sunbeams, Bethany Ch., San Francisco, \$5; Bethany Cadets, \$5; Earnest Workers, \$59.50,	69 50
Green St. Ch., San Francisco,	7 50
Third Ch., San Francisco,	50 00
<i>Additional Contributions from Sunday-schools for Building at Ruk:—</i>	
Little Shasta,	1 50
San Jacinto,	5 00
Redwood,	2 00
Highlands, San Bernardino Co.	10 00
Martinez,	15 00
Crockett,	2 50
Third Ch. S. S., Los Angeles,	5 00
Ferndale,	5 00
Antioch,	5 00
Murphys,	5 00
Lorin,	3 10
Westminster,	3 00
Fresno,	5 00
Marysville, Miss Flint's Chinese class,	5 90
Douglass Flat,	2 10
Cornwall Station,	2 50
Green Valley,	5 00
Berkeley Park Ch.,	4 00
Suisun,	12 00
<i>Miscellaneous Contributions.</i>	
Collection at Woodland,	61 60
Mrs. E. F. N., Clarksville,	2 50

Eva Maurice, Sprague, Wash. Ter.,	\$ 40
Jenny Graham, Aspen, Wy. T.,	1 00
Sarah Abell, Philadelphia, for "Chain Fund,"	1 00
Mrs. C. H. Bosbyshell, as Ex-ecutrix,	10 00
Georgie Woolsey, Keene, Cal.,	5 00
Mrs. A. C. Nelson, Merced Falls,	5 00
Tolmon Band, Mills Seminary, Friend,	20 00
Friend in Galt,	1 00
Friend in Sacramento,	10 00
Mrs. Davis, Mt. Shasta,	5 00
Y. L. Branch,	5 00
Cash on hand after paying appropriation of 1886,	663 00
Total cash,	01
	\$4,045 38

## EXPENDITURES.

Printing programmes, receipts, etc.,	\$6 50
Exchange, and expense of sending appropriation of \$3,595.60 for year 1886,	5 50
Postage and expenses of Sec. and Treas.,	18 40
Counterfeit coin,	25
Transferred to Y. L. Branch, Sent to L. S. Ward, Treas. A. B. C. F. M., amount of appropriation for year 1887,	10 00
	3,826 67
Total expenses,	\$3,867 32

Cash on hand, \$178 06

MRS. R. E. COLE, *Treas.*

OAKLAND, Sept. 1, 1887.

## SUPPLEMENTAL REPORT.

*Received since September 1st.*

First Ch., Oakland,	\$4 00
Antioch,	19 00
Woman's Miss. Soc., Ventura County,	15 00
Stockton,	25 00
Walter Baxter, Dexter, for "Chain Fund,"	1 00
Berkeley Aux.,	17 75
Sacramento Morning Star Birthday Soc., for building at Ruk,	50 00
Golden Gate Ch. Aux., Oakland,	10 00
Golden Gate S. S., for Ruk,	7 50
Pasadena First Cong'l Ch.,	13 00
Soquel S. S., for Ruk,	1 70
Green Valley Cong'l Soc.,	16 60
Lodi,	6 00
Redwood City,	12 00
Bethany Ch., San Joaquin Co., for Ruk,	2 50
Byron S. S., for Ruk,	2 50
These sums will be given their proper credit in next annual report.	

MRS. R. E. COLE,  
*Treas. W. B. M. P.*

Oct. 6, 1887.



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VOL. XVIII.

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### TURKEY.

#### TWENTY YEARS IN BITLIS.

BY MISS M. A. C. ELY.

LOOKING down a vista of twenty years, comparing the past with the present, we are led to note many changes, and to exclaim with gratitude, "What hath God wrought!"

For several of the earlier years here it was not safe for us to go out even in the near streets without a capable escort. Many, many times have we been subjected to insult, such as the throwing of dirt and stones at us. I think it was our second winter in Turkey that on one occasion my sister, in visiting from house to house, having a native helper with her, was so severely pelted with snowballs that she fell unconscious in the street. The best notice that could then be secured for this was a few hours' imprisonment for a couple of boys.

A trifling incident will show something how superstitious and dark were those early days. One afternoon in my first year here I stepped out to a bluff very near by to get a few minutes' exercise. My foreign dress probably excited curiosity, for in a short time I found myself substantially mobbed. Recollecting an account I had heard of the fear the common people had of being "written" (I had not sufficient language to make myself understood), I drew





out a bit of paper and a pencil from my pocket and began to write. The motley crowd at once dispersed, and I went quietly home; somewhat fearful, however, lest I had made a wrong impression in thus taking advantage of their gross ignorance. Time and space fail me to go on thus in detail. Little by little great changes have come about. We have spent much time each year in house-to-house visitation, and, as far as circumstances have allowed, in touring. On account of the small missionary force here, much touring was impracticable during the early years. Of late, for several seasons, we have been able to go out to the villages without missionary escort. Taking a reliable guide or servant, and a graduate from our girls' school, with usually a governmental officer for protection, we have often made long tours. Some of the most precious experiences of our mission life have clustered around these tours. To tell the "old, old story" to a group of poor, soul-hungry villagers, whose present is so dreary, and hopes for the future so clouded; to tell the story simply, and watch them "take it in," has been a joy unspeakable on the eve of many a weary day's march. To have one of our own dear scholars help us when voice and strength give out, to see with what tact and tenderness she repeats the same wondrous story, adds to the joy and hope. During some of the first years in the field we often met cold looks and varied insults. We have ridden through the streets of Moosh City many times in much fear of actual violence; while in villages, too, we have often walked along apparently unconcerned, while cruel threats were being carried out in the shape of all sorts of things hurled at us. Now, both in Bitlis City and in the wide rural districts round about, we never lack a hearty welcome, and the only murmur we are likely to hear is a regret that our visits are not more frequent. The kind and thoughtful efforts to make us comfortable in the wretched village homes often deeply touches our hearts.

For nearly twenty years there have been held two weekly prayer-meetings for women and girls in this city,—on Sunday noons and on Wednesdays. At first these services were more or less disturbed in character, not unfrequently interrupted by questions, or by assertions *pro* or *con* to the leader. For many years, however, they have not only been orderly, but usually well sustained in the active part taken by the native women and girls.

About eight years ago my sister organized a mothers' meeting, to be held once a month. This has proved of special profit, and the mothers have from its establishment been very ready to take a part. Until very recently this service has been usually led by sister or myself. Now we are happy to have the help of the

missionary ladies, who from their own practical experience can talk to these Armenian mothers. On the same day of this meeting, the several missionary societies in the girls' school unite in another room, for their regular monthly gathering. The oldest of these societies, "Drops of Mercy," was established about fifteen years ago; the younger ones, "Bees of Koordistan" and "Industrious Ants," some years later; while last year my sister helped the scholars in the formation of a "Dorcas" society. These little associations are very helpful to the girls, both in promoting industry and thoughtfulness for others. The object of the first three is strictly to advance Christian work, for which donations have been sent to various parts of the world. The "Dorcas" members have a loaning library and loaning wardrobe, from which they try to aid the very poor, both in city and village, with also occasional gifts. Last year the scholars held their first public exhibition and sale, when a large number of fancy and useful articles were disposed of at some profit to the societies. The girls are now improving their leisure time in making articles for a second sale when circumstances shall favor.

Besides attending the regular prayer-meetings, the schoolgirls have a service by themselves (one of us often being present) every Monday, which from its general character is called an examination meeting. An example of one of these is mentioned in *LIFE AND LIGHT*, Vol. V., December, 1875, pp. 359, 360.

The women of Bitlis church and community have also a missionary society, in like manner started by my sister, whose enthusiastic zeal has led her not only to the establishment of these varied organizations, but to follow each with such persevering instruction and care as has rendered them, under God's blessing, in large measure successful organs for good.

Twenty years ago there was not a single female church-member native of the Bitlis field. Now there are fifty-eight connected with the Bitlis church,—a few from near villages, with quite a good number at Moosh and its neighboring villages of Havadoric, etc.

Of the precious and extended seasons of special awakening which this field has repeatedly enjoyed, I will only refer you to some accounts found in *LIFE AND LIGHT*, Vol. I., pp. 229-233, Vol. IV., August, 1874, pp. 225-229, Vol. VI., June, 1876, pp. 169-171.

Concerning Mt. Holyoke Seminary of Koordistan, established in Bitlis: On coming here, in 1868, we found a few girls and women gathered in a room at the native pastor's; and almost immediately began to care for the little group, though having some difficulty in making ourselves understood. Using the very little *Armenian* we could at first gain, we soon added to it, and greatly



INTERIOR OF BITLIS SCHOOL.

enjoyed our work. It was evident that a house must be provided, if anything worthy the name of school was to be attempted. Hence, funds for a small building were solicited, and in May, 1870, after an impressive service, the corner-stone of Mt. Holyoke Seminary of Koordistan was laid. As reported by my sister in *LIFE AND LIGHT*, Vol. II., September, 1871, pp. 104-106, "On the identical spot where, not many years since, a cruel tyrant gathered forced slaves to serve his despotic will, now assembled volunteer bands to set their seal to the building of a house in which women and girls would be taught that they, as well as men, had souls; and that the Saviour died to redeem them from their bondage to sin, and to set them 'as lively stones in his spiritual temple!'"

In reviewing the history of this school we recognize with deepest gratitude the Master's guidance, and can never cease to thank him for having, as we reverently believe, specially directed us in laying the foundations of this institution. We thank him for having given us that most excellent preparation for our work, in our previous experiences and in the training at New England Mt. Holyoke Seminary. Particularly do we thank him for the patience he gave us to await a somewhat natural growth.

It would have given us great satisfaction to have had our scholars dress in European style, and seated at proper desks, from the first; but our convictions led us to seek such things secondarily and gradually. And we are not sorry to-day, as our eyes rest gratefully on our forty neatly dressed girls, seated at suitable desks, that we never taught them or influenced their friends to despise the native costume, but that the change in attire has followed, not preceded, similar changes in the community at large.

This part of Turkey was, and still is, very dark indeed. We feared to introduce hastily new customs, and to afford surroundings so unlike what the scholars were used to in their homes, as should serve to foster pride or render them unhappy when separated from them. In short, we have ever aimed to lead them first to accept heart Christianity, believing that from a true inner life, all exteriors could best and safely be regulated and advanced.

The poverty of the people, especially in the rural districts, led us to see that it would be very difficult to secure pupils if pay in money should be required. Hence, in agreement with missionaries and a native committee, it was decided to ask from all pupils a certain amount of provisions. Several men of the Bitlis church determined just how much should be considered sufficient to support a girl in school a year. This rate has never been varied from, *save to add a small tax in money some years ago*. From the out-

set we have pushed the matter of self-support. This kept the number of scholars in the early years small, but it seemed wiser to instil principles of independence and appreciation of education than to seek numbers. One hundred and sixty-eight boarding pupils have been in attendance a longer or shorter time. We have not a perfect record of day pupils.

The family arrangements of this school closely resemble those at South Hadley. Each pupil has her appointed share in the domestic work, which motives of economy, if no higher, necessitate being done by the scholars. The standard of study has naturally been changed—raised—from time to time. I shall not soon forget the look of surprise and admiration manifest on the face of a monk who was in attendance upon the girls' first public examination, when a little village girl recited the multiplication table.

Biblical study has ever been very prominent. We are most deeply impressed with the conviction that for merely educational purposes, the Bible has no superior as a text-book. Marked and well-deserved commendations have been repeatedly heard at the annual examinations, noting the confidence with which the students answer multitudinous questions raised upon various parts of the Scriptures.

In 1876 the first class of four graduated, and has been succeeded by small classes completing the course of study in '79, '83, and '85. Last fall three scholars were prepared to take diplomas, but owing to my temporary absence in Persia, this was deferred. They are now occupied as assistant pupils in the primary and upper schools. It is expected that their graduating exercises will take place in the spring. Owing to the newness of the work, the custom of early marriage, and some other causes, the number of graduates has been but thirteen. All are professing Christians, as are also quite a goodly number of former pupils who have not taken diplomas. The cherished object of this institution is to train up, so far as possible, earnest Christian women, either to adorn the private family, or enter upon a larger sphere of evangelistic work in the capacity of teacher or Bible-reader. Of the graduates, permit me to add a brief *résumé*.

Of the four who graduated in 1876, three married pastors (of Erzroom and Redwan). One has gone to her heavenly home, having left a most beautiful testimony for her Lord. For some account of her most interesting history, see LIFE AND LIGHT, Vol. VII., Feb., 1887, pp. 36-40. One taught thirteen years in Bitlis Boarding School.

Of the two who graduated in 1879, one, having taught at Van, married a Christian merchant there. The other taught at Van and



SUMMER RETREAT OF LITTLE SCHOOL.

Bitlis; is now teaching at Erzingan, in the Erzroom field. Of the three who graduated in 1883, one is Bible-reader and teacher at Kooltig, a very large village three hours from Bitlis. Two have, since graduation, assisted in Bitlis school.

Four graduated in 1885. One, after having taught, married a preacher, graduate of Harpoot Theological Seminary, and is now working in Moosh city. A second married a village preacher, and is now laboring in a large village on Boolamik Plain. The other two, after having taught day schools, have married merchants in Bitlis.

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## CHINA.

### CHINESE MEDICINE.

BY MISS M. A. HOLBROOK.

A MISSIONARY physician from China is often asked what system of medicine the Chinese practice, and what knowledge they have of the structure or function of the body.

In a country where all the knowledge of the human anatomy must be derived from the lower animals, and that, because of superstition, under the greatest difficulty, it is not surprising that the Chinese have no rational system of medicine, but that whatever in their practice seems to point toward the truth is buried deep in charms, and superstitious rites and ceremonies. One of the "highest authorities" in Chinese medicine says concerning the heart: "The heart is lord over the body, and is in the exact centre of it. It weighs twelve ounces, and has seven spaces. The upper half has openings through which the air enters the heart spaces. These openings lead to the tongue. The heart is the shape of a lotus seed. It has a covering envelope, between which and the heart is a reddish-yellow oil. The under part of the heart rests upon a very thin skin, which extends to the ribs. This is so the foul air of the body cannot reach the lungs. The blood in the heart is great; the air is small." Concerning the lungs, this book says: "The lungs govern speech. They are opposite the third vertebra. The lungs have twenty-four cavities. The inside of the lungs is like a wasp nest. On inspiration the lungs are full; on expiration they are empty. The lungs govern the clean and unclean air within them. The air in the lungs is great; the blood is small."

It is commonly accepted that the breath is generated within the body; and of asthma, they say that the breath is cut off, or that it cannot come out of the body.

They speak of anger as a kind of gas generated within the body; and if they do not rail and rave, and so expel all of this bad



gas, what is left will settle somewhere in the body, and form a swelling or ulcer. The commonest cause given for any ailment is that the patient got angry; and the inference always is, not that anger was the moral cause of the disease, but that they did not expel all of it in their passion.

The diseases of North China are much like those of New England; except that those generated by filth, and from malaria, and the contagious and eye diseases, are greatly in excess. There are often modified types of familiar diseases, and a few entirely new.

Besides anger as a cause for disease, evil spirits, or spirits of offended ancestors seeking revenge, is often given. The Chinese doctors say that insanity is caused by the phlegm filling up the orifices of the heart; but the Taoist priests (or demon worshipers) say that the person is possessed with an evil spirit.

I remember being called to one such case. A fight lasting for hours between the patient and his enemy was the real cause, and when I was called, several days after, the man was a raving maniac, requiring three or four men to hold him. Heavy doses of bromide of potassium and chloral hydrate exorcised the evil spirit, and the man became sane after ten days.

Medicine and superstition are closely related in China. "What doctor shall I call? and what god shall I invoke?" are anxious questions; and if, through poverty, but one can be paid for, the friends will visit the temple in preference to calling the doctor.

Each disease has its own god, and one has but to visit the temples to know what diseases most prevail. The god of ophthalmia has his wooden eye worn smooth and almost effaced by the much rubbing by afflicted patients. So with the small-pox god. His face is subject to constant friction, to obtain the healing power supposed to reside in the image.

In one of the text-books of a certain school of healing (not Chinese) we read: "Contagious and infectious diseases are so simply because the common thought has made them so. Any man who thoroughly believes this statement might be exposed to contagion without the slightest danger of harm." What will this author say of small-pox in China, where the people cannot be made to believe that the disease is contagious, but is a budding of the bones, which every person must experience sometime; if not in life, then the bones will bud in the coffin. The common name for this disease is "blossoming."

By far the most common practice for every disease under the sun, is the sticking of needles into the body,—some of them being the size of knitting-needles. Large numbers of the Confucian teachers practice this art; so much so, that the word "teacher" is *often applied to a doctor in place of the proper title.*

The drinking of water in which the ashes of a burned charm have been mixed, is very common. This is more frequently resorted to by the Taoists.

According to the medical book quoted from above, there are one hundred and eighty-seven kinds of plants and herbs used in medicine, beside animal and mineral substances. The most popular vegetable is gensing, which is exported from America in large quantities. Native herbs are gentian, ginger, nutmeg, bamboo leaves, duckweed, licorice, rhubarb, sessame seed, asafoetida, roots of reeds, lily bulbs, etc. The mineral substances most commonly used are gypsum, sulphur, copper, iron, and mercury. Of the human body they use hair, teeth, saliva, frontal bone, and many other things. Fossil bones called "dragon bones" are powdered and used. Centipedes and scorpions also enter into the prescriber's list; and when all these fail, the poor patient is comforted by the words,

"Chih ter liao ping,  
Chih bu liao ming."

"Sickness can be cured, but fate cannot be averted."

Education in the natural sciences should go hand in hand with the gospel message of salvation, as the only way to deliver this people from the bonds of superstition that bind them. To that end let us strengthen and liberally support the Christian schools of China.

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## Young People's Department.

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### LETTER FROM MISS H. L. WELLS.

ON the third day after our arrival we were invited to witness the marriage ceremony performed by one of the Armenian brethren. There had been much doubt about the probability of its accomplishment, as the family of one of the party had neglected to pay its church dues for three years, and the pastors of the native churches refuse to perform ceremonies until all dues are paid. The matter was finally settled, and about three o'clock in the afternoon we were invited to go and see the bride "made up." Knowing that the wedding proper did not begin until seven, we declined the pleasure, on the plea of lack of time to "make up" ourselves at the hour named. We started from home, after an early dinner, in season to reach the home of the groom at seven P. M. Here we sat and talked until all the friends invited by the groom had been heard from.

Then we formed a procession, heralded by lantern-bearers, to go to the home of the bride. At first the groom, a modest man, stood back to let the Frank ladies go first,—as the gallantry of our missionaries has succeeded in impressing upon the native mind the precedence which American ladies enjoy. But we assured him that we preferred to have the usual practices followed out, and then he with his companions led the way.

Arrived at the home of the bride, we were ushered into the room where her ladyship herself was standing, arrayed in her wedding garment, and receiving the homage of her admiring friends and neighbors of her own sex. Such a crowd; and the costumes were as varied as the people. Turkish women with their loose dresses, and long white veils covering all the head except the eyes, nose, and mouth, smoked their cigarettes in peace and quietness. The dirty, round-eyed children rolled and tumbled about the divans with which the room was hired. But some ladies were there, and some clean little girls shyly came forward to greet us, not wholly overwhelmed. Water and candies were served to us with small cakes and coffee,—real Turkish coffee, a black, sweet concoction, of which about a table-spoonful is served to a guest in a tiny little cup. There will be found in the bottom of the cup about as much of the dregs as there was of the coffee. But I know you are wishing I would tell you how the bride was dressed. I will not say as a man might, that she was very sensibly dressed, and give no further description, though I could do so with perfect truthfulness. Both hands and feet were encased in white kid; the dress was a light, delicate green soft wool material, made up in Frank style, with cream lace arranged in a panel of cascades down the front, and the sides of the panel and the front of the basque adorned with bows of narrow cream ribbon. The back was plain drapery. At the throat and in the hair were artificial orange buds; over the face was a short veil; and floating back from her head in graceful folds was a long veil of Brousa gauze, worked in silk and tinsel. Contrasted with her glowing black eyes and dead-black hair, this costume was very pleasing.

When all the guests had assembled it was nearly ten o'clock, and a second procession was formed to conduct the bride and groom to the church. This time the women led the way, the bride supported by two of her mates. Arrived at the church the men sat on one side, the women on the other, and the bride and groom together on the front seat. A Turkish hymn was sung to the tune of Nettleton, and then followed Scripture-reading, prayer, when all stood, and another hymn, when all sat. Then the sermon, all in Turkish, the weight of the discourse aimed at the poor

bride, who was duly exhorted to obey her husband. Afterward the ceremony and congratulations. A third procession was now formed, and turned toward the home of the groom. By virtue of our nationality we were privileged to walk next the happy pair, and watch the humbly submissive air with which the bride saluted her husband's relatives, kissing their hands and bowing low. Having been ushered up-stairs with a great deal of ceremony, she was suddenly called upon to pick up her train (which I forgot to mention before), and go down stairs once more, as she had overlooked a young brother of her husband in her salutations. More candy and coffee were served, and the company settled themselves to another season of sitting; but this was more than Yankee flesh and blood could endure, so we took it upon ourselves to be the first to break up the company, arriving at home about one and a half o'clock.

The mingling of Frank and native customs could not have been brought more forcibly before us than at this wedding, increasing as it does the usual awkwardness, and "I don't know what to do" feeling on such occasions, tenfold.

I wish all missionaries could rest their tired souls by a look at our ever beautiful and ever changing scenery. I don't find such a look as efficacious in resting the weary body, however, as our tri-weekly practice in gymnastics. Our girls enjoy it quite as much as I do, and this with my two English classes and my own lessons is the extent of my work.

Saturday is our holiday, and we make it a general cleaning day. The girls clean the floors by taking a coarse cloth and standing on it, turning about this way and that. Mops are an unknown quantity, and would be eliminated if known, as the girls think this the easiest possible way to clean floors. After the house is clean they all go together to the Turkish bath, whence they return in the course of two hours as fresh and sweet as you please.

Our school and home are in a very quiet quarter. The larger part of the city lies just behind a jutting ledge of the foot-hills of Mt. Olympus, from us. The houses are not too closely crowded on this side, and the mosques, baths, and cypress-trees intermingled with the dwellings form a lovely picture, sloping down to the valley. Behind us, abrupt and high, rises a peak of Olympus, with a few houses at its base. Scattered over the valley before us and perched on the hills beyond are numerous little villages. The mounds and slopes are always playing at hide-and-seek with the sun behind Mt. Olympus, reminding one of the restless changing of the surface of the sea.

# Our Work at Home.

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## AN APPEAL TO THE CHURCHES FROM THE STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

WE have received this appeal to the churches, with the request that we should pass it on to our auxiliaries. We make the following extracts:—

“At this time last year, two hundred and fifty college students were gathered at Mt. Hermon to study the Bible. Of these, one hundred declared their purpose to go as foreign missionaries. Since then the work has spread from college to college throughout the United States and Canada, until more than *twenty-two hundred students* (five hundred and fifty of whom are women) have volunteered for the foreign service. One hundred of these are once again among the students gathered for Bible-study across the river from Mt. Hermon.

“It is our desire to place before the churches some of the reasons which have led us to decide.

“*First and foremost, our Lord's command.* In the Bible we have been reading, ‘Go ye into all the world, and preach the gospel to the whole creation.’ Does ‘go’ mean stay? And does ‘preach the gospel to the whole creation’ mean, keep repeating that gospel to a few, while two thirds of our race have never heard the name Jesus?

“Again we go, *Because the needs of the foreign field are so much greater.* Our hearts’ desire and prayer to God for America is that it might be saved; but we go because the need abroad is a *thousand-fold greater.* This is so in some countries from a purely numerical standpoint. In the United States there is one minister to 700 people; in China, one ordained missionary to 1,000,000. Of the 200,000,000 of Africa, 140,000,000 have not been *touched* by Christian teachers. The United States has 80,000 preachers; while India, with five times the population, has but 700 ordained missionaries.

“A third reason is, *The reflex influence of foreign missions on the spiritual life of the home church.* Many minds ask the question, Does not this uprising mean a decline in the work at home? A prominent evangelist of our country when asked what he thought of it, replied, ‘I rejoice, for it means *revival* at home.’ The Week of Prayer was suggested by missionaries in India. Though carried out with reference to foreign needs, the first week in January has become a time of spiritual awakening at home.

“Fourth, *Because of the ‘Present Crisis.’* ‘The fields are white; the harvest must be gathered *at once*, or be lost. This is our golden opportunity.

‘We are living, we are dwelling  
In a grand and awful time;  
In an *age on ages telling*,  
To be *living* is sublime.’

“Are we alive to the fact that the hosts of evil are rushing forward to gather these golden sheaves? The Mohammedans are at work in Africa. Thousands of the aborigines are yielding to them because Islam appeals to the sensuous, and is propagated by the sword. A missionary who has labored twenty years in India, says, ‘India is now ready for our work, and if this crisis is not met by the Church, at least two or three generations will pass before an equal opportunity can again be offered.’

“From Brazil the word comes, ‘This land is ready; thousands would accept the gospel if they only had preachers.’ One writes concerning China, ‘A thousand missionaries are worth more if sent now, than *ten thousand* ten years from now.’ As for Japan, it is melted, and ready for moulding. *What shall the mould be*, Christianity or infidelity?

“One reason more, *The whole world can be evangelized in the present generation.* ‘Let us go up *at once* and possess it; for we are well able to overcome it.’

“And now, ‘for the sake of the Name,’—that Name which is above every name, ‘the love of Christ constraining us,’—‘we go forth.’ Will you not ‘take us up’ and ‘set us on our journey worthily of God,’ that the blessed name may be spread abroad, and that *you* may be ‘fellow-workers for the truth?’”

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## QUESTION BOX.

### WORK AMONG CHILDREN.

IN the May number we gave some suggestions as to the best method of organization, and the necessity of a good leader. As to the raising of money, the usual range of method was reported. The sale of work done by the children is one of the most common ways,—either at private sale or in fairs. Among the articles mentioned as suitable for children to make, are scrap-books, pen-wipers, dusters, dish-cloths, lamp-lighters, kites, hammocks, holders, tops, kindergarten articles, and various pieces of useful and fancy-work by the older ones. In the way of sales and entertainments, are missionary entertainments with dialogues and costumes, representations of manners and customs, such as Japan-

ese weddings, Chinese schools, Turkish suppers, Christmas sales, candy and cake sales, teas of different kinds, harvest and flower festivals, loan exhibitions, dolls' receptions and drills, lawn parties, dairy-maid receptions, evenings with authors, and all the ways both wise and otherwise that enter into the hearts of women to devise. One writes: "We have had various ways of raising money, and for the time spent and money used, I think the concerts have given the best satisfaction, financially and otherwise. It is easy to interest the older people, parents, grandparents, uncles, and aunts in the children's earnest efforts to improve the talents that have been given them. The ages of those taking part in the concerts range from four to fourteen, and when we can, they are held at the homes of our members, the receipts being in the form of a contribution." Fairs and entertainments, except those of a missionary character, are coming to be more and more a last resort among many of our workers, although they are capable of being made very pleasant social occasions, and have their good side as well as what is sometimes objectionable. Perhaps the following caution taken from a published leaflet may be in place here: "In regard to fairs, concerts, and kindred exercises, do not forget that children, even the very youngest of them, are susceptible to the poisonous influences of flattery, rivalry, and openly expressed admiration of talent. Avoid anything that savors of games of chance. Late hours, with excitement, with mental and physical exhaustion, are attendant upon these occasions unless most judiciously planned and carried out. If the children may be led to feel through all the necessary preparations that they are doing it for the Lord, and are honoring him, thereby, there will be less danger of anything questionable creeping in to mar the beauty and sweetness of the offering." In one circle, before beginning the year's work, orders were solicited for articles both useful and ornamental. In this way there was no surplus of undesirable articles to be disposed of. At a church sociable, before the articles were delivered, the children gathered together their work, which made a pretty sight, interesting to the parents and pleasing to the children.

Among other ways of raising money are: "Raise missionary chickens; pick and sell berries; raise and sell vegetables; sell bunches of wild flowers to city florists, May-flowers in May, roses in June, buttercups and daisies in July, and golden-rod in August; make wreaths, crosses, and ropes of ground-pine for Christmas; raise bulbs for flowering to sell at Christmas, New Year's, and Easter; make lamp-lighters and other articles with colored paper; take photographs with toy cameras; use toy or large printing-

press." A friend from the West writes: "We decided that the most hopeful way for us to earn money was to raise a crop. Land is plenty, and we concluded to try raising missionary beans. A cupfull of seed was given to each child who was willing to cultivate the crop. The pastor and his wife were glad to be counted in. At harvest-time each child brings his or her beans to the parsonage; it is measured, and then all is put into the common stock. We have tried this two years, and in only one case has there been nothing to harvest. The smallest yield has been one quart, the largest nine, the average three and a half or four. The mission boxes are brought in at this harvest meeting, which is held on Saturday afternoon. The money is put on a plate together, the pennies are counted, and the sum put into the treasurer's hands. We have a Sunday evening concert, when the secretary gives a summary of the year's work. Ten or a dozen of the children briefly report the work in different parts of the field; we sing missionary hymns, read a selection of Scripture responsively, the pastor offers prayer and makes a short address. These are times that make our hearts glad."

The use of mite-boxes grows more and more in favor. These are of various kinds,—self-denial boxes, penitence, tongue-guard, and thank-offering boxes. The boxes themselves are of different shapes,—barrels, pottery churches, globes, and jugs more or less decorated. To make a good deal of the opening of these receptacles has a stimulating effect. In some cases it is a mite-box party, where an afternoon of games and pleasure is added to the opening. In other cases it is connected with a regular missionary meeting, with a carefully prepared programme, given mostly by the children. One writes: "The opening of our mite-boxes was a complete success. The result was a surprise to all. The sum total amounted to as much as had heretofore been gathered by a supper or entertainment; and the sweet verses read as each box was opened were far more soothing than the remarks excited by overwork and strained nerves that we sometimes hear after these entertainments are over.

The new plan for penny investments is also growing quite common, and is well known to many. The following letters were received with reference to it: "I thought it would be a good plan to try during our two months' vacation, so gave each member who was at the June meeting one penny for investment, to be reported upon when we met in September. The children were very much pleased with the idea, and various ways were resorted to to make them gain. One bought flowers of her mother, and making them into little bouquets, found sale among her friends. Then she in-



vested in some cherries at home and sold to others. One bought a little vase of her mother for her penny, which she was paid three cents a week for keeping filled. One bought a tomato plant with hers from the home garden, and had the tomatoes for sale. Another sold lettuce. I helped the children in various ways—bought waste sewing silk at a factory, wound it and let them sell it, thus doubling what was invested; also at a factory where tape was made and all parts of a dozen are thrown aside and sold at a low price. I bought a quantity, and letting them have it at a penny a roll, their friends could give them what they thought it worth—two, three, or five cents. They also gave me five cents apiece for ironing-holders I made, and sold them for ten cents. One of the older ones made cottage cheese and sold to a friend. These are but a few of the many ways tried, until the forty pennies were \$12.40,—a good increase, we thought, for a two months' investment, and mission work was not forgotten during vacation. Our circle is large, now numbering seventy-five members, and there is much interest in the meetings, many wishing they came oftener than once a month. The work among the young is a great work, and I think large results may be expected from it in the future.

Sincerely yours,

LYDIA A. FERRY."

AN ACCOUNT OF THE USE OF "THE MISSIONARY TALENT."

In order to keep up the interest of the children in the cause of missions during the summer, while our meetings were discontinued, we adopted a plan which was suggested to our Treasurer by an article in a missionary periodical.

Fifteen pennies were distributed among as many members. They pledged themselves to return it at the close of the season, with or without increase. We endeavored to impress upon their minds the idea of stewardship, and the accountability of each to improve the talent, according to opportunity, "for the love of Christ," which is our motto.

Perhaps you would be interested to learn how fertile the minds of the children were in devising plans for investing and developing their small capital. Several of them bought and planted garden seeds and sold the products to their friends; two crocheted mats, which were bought by the mother. One made and sold a dollar's worth of candy. Another made little pin-wheels. Three of them formed a partnership and bought lemons. Their friends contributed the sugar. These were made into lemonade, which they offered to tired business friends returning from the city on warm summer afternoons. With the receipts they enlarged their stock

in trade, and continued the sale until they had realized \$1.60 from the transaction. Another member bought a sheet of tissue paper and made a shaving mat, which her brother bought for ten cents. With this amount she provided herself with a duster, and kept the parlor and other rooms in the house in good order. She increased her resources, also, by purchasing a silver-towel, and drying the glasses and silver; receiving small sums for these services, until she had saved \$1.50, and acquired considerable skill in house-keeping. One boy of four years stated in the most solemn manner that he "swept the back yard with a *great big broom*, and every time he did it he got a penny." It is left to one's imagination to supply the connection between the penny and the "great big broom."

The result of this experiment was a return to our treasury of \$25.

MRS. J. L. LAMSON,

*President of Children's Foreign Missionary Society  
of Congregational Church, Montclair, N.J.*

What a glorious result would there be if every child in all our Mission Bands would try this "Penny Plan!" Suppose we all make a great effort to adopt it this spring,—as good a time as any in the year to begin a good work. Let us see what we can do.

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## HOW OUR MISSION BAND LEARNED TO PRAY.

OUR band is composed of girls from fifteen down to seven years of age. We have wondered many times if any other band has trouble getting its members to pray in the meetings, and I asked our leader, Miss Helen Campbell, about it one day. She answered: "Yes. I know some of the children are not willing to let their voices be heard in meeting, for the ladies who have charge of some of the bands have talked with me about it. Suppose you write and tell the young people how we managed it, and may be they will all make it as easy as we did. I think it will do good if you give them our experience, and let them see that it is not so very hard after all."

Well, one Sunday, about a year and a half ago, we girls were very much astonished to hear our minister read a notice from the pulpit to the effect that Miss Campbell would be glad to meet at her home the next Saturday all the girls of the church not already connected with the missionary society, that they might form themselves into a mission band. We were greatly excited over the notice, and we talked about it out of school-hours all through the week, and when Saturday came Miss Helen's parlors were full; and the little bits of children were there as well as the older ones. She was just as glad to see them, and made them feel that they were just as much needed as the larger girls.

When we were all quiet, Miss Helen told us just what a mission band was meant to be and do, and how we must study about the different countries, and the missionaries who go to these countries to teach; but you all belong to a mission band yourselves, and do just the same things, so I need not tell you any more.

But just before we went home, Miss Helen said: "There is one thing more important than all the work you can do, and all the money you can give, without which the cause of missions never will prosper,—and that is, prayer. Every one in this band must pray every day of her life that God will bless and strengthen the ministers and teachers away across the sea, and that he will put it into the hearts of Christian people in America to send their money and their prayers to aid in the work of preaching Christ to those who have never heard his name. Now, before we go home, let us kneel down and ask him to give us a true missionary spirit, and bless all the work we may do as a mission band." Then we all knelt, and Miss Helen prayed that God would accept the offering of all our hearts, and that he would take our work and our money and bless it, not because it was so much, but because we were in earnest, and gave it for love of him.

At our next meeting slips of paper, on which were written Bible-texts, were passed around. Each slip was numbered; and when our number was called we read our text; then Miss Helen offered prayer. For several meetings we each had either texts or verses to read, but no one ever prayed except Miss Helen. One day she asked us to pick out our own texts for the next meeting, instead of depending on her to do it. Even the little girls had their texts, and we all enjoyed reciting them, because we found them all by ourselves.

At one of the meetings, after we had been organized about four months, Miss Helen said, after she had read a few verses of Scripture: "For several meetings you have read or recited Bible-texts, talked about the country which was the subject of the meeting, recited poetry, asked questions, and have taken part in all the exercises except the prayer. I purposely gave you texts and poetry to say, that you might not be frightened at the sound of your own voices; and now that you have gained confidence in yourselves, I think you ought to help in the prayer also. I think Jesus will not be pleased with this band, nor bless its work, until every one in it is willing to make this sacrifice for him. In a moment we shall kneel to pray, and I will ask Bessie Bronson, Della Cutler, and Mamie Foster, each, to offer a short prayer."

We knelt, and there was a long silence in the room. Not a girl said a word, and then Miss Helen prayed just as usual. When we

rose we all wanted to laugh; but Miss Helen's face was so sober that we did not dare. We all expected that she would say something about it, and we were not mistaken; for after the map exercise,—we had Syria, that day, I remember,—the singing, the reports from the missionaries, the papers on the dress, the children, and the religions, were all over, she talked to us for a few moments very earnestly about taking part in the prayers of each meeting, as well as in the other exercises. "Of course I know it will not be easy at first," she said; "it never is easy for anybody; but Jesus will help you if you ask him every day. I have a plan that will make it much easier for every one of you if you will try it. Before you come to the next meeting, think of just one thing that you want to ask for, and have it ready in a few words when I ask you to pray. We will call these little prayers sentence-prayers, and I want everybody to be ready with one for the next meeting. How many will promise?" Nearly every hand was raised, and the promise was given.

When we left the church we talked a great deal about the new plan, and our hearts were none too brave when we thought of praying aloud, even one sentence, before each other. How could we feel otherwise when we never had let any one but our mothers hear our prayers? But we had promised, and of course we would keep the promise.

"If Miss Helen ever asks me to pray again," said Della Cutler, when we were nearly home, "I'll do, it if I say nothing but 'Now I lay me down to sleep.' I never want to see such a sorry look on her face as there was this afternoon. Let us do the best we can, girls, next time. Good-bye;" and she slammed her own gate without giving us a chance to reply, but we all felt exactly as she did.

When the regular meeting of the band was announced in church two Sundays later, we members of it looked at each other and smiled a little, for we thought of the dreadful ordeal of "making a prayer" before people. We were all at the meeting, and each was bravely determined to ask God for the one thing she most wanted for the mission cause. After a chapter in the Bible was read, Miss Helen said: "We will now ask God's blessing on our meeting, on the missionaries everywhere, and on all the little children about whom we have been studying, in the sentence-prayers you promised. Della Cutler will begin, and the others follow, and let the prayers come quickly, one after another."

We all knelt, and though our voices trembled, every one of us prayed our little prayer, and all these together made a long prayer with many different petitions in it; for, strange to say, no two of us asked for the same thing. When we rose from our knees we looked

at each other in wonder, surprised to see what an easy thing it was to pray aloud, after all.

For several meetings we had sentence-prayers, until by and by our leader suggested that each of us have two sentences instead of one. You can easily see how it soon became not only an easy task, but a delightful privilege, to offer prayer in our meetings; and now any one of our band may be called upon to pray at any time, and she is always ready and willing to respond.

"Isn't it nice, Miss Helen?" said one of the youngest members, after she had taken part in one of these joint petitions. "It is ever so much nicer than it used to be, because you see we help do the praying, as well as to send the money."

We all feel that it is indeed blessed to help in everything, the praying as well as the giving; and we study each month's topic with tenfold the interest that we used, because in addition to mere information, we are looking for some thing for which to pray. It is strange what a zest that gives to everything; I would never have believed it before.

I hope this account of what our mission band has done will help other bands to try the same plan, and also help them to persevere. Although it may be hard at first to let our voices be heard in prayer, I know that it becomes very easy after a few trials. Do, please, try it and see.—*The Missionary Helper*.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from March 17 to April 18, 1888.*

MISS EMMA CARRUTH, TREASURER.

MAINE.	
<i>Castine</i> .—Desert Palm Soc'y,	\$85 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Bangor, Aux.,	\$23.50; Rockland, Aux., \$40,
Golden Sands M. C., \$15;	Centre Lebanon, Woman's
Miss'y Soc'y, \$11; Bar Har-	bor, Helping Hands, \$20,
Wilton, Cong. Ch., \$7, Phil-	lips Glad Helpers, \$1, Wo-
man's Miss'y Soc'y, \$2.50;	Garland, Ladies of Cong.
Ch., \$9; Saco, Aux., \$12;	Portland, Aux., Seamen's
Bethel Ch., \$18.50, State St.	Ch., Social Circle, \$15; Mill-
town, Aux., \$27,	201 50
Total,	\$286 50
LEGACY.	
<i>Maine Branch</i> .—Legacy of	

Mrs. Sarah J. Chapman,	Bethel,	\$940 00
NEW HAMPSHIRE.		
<i>New Hampshire Branch</i> .—Miss	A. E. McIntire, Treas. Bed-	ford, Aux., \$13.50; Concord,
Aux., \$28; Hampton, Look-	out Guard, \$2; Nashua, Aux.,	\$36; Plaistow and North
Haverhill, Miss'y Soc'y, \$25;	Nashua, First Cong. Ch., S.	S., Up the Ladder Club, \$5;
Tilton, Mrs. Spencer's S. S.	Class, \$4; Wolfboro, Newell	Circle, \$75,
		\$188 50
Total,		\$188 50
LEGACY.		
<i>New Hampshire Branch</i> .—Leg-	acy of Mrs. Marinda M.	Emerson, Lyme,
		\$3,047 88

VERMONT.

<i>Lensbury.</i> —Mrs. C. W. King.	\$5 00
<i>London Centre.</i> —Alice L. Ray.	4 00
<i>West Randolph.</i> —First Cong. Ch., Ladies' Ways and Means, \$10, Mission Builders, \$5.	15 00
<i>Farmington Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., \$40; Dorset, Aux., of wh. \$25 const. L. M. Mrs. Norton Sykes, \$37.50, Greensboro, Aux., \$2.00; New Haven, Little Gleaners, \$2.07, Rutland, S. S., \$51.97, St. Johnsbury, North Ch., Aux., \$35; Vergennes, Aux., Miss Caroline Hutton, \$20.	213 14
Total,	\$287 14

MASSACHUSETTS.

<i>Andover.</i> —Mrs. H. C. O. Jewett.	\$25 00
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Winchester, Seek and Save Circle, \$300, Bedford, Aux., of wh. \$5 by Mrs. Edwin Smith in Mem. Little Amy, \$15; Reading, Aux., \$11; Lexington, Aux., \$14.14.	283 14
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Yarmouth, Aux.	5 25
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Adams, Aux., \$25; Dalton, Penny-Gatherers, \$75, Pittsfield, First Ch., Aux., \$5.25, A Friend, \$5, Stockbridge, Aux., \$34.	147 25
<i>Berkshire.</i> —A Friend.	30 00
<i>Blackinton.</i> Woman's Aux.	10 71
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Amesbury, Riverside Aux., \$15; Bradford, Academy Aux., \$30.10, Haverhill, North Ch., Aux., \$25.	61 10
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves, \$125, Boxford, Aux., \$10; Salem, Tabernacle Ch., Chips of the Old Block, \$51.54.	166 64
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. North Amherst, Aux., \$35, Easthampton, Aux., \$5, Emily M. C. prev. const. L. M. (100) Miss Susie E. Winslow, \$40, South Hadley, Aux., of wh. \$25 const. L. M. Miss Lillian B. Dickinson, \$24.	100 00
<i>Metuen.</i> —Hindoo Helpers.	50 00
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Saxtonville, Jane Blossoms, \$41; Sudbury, Aux., \$22.25.	63 25

<i>North Amherst.</i> —Mrs. Ellen H. Fisher.	\$5 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Cohasset, Aux., \$27, Seaside Workers, \$15, Marshfield, Mayflowers, \$5; Weymouth and Braintree, Aux., \$12; Braintree, Aux., \$4.75; Manomet, Aux., \$11.25, Charity Workers, \$15.	90 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee, Third Ch., Busy Bees, \$10, Longmeadow, Ladies' Soc'y, \$30, Young Helpers, \$30, Springfield, South Ch., Aux., \$40.00, Junior Aux., \$25.00, Palmer, Second Ch., Aux., \$75.	200 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Auburndale, Willing Hands, \$5; Boston, Miss E. M. Chadbourne, \$5, Miss Jennie Scudder, \$4, Mt. Vernon Ch., Aux., of wh. \$50 by Young People's Miss'y Soc'y, \$235, Union Ch., Aux., \$30.50, Union Workers, \$15, Old South Ch., Aux., of wh. \$100 by Mrs. Alpheus Hardy, \$504, Light-Bearers, \$15, Shawmut Br. M. C., of wh. \$25 const. L. M's Mrs. Henry E. Warren, Miss Cynthia E. Hollis, \$145, Cambridge, Shepard Memorial Ch., Margaret Shepard Soc'y, \$7, First Ch., Young Ladies' Working Party, \$20; Chelsea, First Ch., \$72.70, Aux., \$11; Dedham, Asylum Dime Soc'y, \$1.50, Dorchester, Mrs. Nathan Carruth, \$50, Village Ch., Aux., \$41, Second Ch., Aux., \$50.50, Pilgrim Ch., Aux., of wh. \$25 const. L. M. Mrs. J. W. Ballantine, \$52.50, Pilgrim Gleaners, \$19.54, Whatsoever Band, \$15.17; East Somerville, Franklin St. Ch., Aux., \$50.42; Norwood, Miss C. J. Morrill's Mite-box, \$1; Roxbury, Eliot Ch., Sarah J. McLean, \$2, Annie MacDonald, \$2.60; Somerville, Broadway Ch., Earnest Workers, \$7.23; Watertown, Aux., \$42.70; West Roxbury, South Evangelical Ch., Aux., \$27.54.	1,000 73
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Northbridge Centre, Acorn Band, \$10; Warren, Aux., \$12.00; Worcester, Salem St., Ch., Aux., \$7.50, Union Ch., Aux., \$55.50.	125 05
Total,	\$4,076 25

## RHODE ISLAND.

<i>Providence.</i> —Emily Folsom,	\$2 00
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Woonsocket, Globe Workers, \$20; Providence, Plymouth Ch., Aux., \$12, Beneficent Ch., Aux., \$219.75,	251 75
Total,	\$253 75

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. New London, Second Ch., Aux., \$45.98; Stonington, First Ch., Agreement Hill Aux., \$10; Colchester, Aux., \$70; Norwich, Broadway Ch., \$50; Chaplin, Aux., \$21,	\$196 98
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Hartford, Park Ch., Aux., of wh. \$100 const. L. M. Mrs. N. H. Burton, \$130, Windsor Ave. Ch., Aux., of wh. \$25 by Mrs. Charles Hillyer const. L. M. Miss Hilda Stowe, \$68.65, Pearl St. Ch., Aux., \$1; Plainville, Aux., of wh. \$25 by Mrs. L. P. Buell const. L. M. Caroline A. Reed, \$95; Rockville, Earnest Seed Sowers, \$20, Little Helpers, \$12; West Hartford, Aux., \$8,	334 65
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., \$5, Busy Bees, \$5; Bethlehem, Aux., \$26, Willing Hands, \$5; Clinton, Aux., of wh. \$25 const. L. M. Miss Caroline F. Hull, \$50; Cornwall, Aux., \$25; Essex, Whatsoever Circle, \$5; Greenwich, Aux., \$50; Higganum, Aux., \$44.40; Killingworth, Union Band Aux., of wh. \$25 const. L. M. Mrs. R. S. Buell, \$26; Meriden, First Ch., Aux., const. L. M. Miss Harriet A. Parsons, \$125; Middletown, First Ch., Aux., \$65, Ten Times One Circle, \$3; Millington, Aux., \$5, Mt. Carmel, Aux., \$50; New Haven, Dwight Place Ch., Aux., \$60.75, United Ch., Aux., \$142; New Milford, Valley Wide-Awakes, \$50, Golden Links, \$13; New Preston, Aux., \$30; North Branford, Aux., \$30; Norwalk, Aux., \$100; Portland, Aux., \$16, Work and Win Circle, \$5; Roxbury, Aux., \$50; Saybrook, Seaside M. B., \$20; Southbury, Aux., \$13.50; Stamford, Tiny Helpers, \$30; Torrington, Aux., \$17.60; Torrington, Cordelia S.	

Crane, \$6; Waterbury, Second Ch., Aux., of wh. \$25 by Mrs. M. Brooks const. L. M. Mrs. William Cottle, \$115.60; Whitneyville, Aux., \$50, Sunny Circle, \$50; Wilton, Morning Stars, \$38; Winsted, M. C., \$35, Helen Pitman, 10 cts.,	\$1,361 95
<i>Stamford.</i> —Mrs. F. A. Marsh,	1 00
<i>Windsor Locks.</i> —A Friend,	5 00
Total,	\$1,369 58

## NEW YORK.

<i>Brockport.</i> —A Friend,	\$ 40
<i>New York City.</i> —Calvary, Presb. Ch., Progress M. B.,	5 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Binghamton, Aux., \$10; Brooklyn, Central Ch., Aux., \$150, Puritan Ch., M. B., \$15, Tompkins Ave. Star M. S., \$40; Buffalo, Aux., \$95; Gloversville, Coral Workers, \$14.84, Wide-Awakes, \$13.53; Homer, Aux., of wh. \$25 const. Hon. Mem. Wm. Fessenden Hitchcock, prev. contri. const. L. M. Mrs. Clara S. Rindge, \$30; Poughkeepsie, Aux., \$25; Rochester, Mt. Hor Miss'y Friends, \$10,	403 37
Total,	\$408 77

## FLORIDA.

<i>Sanford.</i> —Mrs. Moses Lyman,	\$5 00
<i>Winter Park.</i> —Aux.,	11 00
Total,	\$16 00

## CALIFORNIA.

<i>San Diego.</i> —Clara, Merriam, and Grace Harwood,	\$2 00
Total,	\$2 00

## MISSOURI.

<i>Sedalia.</i> —First Cong. Ch., Ladies' For. M. S.,	\$19 00
Total,	\$19 00

## CANADA.

<i>Montreal, Can.</i> —For. M. S. Calvary Ch., Miss'y Needles,	\$2 50
Total,	\$2 50

General Funds,	\$6,375 30
Leaflets,	30 47
Legacies,	3,987 88
Total,	\$10,393 65

MISS HARRIET W. MAY,  
Ass't Treas.



## INDIA.

### VILLAGE WORK NEAR SHOLAPUR.

We give a few extracts from one of Mrs. Harding's late journal letters to show how a large part of the evangelistic work is done in the Marathi Mission.

*Barsi, February 2d.*— Again our tent is pitched, and in this fine large grove. There are so many shady trees here — the tamarind, the nini, the mango, and a species of the banyan-tree. The birds here make music all day long. There are also fine fields of grain all about us, and various wells which supply the fields with water. Very early in the morning we can hear the water being drawn up by oxen. They draw it up in large leather bags, and as the men drive the oxen back and forth, to and from the well, they sing little snatches of song, which are often quite musical. We have visited several villages in the last week or two, and have met a kind welcome everywhere. Often in going from place to place we are called to stop here and there, and are cheered by seeing the desire to know more of something better and higher than they possess. We had communion here last Sabbath morning, and then Mr. Harding and I went to a village some seven miles away, a part of the road being quite stony. After a service there we staid and talked awhile with the Christians. We were very glad of this opportunity, as we cannot often visit their village. A little child was brought forward here for baptism. The parents having no name for it we were called upon to suggest one. Mr. Harding gave the name of "Welfare," or "Kalyan," to the little one, the Marathi word being very smooth and pleasant, and quite a favorite with the natives.

*Paduli.*— We are once more with the Christians in this region, who always seem like "sheep in the wilderness"; and yet we are continually made to see how the Lord is caring for them and teaching them lessons of faith and trust. Last Sabbath the morning service was in the schoolhouse here, and the communion in the afternoon at Watwad, two miles away. We had a large number present at both meetings. Two adults and six little children were baptized by Mr. Harding. One of the two who united with this



little church was an interesting young woman whose mother, being still a Hindu, and opposed to her daughter's coming forward, tried to disturb the meeting. As the daughter stood up the mother hurled her abusive words at her, and at others as well; but through it all the daughter looked so calm and happy she quite won our hearts.

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### LIFE IN BOMBAY.

As our lesson is on the Marathi Mission this month, we recall to our readers the welcome Miss Millard received at the Mission Bungalow in Bombay a few months ago, the boys and girls drawn up on either side of the drive, waving flags and cheering with a will, the profusion of flowers with which they garlanded the missionaries around their shoulders and arms, the garlands of the new-comers being made bright with tiny mirrors among the flowers. Miss Millard is now settled in the missionary compound, which includes the boys' boarding hall and the school-buildings for both boys and girls. But the girls' home is some distance away, giving them a walk through a bad part of the city. This is one thing we hope to see changed. We add the description of a Hindu dinner party given by Miss Millard. She says:—

“I am sure you will find an account of our dinner more interesting than partaking of it. After waiting for about an hour in the large family sitting-room, we were invited out to dinner. On either side of the room a large piece of linen cloth was spread on the earthen floor, upon which we were to sit. In front of each person was a plantain leaf, in the centre of that a mould of rice, and beside that the curry. In one course was a mixture of plantains and thickened milk, and a sweet cake. There were two brass drinking-vessels, and a cup, dexterously made of leaves, for custard. Everything had to be eaten with the fingers. Even the custard, which was the only thing I could eat much of, had to be eaten with the cake folded into a sort of spoon, and supped out with a loud noise, that being considered the polite thing to do. Sandal-wood incense was burning in different parts of the room, and was exceedingly disagreeable to me while eating. It was very hard to get up after sitting on our feet so long, and I was more grateful after that meal than I had ever been before, that I was brought up in a Christian land.”

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### WESTERN TURKEY.

#### LETTER FROM MISS JENNIE SMITH.

##### SCHOOL WORK IN MARSOVAN.

THE Sultan's recent edict forbidding Mohammedans to attend our school, has deprived us of one of our scholars; but the one who was the first to come to us continues, in spite of the prohibi-

tion. We have become very much attached to the little girl, who has exhibited only the most lovable traits of character. She is making good progress in English, in which I am her teacher. I am teaching an action song in English to her and three other little girls, an Armenian, a Greek, and Annie Tracy, thus representing the four nationalities in the city. Would you not like to hear them when they sing their song for us?

The Jesuit school for girls has been closed, as the priests have other uses for the room formerly employed for that purpose, and, besides, they say it is unnecessary to teach girls! That is not the view usually taken by this sect; but whatever the reason of their action may be, it has brought us several new scholars, who seem to disagree with their spiritual leaders on the subject of the importance of an education. One of the pupils who has come to us was Mother Superior in this school. Several new pupils have come from old Armenian families, and Greek, also, and every seat in the school is occupied, while some sit on the floor. Miss Wright, perhaps, spoke of our need for new desks. The need increases daily, and I hope something may be done for us soon.

Our second term opened January 20th, and at that time I began studying Greek, being relieved of two of my classes by my father and Mr. Tracy. I spend an hour a day in the Greek department, listening to classes and reciting with one, while several hours are occupied in preparing my recitations to give to Miss Aphrodite, the Greek teacher.

#### DEATH OF A CONVERTED MOHAMMEDAN.

Last Sunday our Mohammedan brother, Hadji Haffus, entered into rest. His illness did not seem alarming at first, but he was quite aged, and the remedies applied had no salutary effect upon him. The missionaries and the Protestants visited him frequently, and testify to his sincere faith and devotion to Christ. He knew that death was approaching, and contemplated it tranquilly. He requested that no dispute be raised about the burial of his body, and accordingly, when the Turkish friends and officers claimed the right to bury him, they were not opposed.

#### SUFFERINGS OF THE POOR.

Mrs. Tracy, who visits a great deal among native homes, has been stirred with indignation lately at the way in which the Armenian church treats the poor. The suffering is very great—nearly as much as during the famine thirteen years ago. Families that never begged before do so now, as they have eaten their last loaf. These poor people go to their own people, the Armenians, but receive only cold words for their pains. The Protestants, on the

contrary, give according to their means, and rarely send away a suppliant. One of the Protestant brethren visited a poor family, and felt keenly for their destitution. Noticing the woman's thin and ragged clothing, he asked if that were the only dress she had. Hearing that it was, he promised to send her one of his wife's dresses, and urged her to ask help from the people of her own church. The next day, having received the dress, she went to an influential Armenian and told him her story, and showed him the dress she had received. He listened impatiently, and promised to send her some rice, but none ever came; and that is the way the poor are generally treated by the Armenians.

Another incident illustrates this. A poor Greek applied to an Armenian woman for aid, and she told him to take a plate and sit at the church door, where he would be sure to receive assistance. He did so, and thirty-three piastres were given him; but a priest said, "See here, that is too much for you," and he took twenty of them himself. The Greek on going to the woman to return the plate, told her what had occurred. She was indignant, and taking the plate with the remainder of the money to the priest, said to him, "If you are so poor that you are obliged to beg, take this in addition to the twenty piastres you took from this beggar, and I will make up the amount to him from my own pocket." This bit of satire was supplemented by the information that if he did not return the money she would tell every one of his meanness. He returned it, but the story is going the rounds, causing him no little discomfiture.

Another case has come to light in which the priests effected their robbery, as there was no woman to champion the case. A poor cobbler asked the Armenian church for assistance in building a house. He was told they would take up a collection for him. The result was forty-seven piastres. This the priests said was too much, and they gave him twenty-five. The man obtained twice that from the Protestants and Catholics, and by borrowing some more money was able to build himself a tiny house. He has taken under his roof two blind people, and is very happy in being able to help those who are poorer than himself.

#### SCARCITY OF WORK.

There is no work for the people this winter, and that is the reason of their unusual suffering. Many women who were self-supporting when they could obtain weaving have no work given them now, or when it is given they receive only three cents for all they can weave in a day—about seven or eight yards. You can imagine how many sad tales come to us daily, and how often we

are called upon to exercise benevolence. Yet "the Lord is mindful of his own," for none of the Protestants are in such extreme circumstances. One of the poorest tells her story in this way: "There is very little work, but some days I can weave a piece of cloth, or my husband earns a few paras (cents); the children go to school, and when they come home in the evening one of them reads the Bible and we pray, and we are very happy."

Is it not worth while to give the gospel to these people, when some of the most ignorant find such comfort in their Bibles? Have patience with me while I give the outlines of one more touching story. A poor woman who does not beg until her wants become extreme, and then only of one person, came to Mrs. Tracy, recently. She brought a little girl with her, pale and emaciated, and disfigured by scrofula. Mrs. Tracy asked why she had not brought the child before, that she might have her cured. The woman did not know she could find medical aid here, and it had never occurred to her that the child could be cured. She had no money, and the disease seemed to her inevitable. This poor little girl, only eight years old, has been earning her own bread; and it has been literally her bread, for she has had almost nothing else to eat for months, and often only a single slice. She has been winding cotton for a woman not much better off, and would work from morning till night to receive at last a crust. One day when she reached home her little brother snatched the bread from her, and the poor child went to bed hungry, and moaned all night with pain, to relieve which the mother had neither food nor medicine. From Adana and Zeitoun, and from China also, come sad tales of want. If those who are living in comfort and luxury would interest themselves in others, how much of this suffering might be relieved!

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### WOMAN'S WORK IN THE MARATHI MISSION.

*Lady Missionaries*: Name and locate them.

*Girls' Boarding School in Bombay.*

*School for Christian Children in Bombay.*

*What is the Work of Miss Condict and Miss James in Bombay?*

"*Lend a Hand Society*," of Bombay. Its branch, the "Opportunity Seekers."

*An Open Door at Parel*: What coincidence in the beginning of this work?

*Girls' Boarding School at Ahmednagar*: Its aim; the Normal Department. How many pupils? How many united with the church last year? How many went to new fields of labor?

*Miss S. J. Hume's Work*: What did she do during her brother's absence?

*High-caste Girls' School in Ahmednagar.*

*The "Chapin Home."*

*Work Among the Women in Ahmednagar.*

*Work of the Bible-women:* To how many people have they spoken the Word during the year? How many at work in the Mission? What volunteer work? Their annual meeting,

*Girls' School at Sirur:* Mrs. Winsor's work; interest in Bible study.

*Work at Satara:* Zenanas; wayside teaching.

*Wadale:* Bible-women; semi-annual Bible examination of Christian women.

*The Balbodh Mewa,* Mrs. E. S. Hume, editor. What is it? What classes does it reach?

*Translation:* What books recently translated by ladies?

*Helps:* The Annual Reports of the American Board, the W. B. M., and the W. B. M. I. contain information on several of these topics. The Report of the Marathi Mission for 1887 is rich in both fact and anecdote. The *Herald* for '87 contains letters from this Mission on pp. 230, 400, and 534; *Herald*, '88, pp. 119, 165, 214. *Sah-yādri Mountains*, in February number, is interesting for young people.

See also *Life and Light*, '87, pp. 44, 47, 469, and '88, pp. 81, 92, 128.

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It was a delightful but a very unique group of women that assembled, at the call of Mrs. Blatchford, in her beautiful and hospitable home a few weeks ago. There were the medical professor of high standing, members of The Fortnightly our Chicago Sorosis, women of wealth as well as culture, women with a life-long interest in foreign missions, those to whom the theme was as a fragment of an unknown tongue, and even some who denied the wisdom of sending money and brains and love abroad when they are so much needed at home. It was indeed a curious group that the potency of our hostess' little card drew together to listen to Mrs. Colgate Baker, formerly Miss Lynde, of Milwaukee, but for many years a resident in Japan. Mrs. Baker did not go out as a missionary, but as the Christian wife of a business man. Her presence must have been a strong influence for good in the native social life, as well as a comfort and strength to those whom we have sent there. It will readily be seen that her testimony to the work our missionaries are doing is especially valuable in being from an outside standpoint. Her portrayal of the need and peril of Japanese women, in this era of awakened ambition and transition from the old life to the new, was graphic and penetrating, and her testimony to the work our missionaries are doing was glowing and emphatic. Of our Miss Dudley she spoke in most affectionate admiration. Devoted to her task, self-denying to an extreme, Mrs. Baker said she could draw her away for an hour or two of

recreation only by pleading her own need of counsel and sympathy. Only one criticism was made upon our work, and that related to our too rigid and perhaps shortsighted economy.

It is impossible in this brief space to give any synopsis of this elegant parlor-lecture upon missionary effort in Japan. Attention is called to it as a happy instance of using the methods of "the children of this world."

Before departing, friends chatted a few moments informally over a cup of fragrant tea or chocolate, with sandwiches and cake; and then went their way with new thoughts of what it means to live in this day and generation.

Why should the elegant homes of our Christian land be opened to lectures on art, or science, or literature, rather than to an equally able exposition of the progress and requirements of the kingdom of Christ? And how is it that nominally Christian women can be more interested in some one little department of God's great plan than in his work of regenerating a nation, which includes all cultivating and philanthropic arts?

L. P. N.

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## For the Coral Workers.

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THE BRIDGMAN SCHOOL.

BY MISS JENNIE C. CHAPIN.

We are sorry the Coral Workers could not have had this letter from the Bridgman School a few months ago, when they were studying China in all their mission-band meetings. But they will like to read it to find out what their money is helping to do, and then we hope they will keep it for reference till the time to study China comes around again. — ED.

As there are so many Sabbath-schools and little mission circles in the United States which help to support the Bridgman School, in Peking, China, and which are not in direct communication with it by letter, it has been thought best to write a little account of its present condition, that those whose money is invested in the school may know how it is prospering.

Those who have long been interested in the school will remember that about seven years ago the premises were enlarged, the dormitories rebuilt, and a new building was put up containing the schoolroom and dining-room. This building, instead of having a brick floor and paper front, as the dormitory buildings do, and which is the style of all Chinese buildings, has a board floor and brick front, with glass windows. As we do not wish to accustom the girls to luxuries which they can never have in their homes after they leave the school, we had up to that time had the schoolroom in a purely Chinese building. But as sitting with their feet on a cold brick floor all day gave the children frosted feet, from

which they suffered a great deal, we concluded it was best to build the new schoolroom in a different way,—especially as we reflected that in their future homes they would have no occasion to sit still all day, as they do in school. Moreover, in their homes the rooms are small; and when the women sit down to sew, they always sit on their warmed brick beds, with their feet crossed under them in “Turk-fashion.” The schoolroom was fitted up in foreign style, with patent school-desks from Boston. If you were to be led into the room blindfolded, and then the bandage to be suddenly removed from your eyes, I think you would hardly realize that you were not in a pleasant schoolroom in the United States. The room will seat forty girls. There is a platform at one end of the room, on which is a schoolroom table, corresponding to the desks. There are also two chairs on the platform, where the missionary teachers sit when they are in the room. At the other end of the room stands a coal-stove in the winter; and on the north side of the room, in a line with the stove, stands a square table, with a chair beside it, where the Chinese teacher sits. Near this table, but on the east side of the room, is a door leading into the dining-room. Opposite to the Chinese teacher’s table, and on the south side of the room, is the outer door of the schoolroom opening on to a little veranda. There are four large glass windows in the room, two on the north side and two on the south. In the winter these windows all have hanging plants or pots of plants standing on the window-sills. Each girl has her pot of flowers, which she tends with loving care. On the walls hang a good number of pictures, and on one side a clock. There is also a parlor-organ in the room, upon which a number of the girls take lessons, and some of them learn to play very well. For a number of years one of the girls has been our organist for Sabbath services in the chapel, and plays very correctly. In the winter the schoolroom is kept comfortably warm all the time, and in the evening it is lighted with a hanging-lamp, so the girls may sit there to study, or work, or practice on the organ.

The two lines of buildings in which are the dormitories, also the schoolroom, all face the south; so they are bright with sunshine in the winter, and in the summer they are able to catch whatever cool breezes are blowing, for they mostly come from the south. In front of each of these three buildings is a good-sized court, containing trees and shrubs, and also plots of earth of sufficient size to give each of the girls a little bed to cultivate, in which she may raise flowers or vegetables, as she chooses. They enjoy working in these beds, and it is also, undoubtedly, conducive to their health. They very seldom have serious illnesses, though we do occasionally have the trial of losing one of our dear girls by death. Last spring one was snatched away by quick consumption, after having been sick less than six weeks. She came from a very poor and low family; and from degraded and vicious parents she had inherited a weak constitution, and a tendency to pulmonary affections. She had been a professing Christian for more than a year before her death; and in her last illness she expressed her willingness to die, and her great thankfulness that she had been brought to this school, where she had learned of the Saviour. I am sorry to say that we now have another girl who we fear is going with the same disease. This is a very different case from the



other, however, as she belongs to a good family. But her mother died young of consumption, and this daughter has undoubtedly inherited her weakness. She is the brightest girl we have in school; is our organist; and is betrothed to one of the nice boys in the Tung-cho School, who is preparing to be a preacher. It will be a great loss to us if she is taken away; and we are trying every means that medical skill can suggest to save her, and we do not wholly despair of her recovery. She is the younger sister of the young Christian teacher who for more than a year has been such a comfort to us. The teacher was formerly a pupil in the school, and was one of our most reliable, lovable girls. She used to say to us that she wished never to marry, but to be a teacher, like her missionary teachers. But we knew her friends would never consent to that, as the only respectable career for a Chinese girl is to marry. More than two years ago she left us to be married to a young man who was a professing Christian, and we all hoped that she had entered upon a happy and useful life. But her pathway was very soon overshadowed with clouds. Her husband's health began to fail, and his family treated her very unkindly. In less than a year from the time she was married her husband died; and when we offered to take her as Chinese teacher for the school, she was very happy to return to us in that capacity. And so the desire of her heart is granted, and the way has been opened for her to become a teacher, and under conditions that make it seem entirely proper and respectable in the eyes of the Chinese. She says that she thinks the Lord permitted her to pass through that experience of trial and sorrow to teach her patience, that she might be the better fitted to help us in the school. And we gratefully recognize the hand of the Lord in thus preparing for us just the kind of a helper for which we have sighed and longed. We had hitherto always been obliged to employ as Chinese teacher in the school, old men who were heathen, and whose influence in the school could not but be chilling, even though they did not openly declare themselves hostile to Christianity. But this young woman instructs the pupils in their Christian books, and looks after their morals and manners, both in school and out, as no man could do. We see the good effect of her influence in many ways. Her constant presence with the children has greatly improved their general behavior; and the missionary teachers have far less of quarrels and other troubles to settle among the girls than formerly. Three of our larger girls have been married within the past few months; and some others have left on account of poor health, or for other causes. So our numbers are less just now than they have been for some years before. But within the past few days we have received applications from four girls who desire to enter the school; so we hope it will not be long before our numbers shall again come up to their normal figure. Only four of our girls are at present members of the church; but six more have been received on probation, and we hope that ere long they may be received to full communion. There are, also, several others who say they wish to be Christians. The school has never seemed to be in a more satisfactory condition than at present. We feel that the many prayers that have been offered up for it have been and are now being answered. But we want to ask you to continue to pray still more earnestly for us, especially for an outpouring of the Holy Spirit upon us, that shall



lead these girls up to higher, more consecrated lives, and that they may all become earnest workers for the Master. And will you not pray for this same baptism of the Spirit for the young teacher, and also for the missionary teachers?

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IN the weekly meeting which we hold at 53 Dearborn Street, Chicago, it has often seemed to us that we were brought very near to our dear missionaries, and they to us, while asking our Heavenly Father's blessing upon them. We meet them at the Throne of Grace. That these dear ones may have the comfort of knowing when we together speak their names in our Father's ear, we have agreed upon the following plan: On the first Friday of each month we pray for each mission, as follows, beginning in November with Mexico; December, Micronesia; January, Northern Japan; February, Southern Japan; March, China; April, Madura and Ceylon; May, Ahmednagar; June, East and Central Turkey; July, West and European Turkey; August, Zulu Mission, Africa; September, West Central Africa; October, Spain.

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### CORRECTION.

WE desire to correct a statement which made part of the memorial tribute to Mrs. Jeremiah Porter in our March number. The chapel bell referred to as a thank-offering for her daughter's return has not yet been sent to Pang Chuang, various circumstances having conspired to defer the execution of a purpose which Dr. and Mrs. Porter formed about that time, and which is soon to be carried out.

ED.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1888.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, 31.45; *Amboy*, 12.50; *Batavia*, 15.55; *Canton*, 19.10; *Chicago*, First Ch., 7.45, Plymouth Ch., 202.60, New Eng. Ch., 42; *Chenoo*, 3; *Crescent City*, 11.49; *Clifton*, 3.50; *Chesterfield*, 6; *Dundee*, 33.69; *Dela-ware*, 10.12; *Elgin*, 14.05, Elgin Asso. coll., 16.07; *Farmington*, 24.20; *Garden Prairie*, 4; *Geneva*, 28; *Greenville*, 7.45; *Hamilton*, 5; *Henry*, 3.20; *Huntley*, 9.30; *Highland*, 5; *Illini*, 10; *Kewanee*, 20; *Kish-wookee*, 30.85; *Lawn Ridge*, 7; *Lanark*, 5; *La Harpe*, 5.70; *La Moille*, 1.40; *Moline*, 23.90; *Marseilles*, 10; *Macomb*, 5;

*Malden*, 10.80; *Oak Park*, 8.08; *Ontario*, 10; *Ottawa*, 50; *Peo-ria*, of wh. 15 from Mrs. B. B. Bowman, 67; *Payson*, to const. L. M. Miss Lucy Nicholson, 23; *Providence*, 28; *Quincy*, 100; *Rollo*, 3.85; *Rosemond*, 28; *Rockford*, Second Ch., 40.50; *Rantoul*, 10, South Park Ave. Ch., 5; *Sandwich*, 18.36; *Sum-mer Hill*, 5; *Toulon*, to const. L. M. Mrs. M. C. Stevens, 25; *Udina*, 4; *Wilmette*, 17.58; *Winnetka*, 15.40; *Wauponsie Grove*, 10; *Wayne*, 15; *Wheaton*, 11.35; *Woodstock*, 21.47, 1,160 96  
JUNIOR: *Ashkum*, Y. L., 2.75; *Batavia*, Y. P., 22.50; *Bunker Hill*, Y. L. 17.20; *Canton*, Y. P., 35.20; *Chicago*, First Ch., Y. W. S., 80, Union Park, Y. L., 40, Millard Ave., Y. L.,

13.65; *Evanston*, Y. L., 51;  
*Elgin*, Y. L., 54; *Greenville*,  
Y. P., 10; *Griggsville*, Y. L.  
25; *Gridley*, Y. P., 15.50;  
*Galesburg*, First Ch. of Christ,  
Y. L., 14.50; *Huntley*, Harves-  
ters, 2.38; *Hinsdale*, Y. L., to  
const. L. M. Kate Thurman  
Williamson, 25; *Jacksonville*,  
Y. L., 20; *Ottawa*, Y. L., 41.75;  
*Peoria*, Y. L., 20.75; *Plano*,  
Y. L., 6; *Paxton*, Y. P., 15;  
*St. Charles*, Theodora Soc'y,  
5; *Sycamore*, 5.78; *Wilmette*,  
16.90; *Wayne*, Y. L., 4.66, 544 52  
**JUVENILE:** *Buda*, Cheerful  
Workers, 15; *Chicago*, Ply-  
mouth Ch., Children's E. S.,  
5, Union Park Ch., M. Band,  
42; *Cambridge*, Try Band, 5;  
*Elgin*, M. Band, 15; *Farming-*  
*ton*, Busy Bees, 5; *Geneva*, M.

Band, 2.80; *Gridley*, Busy  
Bees, 6; *Galesburg*, First Ch.,  
M. Band, 14; *Huntley*, Acorn  
Band, 7; *Kenwood*, Ev. Ch.,  
M. Band, 20; *Lacon*, M. Band,  
5; *Moline*, Children's Band,  
3.13; *Marseilles*, Helping  
Hands, 60; *Malden*, Birthday  
Band, 5; *Olney*, M. Band,  
2.50; *Ottawa*, Willing Work-  
ers, 8.25; *Peoria*, M. Builders,  
41; *Paxton*, M. Band, 15;  
*Rockford*, Second Ch., Sun-  
shine Band, 3.28; *Springfield*,  
Little Helen's Memorial Pen-  
nies, 3.65; *Sandwich*, Lamp-  
lighters, 5.64; *St. Charles*,  
Morning Star Band, 4; *Wil-*  
*mette*, Busy Bees, 8.63; *Wayne*,  
6; *Woodstock*, 20.33, 328 41  
Total, 2,033 89

SUPPLEMENTAL REPORT, APRIL 1 TO 15.

*Chicago*, Western Ave. Ch., 18,  
Lincoln Park Ch., 48.60;  
*Evanston*, 148.96; *Hinsdale*,  
30.19; *Kenwood*, 65.04; *Rock-*  
*ford*, Second Ch., 13; *Prince-*  
*ton*, 32.25, 356 04  
**JUNIOR:** *Chicago*, South Ch.,  
Y. L. S., 25; *Dundee*, King's  
Daughters and their Brothers,  
10. Literary Soc'y, 5; *Gran-*  
*ville*, 30; *Waverly*, Earnest  
Workers, 10, 80 00  
**JUVENILE:** *Chicago*, Leavitt St.  
Ch., Beacon Lights, 25; *New*  
*Windsor*, Buds of Promise, 3, 28 00  
**SUNDAY-SCHOOL:** *Dundee*, 45 00  
**THANK-OFFERING:** Coll. at An-  
nual Meeting, at *Geneseo*, 50 00  
Sale of cushion, 1 00  
Total, \$560 04

INDIANA.

**BRANCH.**—Mrs. N. A. Hyde, of  
Indianapolis, Treas. *Terre*  
*Haute*, 16 00  
Total, 16 00

IOWA.

**BRANCH.**—Mrs. E. R. Potter,  
of Grinnell, Treas. *Council*  
*Bluffs*, 11.22; *Durant*, Mrs. S.  
M. Dutton, 5; *Grinnell*, 12.75;  
*Iowa City*, 9; *Marshalltown*,  
to const. Mrs. Dr. Jas. Lang,  
L. M. 25; *Mason City*, 6; *Os-*  
*kaloosa*, 5; *Waterloo*, Mrs.  
Bamberger and Mrs. Forry, 2, 75 97  
**JUVENILE:** *Red Oak*, Pearl-  
Gatherers, 4 50  
**SUNDAY-SCHOOLS:** *Des Moines*,  
Plymouth Ch., 41 65

**FAMINE RELIEF FUND, FOR**  
**TURKEY:** *Newberg*, 1.65; *Gil-*  
*man*, Aux., 5.05, Johnie and  
Rhea Houston, 1.30, 8 00  
Total, 130 12

KANSAS.

**BRANCH.**—Mrs. A. L. Slosson,  
of Leavenworth, Treas.  
*Lawrence*, 27.25, Y. L., 50, 77 25  
Total, 77 25

MICHIGAN.

**BRANCH.**—Mrs. Charles E. Fox,  
of Detroit, Treas. *Alma*, 9;  
*Detroit*, First Ch., 35.30;  
*Essexville*, 2; *Grand Rapids*,  
First Ch., 30; *Newaygo*, 3.75;  
*Olivet*, 7.69; *St. Ignace*, 10;  
*Vermontville*, 15, 112 74  
**JUNIOR:** *Ithaca*, 1; *Manistee*,  
11.53; *Newaygo*, 6; *Pontiac*,  
15, 33 53  
Total, 146 27

MINNESOTA.

**BRANCH.**—Mrs. E. M. Wil-  
liams, of Northfield, Treas.  
*Austin*, 10.50; *Benson*, 4.25;  
*Excelsior*, 7.13; *Hamilton*, 10;  
*Marshall*, 5; *Minneapolis*,  
Second Ch., 12, Plymouth Ch.,  
106; *Northfield*, 18.60; *Roches-*  
*ter*, 38.85; *Sauk Centre*, 24.10;  
*Stillwater*, 2.70; *Waseca*, 11.56;  
*Winona*, 81.85, 332 54  
**JUNIOR:** *Minneapolis*, Ply-  
mouth, Y. L. M. S., 32; *North-*  
*field*, Carleton College, Aux.,  
10; *Winona*, Y. L. M. S., 50, 92 00

**JUVENILE:** *Benson*, S. S., 2;  
*Dodge Centre*, Dayspring M.  
 Band, 1; *Elk River*, M. Band,  
 5; *Hamilton*, Little Reapers,  
 6.35; *Minneapolis*, Open Door  
 M. Band, 2; *Northfield*, Cong'l  
 S. S., 64.71; *St. Paul*, Park  
 Ch., M. Band, 13, 94 06

Total, 518 60

#### MISSOURI.

**BRANCH.**—Mrs. J. H. Drew,  
 3101 Washington Ave., St.  
 Louis, Treas. *Amity*, 3.80;  
*Brookfield*, 6.30; *Breckenridge*,  
 10.60; *Cameron*, 10; *Carthage*,  
 11; *Hannibal*, 14.50; *Kansas*  
*City*, Clyde Ch., 29.70; *Laclede*,  
 5; *Meadville*, 6.60; *Neosho*, 10;  
*Pierce City*, 15; *Springfield*,  
 First Ch., 16.90, Central Ch.,  
 12.50; *St. Joseph*, 16.41; *St.*  
*Louis*, First Ch., 102, Pilgrim  
 Ch., 86, Third Ch., 20, Ply-  
 mouth Ch., 17, Fifth Ch., 6.50;  
*Webster Groves*, 74, 473 81

**JUNIOR:** *Amity*, Jewels, 25;  
*St. Louis*, First Ch., Y. L.,  
 40, Pilgrim Ch., Y. L., 75;  
*Hyde Park*, Gleaners, 9.39, 149 39

**JUVENILE:** *Breckenridge*, 5;  
*Pierce City*, M. Band, 4.50;  
*Springfield*, Central Ch., M.  
 Band, 2; *St. Louis*, First Ch.,  
 Ready Hands, 110, Pilgrim  
 Workers, 6, 127 50

Total, 750 70

#### NEW HAMPSHIRE.

**Hanover.**—Mrs. S. C. Bartlett,  
 const. L. M. Miss Gertrude  
 Longley, 25 00

Total, 25 00

#### OHIO.

**BRANCH.**—Mrs. Geo. H. Ely,  
 of Elyria, Treas. *Brooklyn*,  
 27; *Burton*, 10; *Elyria*, 92.50;  
*Lyme*, 26.45; *Oberlin*, 141;  
*Springfield*, 9; *Steubenville*,  
 10; *Unionville*, 15.75, 331 70

**JUNIOR:** *Brooklyn*, Y. P. M. C.,  
 4.95; *Kinsman*, Y. P. M. S., 15, 19 95

**JUVENILE:** *Brooklyn*, Waste  
 Not Society, 38.88, 38 88

Total, 390 53

#### NORTH DAKOTA.

**BRANCH.**—Mrs. E. H. Stickney,  
 of Harwood, Treas. *Har-*  
*wood*, 3 00

Total, 3 00

#### SOUTH DAKOTA.

**BRANCH.**—Mrs. F. D. Wilder,  
 of Yankton, Treas. *Plankin-*  
*ton*, 2.78; *Volga*, 2.85; *Yank-*  
*ton*, 7.45, 13 08

Total, 13 08

#### ROCKY MOUNTAIN.

**BRANCH.**—Mrs. Hiram R. Jones,  
 of South Pueblo, Col., Treas.  
*Colorado Springs*, 25; *Denver*,  
 First Ch., 50, Second Ch.,  
 18.90; *Highlandlake*, 18; *Long-*  
*mont*, 4.63; *Pueblo*, 18.35, 134 88

**JUVENILE:** *Denver*, West Ch.,  
 Roselle Band, 5; *Longmont*,  
 S. S., 9.71, 14 71

Total, 149 59

#### WISCONSIN.

**BRANCH.**—Mrs. R. Coburn, of  
 Whitewater, Treas. *Beloit*,  
 First Ch., 40; *Browntown*,  
 1.10; *Bloomer*, 4.20; *Berlin*,  
 10; *Leeds*, 4.10; *Milwaukee*,  
 Grand Ave. Ch., 40, Pilgrim  
 Ch., 12.25; *Whitewater*, 7, 118 65

**JUNIOR:** *Eau Claire*, Cheerful  
 Givers, 17.50; *Fond du Lac*,  
 Agapean Society, 10; *Wau-*  
*watosa*, Y. L., 16.25, 43 75

162 40

Less expenses, 13 04

Total, 149 36

#### MISCELLANEOUS.

Sale of leaflets, 31.18; envelopes,  
 65 cts.; charts, 1.60; thank-off-  
 ering boxes, 3.24; advertise-  
 ment, 25, 61 67

Total, 61 67

#### GOLD RING FUND.

**FOR RUK SCHOOL, MICRONESIA:**  
*California*, Los Angeles, M.  
 H. P., 2; *Illinois*, Chicago, V.  
 B. A., 5; *Nunda*, M. L. W., 1;  
*Maryland*, Deer Park, M. J.  
 D., 50 cts.; *Minnesota*, Fari-  
 bault, 2; *Glyndon*, S. N. M.,  
 25 cts.; *Ohio*, Rittman, R. J.  
 B., 1; *Wisconsin*, Brandon, 1;  
*Delavan*, A. I. H., 1, Box at  
 Rooms, 1.45, 15 20

Total, 15 20

Receipts for month, 5,040 30  
 Previously acknowledged, 13,818 04

Total since October, \$18,858 34



### MONTHLY MEETINGS.

OUR meetings are of a varied character, and serve to broaden our conception of the kingdom of heaven as we look through missionary letters from one luminous point to another, from which the light of God is to spread abroad over all the earth. The promises of Scripture stir us with a fresh sense of their certainty and grandeur as we read them together, and our communion is sweet with him whose blessing comes to our souls while we bow in united prayer for the salvation of the world. Our hearts have been drawn together once and again in the sacred bond of a common sorrow during these recent days.

Mrs. Thoburn, who was linked to us by her peculiar interest in the cause of missions, has entered into rest; and now comes the intelligence that Mrs. Crawford, of our Broosa school, has been suddenly taken from the threshold of missionary service. We had thought the culture of her collegiate course was a preparation for great usefulness in Turkey, but God had another purpose. From the Atlantic shores, where her kindred dwell, to this coast, upon which roll the Pacific breakers, our land is moved with sympathy for that bereaved household far away at the foot of the mountains, where Mrs. Crawford gave up her young life to God. Who can measure the holy activities of her heavenly service!

From distant Micronesia comes the news of Mr. Logan's death, and we sit dumb before the mystery of his removal from the work he loved. Again from coast to coast, on mountain and plain, the Church is mourning for his loss, while she takes up the triumphant strain,

"Servant of God, well done!"

It was our privilege not long ago to welcome Rev. A. H. Burnell and wife, of the Madura Mission, who are seeking rest and strength in this favored land. Mrs. Burnell spoke in an earnest, impassioned way of her loved work among the women and girls of India, and we listened to her with special interest; for it is just such work that we are helping our beloved friend, Mrs. Perkins, to accomplish in that most interesting field.

The meetings of our Young Ladies' Branch have been inspiring and helpful, and we rejoice with them in their enlarging work.

The north wind brings us the stimulus of those consecrated efforts which promise to make our Oregon and Washington Branch a growing power in the cause of missions.

May God hasten the day when all this Western border, from Puget Sound to her southern limit, shall be awake to the glorious possibilities that lie before her in the advancing kingdom of Christ!

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DIED in Rio Vista, Cal., Feb. 21, 1888, Mrs. Hannah Tabor Thoburn, aged 88 years.

Mrs. Thoburn was the oldest member of our Board, and a pioneer in woman's foreign missionary work upon this coast.

"The memory of the just is blessed."

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## INDIA.

We are kindly permitted to print extracts from a private letter from Rev. James C. Perkins, of Mandapasalai, Southern India, a station of which he has recently assumed the care.

YESTERDAY I rode to a large village, where we have a native pastor. There we had a meeting, and I preached. The church is a neat little place, needing a brick floor, as it now is only mud, and some time ago money was sent for to the Board, and the news has just come granting the money, rupees fifty, which rejoices the people. The repairs will cost more, but they will raise something toward it.

There is another pleasant episode in connection with a little church in a village one mile farther on. A faithful catechist had been so impressed with the need of a little church, that, as the mission had no money to give him, he decided to give his own money to the Lord, and try to raise the necessary amount to build. For some years he has been laboring and praying, and succeeded in getting the building up all but the roof, and there it stuck for two years. But he held on praying for the money, and I think showed a good deal of faith to hold on for two years without that roof, everything at a standstill. A good many natives would have given it up, and sold it to some rich native for a house or storehouse.

Well, I had determined to be the Lord's instrument in answering the man's faith, and was going to take the money you sent and finish the roof; but before I could go there, by the last mail the money came from the Board for that church. I saw the man yesterday, and he was delighted over it, and as soon as the rain is over the church will be finished and dedicated. I am glad to have such a worker. . . . The post-office is on my own compound, in a little house attached to the boys' boarding-school building, so I do

not have far to go for the mail. It is brought from the railroad, twenty miles away, by runners; and if you are passing along the road any afternoon near Mandapasalai, you can see a black native, nothing on but a girdle, with the mail-bag on his head, and a long spear in his hand to protect him, with bells on the spear, which keep up a perfect jingle as he runs as a precaution against snakes on the road at night, for they will get out of the way of noises. It seems curious, sometimes, when I look at him, to think that the San Francisco mail is in that bag, after having traversed so many thousands of miles. The world is not so large, after all; and we, followers of the great King, ought to have spanned it long ago in the interests of his kingdom!

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### SOUTH AFRICA.

FROM MRS. HOLBROOK.

*The Young for Christ.*—Some months ago Mr. Wilcox held a series of meetings here, and, under God, many of the young people seemed led to take the final step, and God took them and forgave them for their previous wicked lives. We did not hasten to receive them into the church, but had them under instruction for some time; during which time Mr. Holbrook labored earnestly with them to leave not only immoralities, but all, even, of their doubtful customs, such as dancing. At last ten of them were admitted to the band of believers. There were then several of the young women who seemed determined to resist the Spirit, but one by one all of the grown girls on the station have been led to join the inquirers' class. I think no girl who was not in earnest to live a *pure* life would be willing to join it. I do not say that all of them are Christians. I trust that you will not forget to pray for them. Several boys have also come out, as we trust, on the right side, and three have joined our church.

*Conversion of the Old.*—Among those who have shown a desire to live a new life are two old women, in whom we have been much interested. One of these is the mother of the girl of whose strange story I wrote you in my last letter. She is bent with rheumatism, and finds it difficult to attend service, but I think she is really in earnest to live a Christian life. One thing that shows this is that she has left her beer, which for an old woman, all her life accustomed to it, and having little variety of food, is a great sacrifice. She says she is very sorry that she did not know of Christ when she was young, and then grow up a Christian. The other is a very old woman, who was led about two years ago by the death of her son, who was a Christian, to renounce heathenism. She is the only

Christian in a large kraal, and yet she seems to be letting her light shine. It may be that in these last years of her life she will do more for her Master than some of us who have been given a much longer time in which to serve him. Both of these old women will, we expect, confess Christ at our next communion season. Another of our station women who has so long held out against the temperance movement, has given in at last, and I know her influence will be great on the right side. Mr. Holbrook has his attention divided between this and three other stations where native preachers are located, and is now away on a tour to these places.

*Our Helper.*—Now that dear Miss McMahon is here, I am not left entirely alone with the little ones. Miss McMahon has already gained a strong influence over the girls. Last week seventeen attended her Bible-class. It is a great relief to me to have some one to help in the work in the schools and among the girls.

*Losses.*—Our Mission is saddened at the thought that dear Mrs. Tyler must soon leave us for the "better land." She has been a noble example of what a missionary's wife should be, ever seeking to be a real helper to her husband, and always working for the good of her loved people. Hers has been a lovely Christian home, and her family such as every one must admire. Her last days are beautiful in sweet peace and a constant dwelling upon the love of Christ. [Mrs. Tyler has since died.—ED.] Others of our mission are in feeble health, and yet new ones are not coming to the help of the Lord in this distant land.

*Appeal for Workers.*—The field may not be as attractive as is Japan or Turkey, but when I think of its fearful needs, I long for the tongue of angels and of men that I might thus lead some of the young and earnest workers at home to come into this field. What our mission will do unless aid soon arrives I cannot tell.

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MISS GUNNISON wrote a few weeks since of the pleasure she had in listening to a paper by Rev. Mr. Allchin of Osaka, which was read at a meeting held last spring in Kioto. The subject was "Music in its Relation to the Japanese Churches," and it led the listener to a deepened sense of the importance of musical training in the missionary schools, for upon the girls who are educated in these schools the churches of Japan will depend—as they do to-day—for leading the singing and playing the organ at religious services; and in view of the value of music as shown in the history of the Christian Church, its relation to the work in Japan cannot be too strongly estimated.

She writes of her loved home in Kobe: "Would that I had the power to draw a pen-picture of our beautiful garden, looking doubly beautiful in the rays of the setting sun after a rainy day.

"Spring has clothed the trees in garments of lovely green, and has spread a carpet beneath our feet of the same bright hue.

"The wistaria vines, climbing up the pillars of the veranda, have put forth their leaves and their beautiful hanging clusters of white or purple blossoms as if by magic. Even the rain and the wind to-day did not stop the singing of the birds in our garden-forest of sixty-two trees. It seems providential that a grand old pine should be standing just inside our front gate, as if placed there to remind us of the faithfulness and the almighty power of Him who has promised to care for his own."



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VOL. XVIII.

JULY, 1888.

No. 7.

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### TURKEY.

#### A VILLAGE SCHOOL IN TURKEY.

BY MRS. S. A. WHEELER.

On my table lies a photograph of a girls' school in the village of Keserik.

A sprinkling of little boys makes it seem more home-like. These are here because the mothers feel safer with them under the care of our faithful and motherly Badashan, who stands with her older pupils in the background. At the left are some women who come for a daily lesson, one bringing her baby. See the smile on their faces. A new light, hope, and joy comes into their life when they can read the Testament. There it is in striking contrast with the sober faces of the little ones,—not one smile on all these little faces. We soon noticed this peculiarity among the girls in Armenia. A childish, bubbling laugh was never heard. It was always a suppressed laugh. It is always pleasant to see the change in the girls after they leave their village homes and come to the college, where we believe the best scholars are the most active ones on the play-ground. In looking from my window I can always see the difference between the new girl from the village and one who has learned to laugh and play; one bubbling over with joy, the other shy and sad. Often they cry when they come, and cry when they go away for the long vacation. No



wonder; for the change was well expressed by a little girl who said, "The school at Harpoot seems like heaven to me."

But we must go back to our village. Badashan, the teacher, is one of our best, and I think you will like an introduction to her. About twenty years ago I went with Mr. Wheeler to spend a week in this village. Sabbath morning, on my way to the little room where we held a Protestant service, a little girl with a smiling face came and begged to be permitted to carry my Bible and hymn-book. I learned this was Badashan, the converted fiddler's daughter. She listened to every word I uttered. Coming close to me at the close of service she said, "Hanum, cannot I come to the school at Harpoot?" We had heard of her great desire to be educated, but feared her weak eyes would prevent. She said: "I have to work under the hot sun in the fields, and this makes my eyes worse. I think if cared for they would not be so inflamed."

We concluded to let her come. After a few years' study she went to the city of Malatia and taught two years. Then she came back and studied for a time; she even wished to graduate, but the people and pastor of the city of Choonkoosh were so anxious to get her that she gave up this hope, and brushing away her tears accepted the position.

The people of her native village could not forget that she belonged to them. The men and the women came to us to beg they might have her to open a permanent school among them. We told the women to pray over it, and if it were best, God would give them their own Badashan.

They did pray, and God heard their prayers. A wicked young man in Choonkoosh raised a slander against her. The pastor came with her to Harpoot, told us it was a slander, but for a time she had better leave, to go to her home. She had been greatly praised in the city of Choonkoosh. Perhaps the Master saw that she needed repolishing, to fit her for even a greater work. Her people received her with open arms; and now she is doing a work among her people that even a missionary cannot. She is looked up to by old and young; she is a leader among the women as well as a teacher of their children. Her prayer-meetings are well attended; her school examinations so crowded that she is obliged to have them in their large chapel. She believes that Christianity should make home cleaner and lighter. With her own hands she whitewashed her own home; then the schoolroom and the chapel, with the aid only of her older pupils.

From such village schools we draw for our college. Badashan shows you what education will do.

*Hikmet Bey Effendi*, a Turkish naval officer who visited the



SCHOOL IN KESERIK.

college, said, "I never expected to see such a sight in the interior of Turkey." I replied: "Effendi, you see before you two hundred homes. We teach these girls to fear God and honor the government; for without the fear of God and the care of the government, we cannot have the home."

Yes, dear friends, we have planted our village schools, founded on God's Word. These have given rise to the college, and this is sending out leaders all over Armenia,—yes, the Turkish Empire. Many of you have a personal share in this work. Do you think it pays?

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## JAPAN.

### LETTER FROM MISS DAUGHADAY.

"AKEMASHITE, omedeto!" (The year has opened; I congratulate you.) For three days the air has been filled with these New-Year greetings. I was very much pleased with the thoughtfulness of our unchristian Japanese friends on Sunday. Being the first day of the year, they were out, of course, in their holiday dress, going from house to house, making calls of ceremony, and when in the neighborhood of the school, called and left their cards; but out of respect to our feelings in regard to the observance of the day, did not venture to enter. On the second there was an uninterrupted flow of callers from early morning until evening. As I live alone, and had no one to receive with me, using the Japanese language so constantly was very tiresome. But it is very pleasant entertaining the Japanese people,—they are so gentle and courteous, and easily amused. To-day they are coming at longer intervals.

Miss Poole is giving her mornings to the Japanese language, and assists us for three hours every afternoon in the school, which is a great help to us. I teach six hours a day, which is one less than last year, but a resident teacher has a great deal of other work and care. In October we held a little celebration, on account of the completion of our new buildings. The exercises consisted of Japanese and English compositions, singing, instrumental duets, and the recitation of English poems. One, "Curfew must not ring to-night," seemed to please very much. Our youngest scholars sang in English, "I am so glad that our Father in heaven," as well as a little action song.

These buildings are paid for as yet only in part, as well as a new organ we recently purchased in Yokohama; but the patrons of the school, and the Christians of the four churches, are making strenuous efforts to raise the debt. At the time, many of our Japanese friends sent us presents. One rich man, out of the

kindness of his heart, sent a barrel of *sake*, thinking it would be a help to us in the entertainment of our guests. What to do with it we did not know, so we held a *sodan* over it, and decided to return it with thanks. Early in February we are to celebrate the tenth anniversary of the school. We want to make this an important affair, so are now making preparations. We have now three hundred and thirty-eight enrolled, and of this number ninety-six are boarding pupils. So much for the material prosperity of the school. I am very happy to be able to say that as to its spiritual condition our girls are giving us great encouragement. The school's home evangelistic society is still laboring faithfully, and with the warmest zeal. Ten of our girls were baptized at the last communion, and thirteen will be received into the church at the next. Through the earnest efforts of our boarding scholars nearly all of our day pupils are in the different Sunday-schools. Many of our girls who came to us in September from heathen homes, and in some cases from where Christianity was actually hated, but whose parents in their eagerness for English and foreign ways were even willing to risk them under Christian influences, are now interested listeners in our evening meetings, often asking thoughtful questions, and many have accepted Christ as their Saviour. One girl of seventeen, from a rich family who have ridiculed the "Jesus way," felt very rebellious at first that she had to be in a Bible class, and attend church and Sunday-school; but now of her own free will carries her Bible almost every evening to one of our most reliable scholars, and asks for special instruction, and says that our "still hour" (it is really only forty minutes every morning) is too short for her devotions and Bible-reading. I was pleased on Christmas morning, or rather the 24th,—as Saturday was observed as a holiday, and Christmas as a religious festival,—that although our girls were in great glee and quite noisy, shouting "Merry Christmas" and trying to surprise each other, when the bell rang for the "quiet hour," in less than two minutes not a sound could be heard throughout the whole of the large dormitory.

As we drew near the end of the year and began to recount its blessings, we felt that to us, as a school, it had been crowded with the goodness of the Lord; so a thanksgiving service was held for an hour each evening for a week. These meetings were such a blessing to us all that we felt like exclaiming with the Psalmist, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest." After one meeting I heard a girl crying on the piazza, and upon going to learn the cause, I found that she was telling another scholar that she had been praying to be made a Christian, and that during one of these

prayers she had received such a blessing that her heart was not able to contain it. She does not seem to lose her joy, and promises to develop into an earnest, working Christian. I am so happy and satisfied in my work! The Lord is graciously giving me the "hundred-fold" promised in his Word.

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## AFRICA.

### MONGWE, INHAMBANE, EAST AFRICA.

Under date of March 14, 1888, Mrs. Mittie A. Richards writes:—

IF I tell you first about that part of our work in which I am most interested just now, I must begin with our little folks and their school. Not because there is any great number of them, or that they have done anything wonderful, but because I think the children are always the most hopeful ones. Since we have been here I have come to see more and more plainly that if we wish to get the children to come to school, there must be something more than the simple promise of being taught to induce them to come. They know nothing of study, or the advantages of an education. None of their friends, old or young, know how to read; and why should they? There is no home influence to encourage them to come. On the contrary, the home people usually much prefer the children should stay at home to help them. The father needs his boy to herd goats or keep the monkeys out of the corn. The mother wants the little girl to take care of the baby, to bring wood, to go down to the water for crabs and other shell-fish. Still the children do much as they please in this country. If they really wish to come to school they will find plenty of time and opportunity to do so.

From the first we have had quite an encouraging school, composed chiefly of those who came here to work. But this did not reach the children, since they were not able to earn wages. After puzzling some time over what we should do to bring the children, we decided to try something of the kindergarten method, though it should not be dignified by that name. There is little of the genuine article about it, the object being more to attract by means of the songs and plays than to really instruct. First, after the calling of the roll, we sing a hymn; then all repeat a verse of Scripture, then the Lord's Prayer in concert, then another Bible verse and the Commandments. Then all rise and sing a song with motions, representing the pounding of corn, as they do it here. The most of the songs must be original, to adapt them to the ideas and customs of the people. In the books we find songs and subjects of which they know nothing. For example: One speaks of the

water-wheel grinding corn; but there are no such wheels in this country. Another describes the farmer sowing wheat; but no farmer ever sows grain here. Others speak of cobblers, coopers, clocks, snow, sleighing, etc., all of which are unknown quantities here. So, making use of the tunes which we find in our kindergarten books, we must adapt them to suitable words. After these introductory exercises comes the playtime. This is put at the beginning in order to induce all to come early, and so that those who come late will miss their play rather than their study. Here we have play songs, and intermixed with these the old-fashioned games of "Blind-man's buff," "Wolf," "Pussy wants a corner," and the like. These games are all new here, and they enjoy them as much as children at home. Occasionally we try a few simple gymnastic exercises, and also teaching them to count by means of marching. After this comes reading, writing, and sewing, and then the closing exercises, consisting of a motion song representing digging, planting, and reaping, a good-bye song, and Bible verses. The children relish study with this kind of dressing much better than taking it plain. However, this is only an experiment as yet, but the two months' work gives us much hope for the future. Some of the children wish to come and make their home with us, and we are always glad to take as many as come, providing they will do what they can to earn their board. These have not only the benefit of the children's school, but also the noon school for the large boys, morning and evening prayers, prayer-meetings and Sunday services. We have had with us the last month a number of boys and girls from ten to fourteen years of age. I find the constant looking after their work, food, and clothes, in addition to the teaching and my own regular house-work, is almost more than one pair of hands can do. Our faithful helper, Dalita, is busy assisting in translating the four Gospels, which we hope to be able to give the people in their own tongue soon. So she has not been able to give me much assistance except in helping teach the noon school.

We have three little folks who have been with us over a year, and who we consider belong to us, as they have no other homes. Two of them, bright little girls of ten and thirteen, are half white. The father of one has left the country, and does not wish to own her, as he now moves among respectable people in the town where he resides. The father of the other one pays a small sum for her board; but she does not care to go home, as her mother has been sent away, and her father has now another wife. The third one is a little boy with an unusually interesting history. One year and a half ago, just after the raid from the North, when the people were

returning to their homes, there appeared at our door one night two big bright eyes peering in, and a voice said, "I wish to stay here." We went out to discover who was the owner of the eyes and voice, and found a small boy of about eight years old. In answer to our questions he said his father had died before he could remember. His mother took care of him and a little baby sister until she died and left the two alone, with no relatives or friends near. He tied the baby to his back and took care of her as best he could. He went about from place to place, sometimes being given a meal of porridge, and often going hungry; sometimes treated kindly, and often beaten and driven away. Finally, one night, the baby died. In the morning he told the woman where he slept that the baby was dead. She gave him a hoe and told him to go into the bush and bury it. So he went away all alone and buried his little sister. After this he wandered about, sleeping where he could, having nothing to cover him at night, till the enemy from the North came and drove all the people to this side of the bay. He came with them, but when they returned he was left behind. He heard, I suppose, of the teachers, and so came to us. He is a bright, pleasant boy, and we are praying that he may become one of Christ's own little ones, and that in due time the Master may see fit to use him in his service here. He can read slowly in the Testament now, and we are planning when he is older to send him to Natal, where he can have better school advantages.

Lately the children have formed themselves into a band of little preachers, to go out among the kraals near us. I suppose they caught the idea from seeing others going out every Sunday to visit the kraals. They came to me so full of enthusiasm and eagerness, that I could not say no to their request for permission to go just a little while to the nearest kraals. They do not attempt to say anything, only sing a few hymns, and read, and repeat Bible verses. They stop wherever they find a small group of four or five, and the people seem to listen very respectfully. What to do with the children on Sunday is always a problem here. Restless, eager hands and feet require many different things to keep them busy. Four services on Sunday still leave much of the day unoccupied. Picture-books and papers entertain for awhile, still there comes a time when they begin to long for the games of other days, or think it hard that they cannot be allowed to go and join the other children whom they know are playing near them. So, though I know the children do not know enough to teach, yet I think their little meetings among the people may be a better way of employing the time than simple games, or better than allowing

them to come to feel that Sunday is a dull day,—one to be looked forward to with dread. Then, too, God may make even these little children's simple songs and few Bible verses praise him in turning a wanderer into the right way.

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## Young People's Department.

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### MIRIAM'S AWAKENING.

[Written for LIFE AND LIGHT.]

"MORE than fifteen hundred American students are pledged to foreign missionary work," read Miriam aloud, and dropped the paper with a look of astonishment at her aunt.

"Yes, that is good news, isn't it?" replied Aunt Mary. "It came out first in the papers last spring."

"Why, auntie, I didn't suppose so many cared! Fifteen hundred!"

"A seed dropped," thought Mrs. Rollins, "I am thankful." Then aloud:—

"Does that seem so large a number to you, Miriam?" And to her own mind there came a quick vision of the many fields waiting for this meagre supply of laborers.

"For missionaries, yes, auntie. I didn't think very many people were interested in missionary work. I never heard much about it except from Miss Gregg, sometimes,—she is my Sunday-school teacher. There's a missionary meeting at home, but mother never goes; and I really don't know who does go nor what they do." Miriam took up her *Kensington*, which she had dropped for a glance at the new *Congregationalist*, with a more thoughtful look than usual on her bright face. This fresh young girl of nineteen was not much given to thinking. She could have told you, with a twinkle of fun in her brown eyes, how good Miss Newton, at the High School, used to tell the girls they must learn to think; just as they sat down to sew, or practice, or read, so they must sit down, with folded hands, and make a business of thinking. But, dear me, problems in Geometry and Latin construction were enough to think about then!"

But how is it now, Miriam? "Oh," she might have answered, "I haven't begun yet! I suppose I shall some time. You wouldn't expect me to settle down till I've had some rest, and fun, and a taste of society after four years of digging in that High School!"

You might have looked at her glowing cheeks and sparkling eyes with a little wonder if she really were much worn with overwork.



As for fun, the girls used to say they didn't see how Miriam Sumner could manage to have so much fun and yet stand so well in all her classes. Miriam had worked hard, not so much from a real relish for study as because she was thorough by nature. This thoroughness was the vein of gold in her character,—a vein which might be worked one day to the glory of God. So thought Aunt Mary as she came to recognize it. She had known Miriam until now only through letters. Her own home in the West, she had not visited her brother's family in New England for many years. Yet from past knowledge and by reading between the lines of letters, Mrs. Rollins could judge very well of their home life. Though a Christian home, its Christianity was but lukewarm. Business prosperity through the year had brought to them ease and comfort, even luxury. The letters showed an absorbing interest in family, and business, and social life. The deeper interests of society and church, which to Aunt Mary meant life, seemed to have but small part in her brother's thought. The great questions of the day concerning the uplifting of humanity and the advance of righteousness were evidently never talked of in that home. Like many another, thought Mrs. Rollins, sadly, they are missing for themselves and for those children all the blessing that comes from taking hold of life in earnest. And Aunt Mary, in her own childless home, yearned over her brother's children, and especially over Miriam, the eldest, of whom the fond parents often wrote. She sent an urgent, loving invitation for her niece to visit her in the autumn following the High School graduation, and this was eagerly accepted.

"You probably won't have as much society as you have at home," said the girl's mother, "for I think your aunt is very quiet; and she seems to go to a great many meetings, and makes calls on poor people, and things of that kind. But you'll see something of the world, and no doubt you'll go into Chicago sometimes."

"You'll learn some good lessons, if I'm not mistaken," said her father. "Your aunt was always good, and always doing somebody else good."

Miriam had been with her aunt a week when she saw the missionary item in the *Congregationalist*. This was a new paper to her, and LIFE AND LIGHT, always lying there on the table, a new book. "She hasn't had a chance to learn what is going on; the fault's in the home, not in her," reflected Mrs. Rollins; and then breaking the little pause which had followed Miriam's last words, she asked: "My dear, wouldn't you like me to tell you a little about the missionary work while we are sewing?"

"Anything, auntie; I must learn something new while I am here, or father will think you have failed to do your duty by me."

"Well, when you go back, tell him you have learned something about the greatest matter that concerns the people of the day. And when he opens his eyes and inquires if it is the Tariff, or Civil Service Reform, or a European war, tell him no, it is the missionary movement. You know, dear, how it began long ago, when the twelve disciples scattered all abroad to preach the gospel to the world. You remember, too, from history how its progress was checked through the Dark Ages, and until the Reformations. Our own ancestors were brought out of heathen darkness by missionaries, and now it is our return to rescue other heathen. But the last fifty years mean the most, Miriam, and especially the last twenty-five. Not a country now, nor hardly an island of the sea, where missionaries are not welcomed. There was opposition at first, often persecution and death. But when they found the gospel was just what their souls had been hungering for, these heathen were glad to receive it; and now they cry out with great longing for the Bread of Life. Isn't that interest in missionary work on the heathen side? Their voices ring in my ears sometimes, Miriam, like

'Angels trumpet tongued.' "

"Why, auntie, you are getting pretty eloquent, aren't you, to quote Shakespeare?"

"I feel eloquent, child, anyway. Think of a girl betrothed at ten, married at sixteen, and then doomed to slavish subjection to a selfish, perhaps cruel husband; secluded from the world, unable to read, despised if she have no sons, made to believe that she is nothing, and that nothing is wanted of her but to be stupid and pretty. But as a widow — and many a girl is a widow younger than you — she has reached the lowest depths of disgrace. There are twenty-one million of these little widows in India, subjected to all kinds of suffering, punished often as murderesses of their husbands, though innocent as you. Think how these girls must welcome the news that they have souls worth saving, and that there is one who will be both Saviour and friend to them.

"There is Japan; it is the wonder of the age. Just a few years ago the work began, and it took five years to convert one soul. Now there are sometimes as many as one hundred and twenty converts a week. The people are starting schools themselves, only begging us to send them lady teachers, that their daughters may grow up like ours."

Miriam had laid down her work, and was listening intently.

"It is just a seething mass, the whole world is now, child.

There's a leaven working in it just as surely as can be. It's rising a little and a little all the time, and the man, or woman, or girl who doesn't drop in a bit of this leaven is losing the best of life."

"What can girls have to do with it, auntie? I don't see how I can help it."

"That brings me back across the ocean to this land where the pump is. We have to work the handle of the pump, Miriam, and many girls are grasping that handle, and work it with a right good will. We do it in our societies, in our bands and circles; we furnish men, and women, and money, and we pray. The harder we pump the more freely flows the pure water of life. If you should come to inquire into that missionary meeting of yours at home you would find that some of your best ladies were giving time, thought, and money to lift humanity from sin. There's your uncle coming to dinner, and my sermon must end; was it too long? Do you see that this means something, and that a good many are interested?"

"I see that the fifteen hundred won't go half round," replied Miriam, half laughing, half in earnest.

"These happy, light-hearted girls," said Mrs. Rollins to her husband that night, "I don't expect them to see these things as I do. Their time hasn't come yet to feel the throes of the world. But there is a point of thoughtfulness which they can reach, and still keep all the brightness of girlhood. I must take Miriam to the meeting of the Branch next month." Mrs. Rollins said but little else on this subject, leaving the seed where she dropped it, while she devoted herself to making the visit a pleasant one.

The annual meeting of the Illinois Branch was to be held in Chicago. On a bright, cool morning Mrs. Rollins and Miriam took the half-hour's ride to the city to attend this meeting. This was a new experience to the happy-hearted girl, and meant more to her than she then realized. The pleasant ride with many ladies laughing and chatting together was the beginning of a day long to be remembered. With her mental eyes opened a little by her aunt's words, Miriam could better grasp the significance of the papers read that day. Her heart already stirred with pity for heathen girls, when the missionary, Miss Harlowe, was introduced she was alert, wondering if Chinese girls would seem as badly off as those in India. It was Providence that arranged for Miss Harlowe to speak that day rather than some other equally efficient but less attractive missionary. Her charm was felt by all; her graphic description of the Chinese women moved all. Miriam forgot time and place until brought to herself by feeling a suspicious drop on her cheek. In the silence that followed Miss Harlowe's address, Miriam, somewhat oppressed, relieved herself by whispering,

"Isn't she graceful, auntie! And how well her dress fits, and her bonnet is so pretty! I didn't suppose missionaries were so stylish."

"They are just like other people," smiled Aunt Mary; "some are stylish and some are not. If they know what pretty things are they might as well buy them as ugly things. They must have one or the other."

"That's so," assented Miriam.

After the pleasant noon collation and a devotional meeting, came the young ladies' hour. The girls were invited by the leader to occupy the front seats. Miriam almost wished she were one of them as they came forward, a bright, happy company. The reports were a revelation to the girl of what other girls were doing. But the best, after all, was Miss Hastings, who was introduced as a graduate of Oberlin, and a newly appointed missionary to Micronesia. She looked hardly older than Miriam herself as she came to the front, with shining eyes and a smile on her lips.

"Girls," she began, "I would like to tell you a little of the way in which I have been led into the foreign missionary work." Then followed some details of school-life which girls like to hear, and which showed how a change had come over a naturally gay and careless disposition. "One thing I firmly believed," she said, "and that was that a girl should not have an aim in life. That may sound rather foolish, for in the abstract we would all agree that people ought to have an aim. But I am inclined to think there are other girls, some of you, perhaps, who practically believe as I did, and for the same reason. I thought women who had aims must necessarily be stiff and "strong-minded," like one or two I happened to know. I took pains not to think too much, lest I should grow like them. Consequently I didn't even think enough to find out what a foolish girl I was. This is true, believe me, girls should have a purpose, and the noblest one is a purpose to do good in the world. Every one who does good is a missionary. Perhaps you won't be led, as I have been, into a foreign field, but to do good somewhere, let my words induce you to purpose. If people with aims ever grow gnarled and crooked it isn't the fault of the aim, if it be a good one. You may be as symmetrical, as lovely, as true to your own individual selves as you wish to be. . . . As to my becoming a foreign missionary. There was one thought which held me back long after the call came. It was this: Somebody else will go if I do not, and somehow the work will be done. With this puny weapon I fought off every call of God's Spirit, until at last I was honest enough to acknowledge its weakness. Somebody else can do the work,—somehow it will be done; but in

that case somebody else will wear the victor's crown, and the somehow will bring blessing to another, but disgrace and misery to me. Girls, somebody else is a Will-o-the-wisp. I do not believe in her. I believe in you and me."

Confused feelings of wonder, admiration, and something else, she couldn't have told what, struggled in Miriam's heart. The two met after the day was over, while the ladies were lingering for last words.

"Are you one of the fifteen hundred, I wonder?" said Miriam.

"Perhaps I am," laughingly replied Miss Hastings. "Won't you come too, and make fifteen hundred and one?"

"Oh, I shall have to send that somebody else you told us about!"

This memorable day and Miriam's visit were things of the past. Some months had gone during which frequent letters passed between aunt and niece. Then came one over which Aunt Mary shed tears of joy as she read:—

"*Dear Auntie*,—I have something to tell you which will make you glad enough to forgive my month's silence. I am going to be a missionary—of one kind, anyway, and of the other kind if the Lord wants me. You remember Miss Hastings spoke of more than one kind. Next Sunday I am going to unite with our church, and brother Paul with me. It is all your fault, auntie. Whether I shall be one of those disagreeable, 'strong-minded' people remains to be seen. I shall study for a year, and then see what further.

"Now, Auntie, I believe there are two reasons for girls being indifferent to missionary work. They don't know enough about it, either abroad or at home; and then, secondly, that somebody else we heard about at the meeting, comes disguised as an angel of light to deceive the heart. It is no other than Satan himself. Tell every girl you know to beware of him.

Your loving niece, MIRIAM.

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## Our Work at Home.

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### QUESTION BOX.

#### WORK AMONG CHILDREN.

We know all our readers will be interested in the following sketch of one of our most successful mission circles, in Fairport, New York:—

#### TEN YEARS WITH THE "PINE NEEDLES."

EVENTS do so crowd and jostle each other in this age of high pressure, that the old-fashioned habit of retrospection bids fair to

find its place among the lost arts. Yet how good and pleasant a thing it is to go back over the path of any enterprise, thus gathering heart of grace for new effort by seeing how the Lord has led and blessed. He does not forget even the "little ones" who are just beginning the battle in his name, and it may be that a peep into by-gones of one mission circle will be of service to others who are working with children.

On a dull November day, ten years ago, we organized with 17 members. We round up our first decade with the goodly number of 109, of whom 84 are working members, and the remainder are honoraries. Thus has the tiny mustard seed grown up before our eyes into a spreading tree, adorned with abundant fruitage.

"Pine needles hang on the whole year round, and we ought to be like 'em," said our bright-eyed boy treasurer, when we were discussing names, and so "Pine Needles" we have been. We have tried to live up to our name, and though the fast-flying years have seen ups and downs in our career, we have always *held on*. I do not need to tell any one who knows children, that it was never *their* zeal that languished, for they are always ready and willing to work, only needing the wholesome direction of their youthful energies.

From the first, we tried to instruct and interest our little people in mission work, as a very real and necessary thing to be done for the Lord. We have also persistently sought to teach the duty and the privilege of systematic benevolence; and, although we have had the ordeals of a fair, a paper festival, a missionary loan exhibition, and a doll's reception, these things were arranged to provide pleasant social events for the children, rather than for the shekels of silver thus obtained.

It is of this last year, the red-letter year of our whole existence, that I wished to tell you; for in it we made a new departure, that has led to unexpected and gratifying results.

We have six social meetings during the twelve months, so we divided our forces into six bands, being careful that no two of a family should be in the same division; and these divisions we named the Chinese, African, Turkish, Japanese, Indian, and Micronesian. Out of each we chose the two most reliable members to act as leaders. Everybody was instructed to learn all that he could about his own country, by reading or by questions, and then at each meeting he might tell the rest of us some interesting fact about his new home. The leaders were to see their countrymen before any meeting, and provide items for them when necessary. Also, each band in turn was to have its own special day, when it should provide and serve the supper, and also furnish the princi-

pal literary exercises. The leader was to give an original paper, and all who were old enough to read were to have short stories.

It was inspiring to look upon the rows of eager faces as the new plan was unfolded, while small hands softly clapped, and bright eyes danced with keen anticipation. For a few minutes after dismissal we thought of the Dispersion at Babel, for Johnnie wanted to know, "for sure," if he was a Turk or a Chinaman; Susie wanted the list of the Micronesians; and *where* should they find all their items; and *would* it do to take things from the geography,—and a thousand other questions came from nimble tongues. We said to our selected dozen, "If you can't find items enough for your first meeting (but we think you can), come to us on Wednesday." In view of that call we sat down before our missionary drawer, and filled six large envelopes with suitable selections. The leaders came, it is true, came like a small whirlwind, to tell us of their trials and triumphs, but no one asked for any help, although each one had seen all his compatriots; and this has been an almost uniform experience, so that for over four hundred items needed, we have been drawn upon but three times. Of their own accord they formed a bureau of exchange; they go about with note-books in their pockets; they use the missionary library as never before, and some go to the public library for further stores of information. To our great astonishment, no one has asked to be excused from writing, or hinted at inability or lack of time. It was edifying to see a twelve-year-old Chinaman equip himself with paper and pencil before going to hear a lecture upon China, then diligently take notes in preparation for his essay. These essays have been markedly original productions, and would be a credit to older authors; while another virtue is that they are always completed two or three weeks ahead of time.

This new system secures the attendance of greater numbers, for each has something to do, and so feels that the success of every meeting depends upon his individual effort. Then, when one's own band entertains, there is the added glory of supper-serving, and they also have the privilege of inviting grown-up friends to their festivities. In this way we attract the mothers, and some who would never venture into the Ladies' Society, bring a child or to, or perhaps a baby in arms, to our more informal gatherings.

Suppose that it is the first Saturday of the month. Before three o'clock there is a decided rustling among the small "Pine Needles," and if you follow their flutterings to the church parlor, you will find the leaders waiting at the door to seize each arrival, pin on his badge, and sedately conduct him to the place to be occupied by his division on that day. This conduces greatly to

good order, as the leaders at once assume the whole care of their bands, and they often apologize because some minute foreigner would move about in his chair. We frequently hear them coaching their small charges, exhorting the timid ones to "speak up loud, so that everybody can hear."

Once we heard the leaders comparing notes in a corner. Bessie's face was full of anxious care as she said: "I just *can't* get Robbie Ralph to come. He always says he's *got* to go away, or he's *got* to work, or *got* to do something or other. I believe I shall have to give him up."

"It's just because he isn't interested," said Annie.

"Why don't he come and *get* interested?" asked Frank.

"I'll tell you," said Dexter; "let's all us boys just *go* for Rob Ralph, and never let up till he gives a good square promise."

At the very next meeting we beheld the moon-like face of the youthful Robert calmly shining among his African brethren. Dexter stepped up to the table with a most triumphant smile, and whispered, "Did you see Bob over there?"

"To be sure I did," I said.

"How do you suppose I got him?"

"I hope you didn't kidnap him."

"Not exactly, but I had to promise that I'd go and play a whole half-day with him next week," and he looked rather sober over the prospect; "but I *got* him," he added with a chuckle, as he returned to his seat.

It is by such personal work as this—and I ought to say that Dexter is not a leader—that our working force has come up to 84, and our average attendance to 60; while the interest has steadily increased as the leaders have entered more and more earnestly into the spirit of missionary service.

We have allowed them to learn much by bearing greater responsibilities. They come to us for advice, but they are rowing and we only hold the tiller-ropes. They are constantly improving their methods, and are brimful of suggestions, as never before.

At each meeting we supplement the essay and the special articles by something of interest concerning the special country, and then lead the way to the appropriation of funds for some need, as found in our publications, or ascertained from Miss Gilman. When Africa entertained, we gave money to build a chimney on the Inanda Seminary. When India was in the forefront, we had a letter from Mrs. Capron, a photograph of her Bible-women, and the story of Yakammal's faithfulness, thus preparing us to give interestedly to her support. Often we have curiosities to exhibit, pictures, maps, anything that through the eye will inform the mind or touch the heart.



It is no small task to feed five or six dozen little people, but our leaders enter into the work with great alacrity, seldom troubling us with even a question. Occasionally something falls short, but we elders learn quite as much by mistakes as by successes, and so may children.

Our plan stimulates interest in some particular part of the great field. Do not we, of maturer years, groan sometimes over the boundlessness of the heathen world? We cannot realize all the darkness, and degradation, and want of the world; much less can a little child grasp the situation; but let him take the world, country by country, and he will be more likely to gain clear ideas of the whole.

They feel that they are in active service for the Lord, who loves them, and it is helping them to be brave for him. One little five-year-old, who had never spoken in Sunday-school, except to answer a direct question, gathered up his feeble courage at the first meeting to tell us that "dey do not uthe chairth in Turkey"; then hid his blushing face upon a sympathizing sister's breast. He is quite a veteran now.

As to finances, we have four sources of income, namely: Active members try to pay a penny each week; honorary members pay twenty-five cents a year; work-meetings supply us with useful articles for sale, such as towels, hibs, etc.; mite-boxes yield small sums, which are often the fruits of many a great self-denial, and so precious in the eyes of the Master.

It may not be uninteresting to add, that in our short period of labor we have put into the treasury of the board over six hundred dollars, and that our receipts for this year were seventy-three dollars and thirty-five cents.

"The children of to-day are the society, the church, and the nation of to-morrow." Let us then be moved to greater earnestness in our endeavors to train them for unselfish and consecrated living.

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#### THE MAY MEETING.

THE Woman's Board met under the shadow of a sore bereavement on the morning of Thursday, May 31st; for when the ladies came together to hold the semi-annual meeting at Mt. Vernon Church, it was to meet the news that the beloved Treasurer, Miss Emma Carruth, had heard in the early morning a voice saying, "The Master is come, and calleth for thee," and she had arisen and gone to him.

It was hard, in the face of this fresh sorrow, to go on with the usual exercises; but how could the living better honor the dead *friend* than by carrying on the work so near her heart.

The meeting was called to order by the President; and after the opening hymn the sixty-third chapter of Isaiah brought the comforting word, "In all their affliction He was afflicted." Prayer was offered by Mrs. Langdon S. Ward.

The usual report of the Home Secretary, which had been prepared by Miss Stanwood, was presented by Mrs. Hill. It contained many encouraging facts, with latest intelligence from the field.

The Assistant Treasurer, Miss May, presented her report for the last five months, showing the receipts to have been \$39,433.75 since the beginning of the year. This, she stated, was about seven thousand dollars less than for the corresponding months in 1887.

Mrs. Bowker publicly announced the death of Miss Carruth, dwelling on her long years of loving service, and the great loss the Board had sustained in her removal. Special prayer was offered by the Recording Secretary.

Miss Hattie N. Childs, of Marash, Turkey, spoke of the hopeful work being done in the college for girls in that city; of the Christian scholars who follow with their prayers every pupil who leaves the school; of the brightened homes and the quickened minds among those for whom the missionaries labor.

Miss Clara Hamlin, from the Constantinople Home, said the eight years she had spent there had been the best and happiest years of her life.

While telling of the bright and hopeful side of this work, she yet did not ignore the many discouragements and obstacles which the teachers had to encounter. She told of the joy in seeing the growing characters of the scholars, till their very faces were changed by the new light within; also of the many disadvantages under which many of the girls labor when they go to their own homes, where helps are few and hindrances many.

Miss Evelyn L. Harvey, under appointment for Japan, was introduced to the audience, and said a few words expressing her wish to be remembered in prayer.

Mrs. Thomas Woodside also, on the eve of sailing with her husband for Africa, was providentially present, and spoke briefly.

Dr. Holbrook, from Tung-cho, gave an interesting address descriptive of the medical work in China, with its lights and shadows.

Mrs. Wheeler, of Harpoot, was glad that she was called upon to weld a link between the Woman's Board and the Maternal Association. The missionaries in the East are home-builders; and who are they who preside over the home but mothers?

Mr. Wheeler, who was present, led in a closing prayer, prefacing it with an appeal to those present to pray earnestly that a missionary might be found for Van, and two ladies for Harpoot.

The meeting closed with the doxology.

E. C. P.



## In Memoriam.

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Miss EMMA CARRUTH

Entered into rest, on Thursday, May 31, 1888.

A LITTLE more than fifteen years ago there came into the service of the Board, in her fresh young womanhood, one who has ever since been vitally identified with its interests.

A standard-bearer had fallen in the spring of 1873: who would take the place of the lamented Treasurer, Mrs. Bartlett? It is written, "*My God shall supply all your need.*" The dropped mantle fell on one who wore it right royally and well—Mrs. Benjamin E. Bates; and with her, as Assistant Treasurer, came Miss Carruth, then in her girlhood. What rare gifts she brought to the office,—trained habits of exactness, perseverance, culture, earnestness, devotion to her work; they were all laid on the altar in *His name*.

The two associates became warmly attached to each other; and when the elder was called to walk through the valley of widowhood and personal sickness, it was touching to see the tender devotion with which the younger ministered to her. When in 1882 Mrs. Bates was translated to her heavenly home, it was with a sense of sore bereavement that Miss Carruth took the sole charge of the work, and became the Treasurer of the Board. How faithfully in both capacities she has fulfilled the trust, her associates can all bear witness. How devoted she was to the cause she had espoused; how freely she gave her time, her talents, her money, herself, to further its interests! Her motto was, "*I serve,*" and she

### IN MEMORIAM.

was true to it. She has come to our annual meetings from the grave of loved ones and from her own sick bed, because she would not desert her post. Who of us can ever forget the earnest, soulful face, so full of abounding life? Who could associate it with death?

"But God, by ways they have not known,  
Will lead his own."

There came to Miss Carruth, nearly three years ago, a hint that her path led into a valley of deep shadow. How bravely she faced it! Life was a joy to her, and she would do all in her power to win back the health that was threatened; but if the Master's will was not life, but death, she was ready. Even then she said, with her own peculiarly bright smile, "Death is not the worst thing that can come to one." It was indeed life that the Master designed for her, but the fuller, the truer, the eternal life.

Nothing that love, or skill, or money could do, availed to avert the threatened danger.

As she has gone deeper and deeper into the shadows of weakness and suffering during these months of pain, with what a sweet unselfishness, with what rare fortitude, with what an unfailing trust she has glorified God in the fires. The furnace has been seven times heated, but One walked with her there whose form was like unto the Son of God.

Very early in the morning of Thursday, May 31st, the final summons came. It was

"In the chill before the dawning,  
Between the night and morning,"

but the day that broke for her was the eternal day.

E. C. P.



## LIFE MOSAIC.

Master! to do great work for Thee, my hand  
 Is far too weak! Thou givest what may suit, —  
 Some little chips to cut with care minute,  
 Or tint, or grave, or polish. Others stand  
 Before their quarried marble, fair and grand,  
 And make a life-work of the great design  
 Which Thou hast traced; or, many skilled combine  
 To build vast temples gloriously planned;  
 Yet take the tiny stones which I have wrought,  
 Just one by one, as they were given by Thee,  
 Not knowing what came next in Thy wise thought.  
 Set each stone by Thy master-hand of grace;  
 Form the mosaic as Thou wilt for me,  
 And in Thy temple pavement give it place.

— *Frances Ridley Havergal.*

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WOMAN'S BOARD OF MISSIONS.

*Receipts from April 18 to May 18, 1888.*

MISS EMMA CARRUTH, TREASURER.

## MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Machias, Cheerful Workers, of wh. \$25 const. L. M. Miss Miriam Cates, \$36; East Machias, Aux., \$11.35; Bath, W. F. Miss'y Soc'y, Winter St. and Central Churches, \$39.25; Mechanic Falls, Ladies' Miss'y Soc'y, Cong. Ch., \$4; Bangor, Aux., \$50; Searsport, Givers and Gleaners, \$5; Union, Ladies of Cong. Ch., \$5; Augusta, Aux., \$50; Scarborough, Y. L. Aux., \$15; Deer Isle, Aux., \$3; Madison, Aux., \$5; Blanchard, Ladies, \$7; Greenville, Aux., \$23; Lakeside, Helpers, \$44; Winthrop, Aux., \$25; Brunswick, Aux., \$49.26; Brockways Mills, Lucella R. Fowler, 10 cts.; Skowhegan, Ladies' Miss'y Soc'y, Cong. Ch., \$9.50; Bethel, Second Ch., Aux., \$12; Auburn,

Cong. Ch., Y. L. M. B., const.  
 L. M. Mamie E. Robie, \$25, \$418 46  
 Total, \$418 46

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Amherst, Aux., \$19; Brookline, Aux., \$18, East Jaffrey, Aux., \$14; Hampton, Aux., of wh. \$25 const. L. M. Mrs. D. O. Leavitt, \$30; Keene, Second Cong. Ch., Aux., \$16.51; Frances-town, Aux., \$23; Lempster, Two Friends, \$5; Meredith, Aux., \$13.50, Newport, Workers, \$50; Pittsfield, M. B., \$33.75; Raymond, Aux., prev. contri. const. L. M. Miss Annie L. Currier, \$8; Walpole, Y. P. M. C., \$18.23; West Lebanon, Aux., \$19; Winchester, Aux., \$16.75, \$284 74  
 Total, \$284 74

VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn, M. C., \$25; West Brattleboro, Aux., \$13; East Fairfield, Aux., \$10; Jericho Centre, Aux., \$12; Rutland, Aux., \$2.70; Y. L. Miss'y League, \$20; East St. Johnsbury, Band of Promise, \$5; St. Johnsbury, South Ch., Aux., \$27; Quechee, Aux., \$20, \$134 70  
*Danby.*—Lydia S. Patten, 5 00  
 Total, \$139 70

MASSACHUSETTS.

A. B. C., \$5 00  
*Andover and Woburn Branch.*—Miss E. F. Wilder, Treas. Medford, Aux., \$50; Melrose Highlands, Aux., \$18.36; Maplewood, M. C. \$38, Ballardvale, Aux., \$19; Wakefield, Aux., \$40, 165 36  
*Barnstable Branch.*—Miss A. Snow, Treas. Wellfleet, Aux., 6 00  
*Berkshire Branch.*—Mrs. C. E. West, Treas. South Egremont, Aux., of wh \$25 const. L. M. Mrs. Calvin Keyser, \$75; Hinsdale, Aux., \$17.39; Pittsfield, First Ch., A Friend, \$20, Two Friends in Berkshire, \$225, 337 39  
*Essex South Branch.*—Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., of wh. \$25 const. L. M. Mrs. Henry Hacker, \$41.50; Middleton, Junior Aux., of wh. \$25 const. L. M. Miss Carrie M. Howe, \$35, 76 50  
*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Greenfield, Aux., \$44.23; Orange, Aux., \$30; Shelburne, Aux., \$27; Shelburne Falls, Aux., \$45.40, Morning Star, M. C., \$7.75; South Deerfield, Aux., \$6.75; Sunderland, Aux., \$30.90; Whately, Aux., \$15.65, 207 68  
*Hampshire Co. Branch.*—Miss I. G. Clarke, Treas. Chesterfield, Aux., \$15; Hatfield, Aux., prev. contri. const. L. M. Mrs. Hattie E. Belden, \$27; Haydenville, Aux., of wh. \$50 const. L. M's Mrs. C. Vining Anderson, Miss Hattie J. Rice, \$55.36; North Hadley, Aux., \$11.50; South Hadley, Faithful Workers, \$12;

Northampton, Aux., First Ch., div. prev. contri. const. L. M's Mrs. J. B. Clark, Miss Helen A. Hillman, Miss Sarah M. Lyman, \$172, Edwards Ch., div. prev. contri. const. L. M. Mrs. Delia A. Strong, \$103.47; Gordon Hall, M. B., \$86.13; South Amherst, Aux., \$28, Mrs. P., \$1, \$511 46  
*Lawrence.*—Miss Phebe A. Mills, 4 40  
*Old Colony Branch.*—Miss F. J. Runnels, Treas. New Bedford, Wide-Awake Workers, \$85, Union Workers, \$64, 149 00  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., \$40, Memorial Ch., Happy Hearts, \$12, 52 00  
*Suffolk Branch.*—Miss M. B. Child, Treas. Boston, A Friend, \$1.25, Union Ch., Aux., \$29.75, Y. L. Aux., \$90, Shawmut Ch., Aux., \$88 Old South Ch., Aux., \$5, Brighton, Aux., const. L. M. Mrs. A. T. Spaulding, \$25, Y. L. M. C., \$10; Charlestown, First Ch., Aux., of wh \$25 const. L. M. Mrs. George W. Brooks, \$50; Chelsea, Third Ch., Floral M. C., \$5, Dedham, Y. L. M. S., \$10; Asylum Dime Soc'y, \$1.50; Medfield, Ladies' Aux., \$28, Morning Glory M. C., \$36.21; Newton, Aux., \$225; Roxbury, Highland Ch., Aux., \$76.05; West Newton, Aux., \$16, 696 76  
*West Warren.*—Mrs. E. G. Carter, 4 40  
*Worcester Co. Branch.*—Mrs. C. A. Lincoln, Treas. Boylston, Aux., \$6.25; Rockdale, Willing Workers, \$56; Oxford, Woman's Miss'y Soc'y, \$15; Upton, Aux., \$39; Westboro, Aux., \$30, 146 25  
 Total, \$2,362 20

RHODE ISLAND.

*Providence.*—Mrs. Laura C. Condit, \$15 00  
*Rhode Island Branch.*—Miss A. T. White, Treas. Bristol, Aux., \$51; Newport, Aux., \$62.05; Providence, Pilgrim Ch., Aux., \$30; Central Falls, Aux., \$69.93, 212 98  
 Total, \$227 98

CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Colchester, Aux., \$1; Willi-

mantic, A Friend, \$1; East Lyme, Aux., \$11.50; Norwich, Park Ch., Aux., \$175.80; New London, First Ch., Aux., \$28.75,	\$218 05
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Coventry, Aux., \$0; East Windsor, Aux., \$25; Ellington, Aux., \$30; Glastonbury, Aux., \$101.80; Hartford, Asylum Hill Ch., \$5 Center Ch., M. C., \$25; Suffield, Y. L. M. C., \$8.94; West Hartford, Aux., \$6,	241 74
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Centrebrook, Aux., \$51.50; Cheshire, Aux., \$40; Cromwell, Y. L. M. C. \$5; Derby, Aux., \$51; East Hampton, First Ch., Aux., \$26.35; Union Ch., Aux., \$10; East Haven, Aux., of wh. \$25 const. L. M. Mrs. Mary G. H. Dodge, \$48.90; Ellsworth, Aux., \$11.70; Essex, Aux., \$32.63; Haddam, Aux., prev. contri. const. L. M. Miss Mary Brainerd, \$10, Alpha Soc'y, \$5, Middlebury Aux., \$21.25; Middletown, First Ch., of wh. \$25 const L. M. Mrs. Horace F. Boardman, \$30; New Haven, Center Ch., Aux., of wh. \$25 const. L. M. Mrs. Robert B. Bradley, \$81.50; Dwight Place Ch., Aux., \$1; Fair Haven, First Ch., Y. L. M. C., \$58, Howard Ave. Ch., Aux., \$35, Humphrey St. Ch., Y. L. M. C., \$40; New Milford, Aux., \$98; Northfield, Aux., \$26.25; Orange, Aux., \$16.50; Portland, Work and Win, \$6; Redding, Aux., of wh. \$25 const. L. M. Miss Polly Selleck, \$31.50; Roxbury, May-Flowers, \$8.50; Sharon, Aux., \$21.31; South Norwalk, Aux., \$75, Cheerful Givers, \$5; Stamford, Aux., \$60; Stratford, Alpha Band, \$26.88; Torrington, Valley Gleaners, \$10; Westport, Aux., \$40; West Haven, Aux., of wh. \$25 by Mrs. Susan R. Beardsley, const. L. M. Mrs. Nancy P. Hart, \$76.60, Wilton, Aux., const. L. M. Mrs. A. W. Merwin, \$100,	1,162 37
<i>Wethersfield.</i> —S. S. Cl.,	1 00
<b>Total,</b>	<b>\$1,623 16</b>

## LEGACIES.

<i>New Haven.</i> —Legacy of Miss Eliza Betts,	\$50 00
Legacy of Mrs. Jane Gilbert,	250 00
<i>Hartford Branch.</i> —Legacy of Mrs. Mary A. Butler, West Hartford,	50 00

## NEW YORK.

<i>Denmark.</i> —Mrs. J. T. Keitts,	\$2 40
<i>East Bloomfield.</i> —Ladies' F. M. Soc'y, Cong. Ch.,	49 00
<i>Wading River, L. I.</i> —Miss'y Soc'y,	20 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, E. Ch., Aux., \$5, Puritan Ch., Aux., const. L. M. Mrs. Luella E. Brown, \$100; Cambia, Molyneux Dist., Aux., \$10; Elmira, Park Ch., Aux., \$40; Flushing, Faith M. C., \$35; Le Raysville, Pa., Aux., of wh. \$25 const. L. M. Mrs. Dr. Cook, \$30,	220 00
<b>Total,</b>	<b>\$291 40</b>

## PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Monday M. C., First Ch., of wh. \$50 const. L. M's Mrs. Kate Gilpatrick, Miss Pauline Whittlesey, \$200; Md., Baltimore, Y. P. M. C., \$10; N. J., Closter, Aux., \$14; East Orange, Trinity Ch., Aux., \$38.25, M. C., \$20; Jersey City, Aux., \$44.15; Bound Brook, Beavers, \$10,	\$336 40
<b>Total,</b>	<b>\$366 40</b>

## FLORIDA.

<i>Interlachen.</i> —Woman's Miss'y Soc'y,	\$17 00
<i>Tampa.</i> —Three Children,	65
<b>Total,</b>	<b>\$17 65</b>

## NEBRASKA.

<i>Hastings.</i> —M. E. A.,	\$ 50
<b>Total,</b>	<b>\$ 50</b>

## CANADA.

<i>Canada.</i> —For. Miss'y Soc'y, Montreal,	\$866 66
<b>Total,</b>	<b>\$866 66</b>

General Funds,	\$6,568 85
Leaflets,	28 72
Legacies,	350 00
<b>Total,</b>	<b>\$6,947 57</b>

MISS HARRIET W. MAY,  
Ass't Treas.

## MY REFUGE.

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“In the secret of Thy presence.”— Psalm xxxi. 20.

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THE following verses were written by Ellen Lakshim Goreh, a Mahratta Brahmin lady of the highest caste. She was born at Benares, Sept. 11, 1853, and is now at Amritsar, in the Punjaub, working as a missionary among her own country-women, often encountering opposition, but also often cheered by finding women glad to listen to the gospel story, and by getting welcomes here and there even in the darkest places.

In the secret of His presence how my soul delights to hide!  
 Oh, how precious are the lessons which I learn at Jesu's side!  
 Earthly cares can never vex me, neither trials lay me low,  
 For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing  
 There is cool and pleasant shelter, and a fresh and crystal spring;  
 And my Saviour rests beside me as we hold communion sweet:  
 If I tried I could not utter what he says when thus we meet.

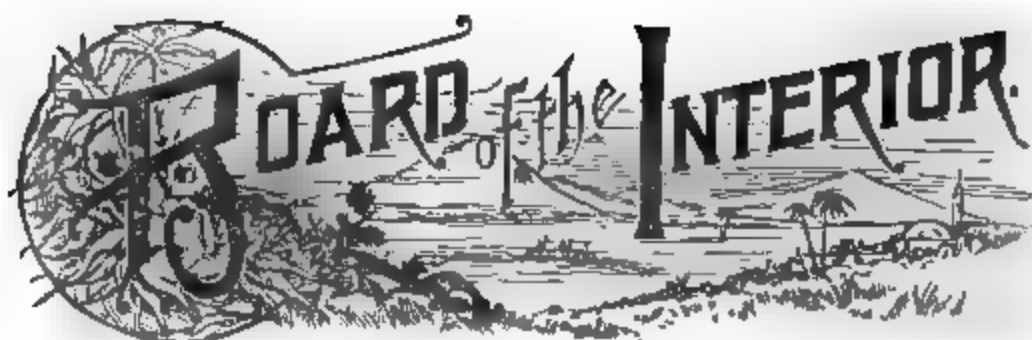
Only *this* I know: I tell him all my doubts, and griefs, and fears;  
 Oh, how patiently he listens, and my drooping soul he cheers!  
 Do you think he ne'er reproves me? What a false friend he would be  
 If he never, never told me of the sins which he must see.

Do you think that I could love him half so well, or as I ought,  
 If he did not tell me plainly of my sinful deed and thought?  
 No; he is so very faithful, and that makes me trust him more,  
 For I know that he *does* love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?  
 Go and hide beneath his shadow; this shall then be your reward.  
 And whene'er you leave the silence of the special meeting-place,  
 You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,  
 If you let dark clouds distress you, and your inward peace destroy.  
 You may always be abiding, if you will, at Jesu's side;  
 In the secret of his presence you may every moment hide.





## CHINA.

### FIRST FRUITS.

PAO-TING-FU, Jan. 21, 1888.

**MY DEAR SECRETARY :** The weeks have passed so quickly and pleasantly since I wrote you last, that I can hardly realize that it was more than two months ago. I have just awakened to the fact that study is not the only duty before me, and so I have laid my books aside this afternoon for the pleasant task of writing to you. You will forgive my seeming neglect when you know that it is the fascination of study which makes it hard to write letters. Whether the attractiveness of the study is in the language itself, or in the need which I constantly feel of being able to use it to help those about me, it is hard to tell.

I wish you could look in upon us in our Chinese home, with its quaint, tile-roofed houses forming the three sides of two square courts, and its picturesque, roofed gateways connecting these square courts with the long main court leading out to the street. Hardly a sound penetrates to our quiet courts to remind us that we are in the heart of a great Chinese city, and my work of study keeps me so quietly in my cozy little room, that I almost forget that I am not in the home-land.

Doubtless you were introduced to our Pao-ting-fu home through Mrs. Pierson's letters in the days when she was Miss Hale. I board with Mr. and Mrs. Pierson, and the W. B. M. I. is one of the many bonds of sympathy between us.

There is so much work that seems to be just waiting for me to get ready to do it. Since Miss Pierson left there has been no single lady here. Mrs. Merritt has been out only two years, and family cares have prevented her getting a command of the language, so

Mrs. Pierson is the only foreign lady to do any work among the women, and she has two little children. She does much more than one would think possible; still, much must remain undone. We have two small schools for girls, both taught by native women under Mrs. Pierson's supervision, both started this year. There are seven girls from outside the city, and there were more who wanted to come, but the care would have been too much for Mrs. Pierson. Seven girls seem a rather small nucleus for a school, but you know how many obstacles stand in the way of girls' schools, so the number who have applied to us seems to indicate an unusual opening for a school.

There are a number of women employed as servants in our courts, or who are the wives of teachers and helpers among us, who are anxious to learn more characters, so that they can read and understand the Bible, and who need to be taught more of the truth which they have found so precious, but of which they have as yet hardly tasted. They have their class in Sunday-school, and their weekly prayer-meeting, but what they need is daily, systematic instruction. With such help and direction many of them would be able to do a vast amount of good in working among heathen women, but there is no one now to give them a minute of time. There is no one, either, to talk to the women who come to the dispensary for treatment, except as one of the native women goes in occasionally. Doesn't it seem too bad that women should come there day after day and not hear a word of the truth, or even receive an invitation to our meetings?

I doubt whether in any of our North China stations there are more homes where the visits of a missionary would be welcomed, and her teaching of Christian truth heard with respect, than here. If my time permitted, I would give you some interesting instances. A young man became a member of our church last Sunday whose story would be an interesting one, as he was brought to a knowledge of the truth largely through Mrs. Jang, one of the women in our courts. His relatives opposed him bitterly, until one day during the Week of Prayer, when his mother and sister surprised him by a request that he would take their cart and go at once to ask Mrs. Jang to come and teach them the Jesus religion, for they were persuaded that that was the true religion. When Mrs. Jang went out to their home, which is outside the city wall, the mother and sister met her at the edge of their village, eager to hear the first word of the truth. So a little seed has been sown which may yet bear fruit. There are villages scattered all about us which ought to be visited. Our out-stations, some of them at some distance from the city, ought to be visited by a missionary.

Can we imagine how hard it is for our little handfuls of Christian women in these stations to "hold fast to the profession of their faith without wavering"? Persecuted often by their relatives, unable to come to us for instruction and encouragement as their husbands and brothers can, unable to read a word themselves, having only a glimmer of light, except as the Holy Spirit himself is their teacher, surely these women need a large interest in your prayers.

For weeks we have seen that the Spirit was working in the hearts of the people about us, and the interest culminated during the Week of Prayer. Last Sunday was communion, and twenty were added to our number; part being received into full membership, part into the "Christian Congregation,"—a sort of probation into which those are received, who, though they seem thoroughly sincere and earnest, have not been taught enough of the truth so that it is thought best to administer the rite of baptism. I had never before been present at the baptism of a heathen convert, and the scene was an impressive one, never to be forgotten. This acceptance of Christ must mean so much to those who have come out of the darkness and joylessness of heathenism! As one looks into the earnest, happy faces of these redeemed ones, and contrasts them with the faces of those "without God and without hope in the world," he gains a new conception of the power of Christ's gospel.

Last Sunday the lesson for the Sunday-school was the conversion of the jailor and his family; and in one of the women's classes, after the verse was read which told how the jailor "rejoiced, believing in God," the teacher asked the Christian women whether joy filled their hearts when they found the Saviour. She would have needed no other answer than the glad smile which flashed upon every face, especially upon that of Mrs. Gow, who had just been received into the Christian Congregation. For days her face had shone with a radiance which could have come from no earthly happiness; and as she went back to her seat after taking her solemn pledge, her overflowing joy found vent in stooping, just for an instant, and caressing a little child which she passed.

"Why shouldn't our hearts be glad," said one, "now we have hope;" and so one after another testified to the peace that had come into their lives. Then a woman who knew nothing about the truth until a few days ago, but who seems to be earnestly inquiring the way, said: "Many a time I have burned incense until far, far into the night, then, tired out have lain down to rest. But before I got to sleep I would remember that I had burned no incense to this god, and I would rise and find the incense and go out

and burn it. Then I have gone back to bed feeling that I had done my duty, but no joy ever came into my heart like this of which you speak."

But my time for writing is brief, and I must not multiply instances. You have, perhaps, had a glimpse into the field which lies before me. Do you not think that it is large enough to fill the hearts and hands of two single ladies? How many are you going to send us next fall? Unless you send us three or four, I fear that Pao-ting-fu will fail of receiving an addition, for other stations would probably have the first claim. I am more than willing to give some one a share in my million women. I am, or rather shall be when I have learned enough of the language, the only lady who can give much time to the work in this great city, and we strike a radius of over a hundred miles in every direction before we reach another missionary station. There are many young women in the home-land who would find in missionary work that "chamber of peace" for which they are blindly groping, "if they but knew in this their day the things which belong unto their peace."

Our column in the *Advance* is always my first reading when the papers come, twice a month, and I have enjoyed your annual meeting, though I took it two months later than the most of you. I think often of that Friday meeting which I enjoyed with you when my heart was so sore with the home parting, and of the verse which Mrs. Case gave to Miss Smith and myself, "My grace is sufficient."

It is unnecessary to ask that you will continue to remember me in your prayers, and especially that I may soon learn enough of the language so that I can begin my work. My address is Tientsin.

Yours with love,

LUELLA MINER.

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### EXTRACTS FROM LETTERS.

The testimony of one who is in the field, as to the value of teaching as a preparation for missionary work:—

I WOULD not give up my ten years' experience in teaching on any consideration. It is worth everything to me here. I could not do without it.

I think most people have very vague ideas of a missionary's duties, but they are very practical duties; and the more experience of all kinds one has at home, the more efficient will she be in the foreign field. I am glad that I was twenty-eight years old when I came out here, and that I had been dependent entirely on myself for support since I was eighteen years old.

Miss Evans, of Tung-cho, wrote early in the school year:—

I was left alone in the city three days late in the summer. I had no cook, and was not very well fitted out for a separate establishment, but again my boys were on hand, and I had more help than I needed. Our Bible-readers kept up their work most of the time through the entire summer, going to homes in the city and near villages. I shall not be able to follow up their work as closely as I wish this winter, for one cannot be in two places at once.

At present I have four classes in school, morning prayers, and a class with the Bible-readers and evening prayers with the school, besides other school work. I wish the new-comers were twice as many. They are none of them for us. The call from Shantung and Pao-ting-fu came first. I hope our turn will come soon. I rejoice with them at Shantung that they have two new helpers. A great work is all ready for them. . . . I put down my pen and have been outside the north gate of the city to visit a poor woman who has been bed-ridden nearly two years. Dr. Holbrook opened the place to us. At first the poor woman was very impatient over her sickness; then, as she knew more of the truth, prayed to die; but now she waits patiently God's time. It has done me good to watch her growth from time to time. So very poor, and nothing in her home bright and pleasant,—what an awakening it will be when she falls asleep and awakes in heaven! She received most gratefully a bunch of grapes and some day lilies which I laid by her side. After a talk of heavenly things and a prayer I went to visit an old blind woman, who has been received into the church on probation. There is not much in her home to help her, and I think our visits are a real comfort to her. I want to put in another plea. When Miss Andrews comes back we must have another lady. Plenty of work is ready for her, and more waiting to be developed. Our little day school for girls was not opened last year, as there was no one to attend to it. I could do no more, and Mrs. Beach's hands were full.

Miss Wright:—

At one place while waiting for the horses to be watered I beckoned to a group of women standing in the door opposite, some of whom were spinning. One held in her arms a pretty black kid with white ears, which she kissed on the nose as she came up. "Can you read?" I said, to open conversation. All gave the backward toss of the head which means "No." "But I can understand reading," said one firm-looking woman, with a proud toss that set the row of coins jingling about her forehead. Sometimes I go to the Protestant chapel, and hear the pastor read and preach, and I understand it all."

I praised her for going to the chapel, and asked, "Did you ever hear of the man who had a hundred sheep and lost one of them, and?"— She took the story out of my mouth and finished it correctly.

"But," said another woman, "we can't read, and we cannot understand reading. We can only (with a gesture of touching something to lips and forehead) kiss the holy book. What shall we do?" It was such a simple appeal, my heart throbbed as I heard it. I urged her to go to the Protestant preacher's house, and get his wife to read and explain the holy Book to her, and I said, "Pray." But afterward I felt that it was of no use to say that, for to a village woman of the old Armenian church, praying means saying over rapidly, and often in a dead language she does not understand, the Lord's Prayer or "Hail Mary," or simply, "Lord have mercy."

As I sat in the springless immigrant wagon, jolting along for days after that, I kept remembering that woman, a fair type of village women of the old Armenian church, and her simple question, "We can't read, and we can't understand reading; what shall we do?"

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## THE ADVANCE OF JAPANESE CULTURE.

IN a recent lecture delivered by Rev. C. S. Eby, D.D., before the Tokio Education Society, in accordance with the request of the Vice-Minister of Education, the following points, which have many advocates in Japan, were made and developed with great power:—

1. The political development of a country to-day depends on the educational development of the people.
2. Educational development does not mean the superior education of a few, but the advance of the culture of the people as a whole, making education national and popular.
3. A national popular education cannot be given in a foreign tongue, but must be effected through the medium of the national vernacular, so developed as to meet the demands of modern thought.
4. The only means by which the Japanese language can be developed into a classical medium of popular and scientific education, is to discard the foreign fetters of the Chinese character, and to adopt the Roman letter as the garb of its later growth, just as a full man discards the clothes of his childish years.

5. In order to introduce the Romuji and bring about this development, the Educational Department should introduce it into schools, and make its acquisition compulsory on every student in the land.

On this last point the lecturer says: "At present there is an insurmountable wall between Japan and other nations, which nothing can scale. Not one man in a hundred who comes to Japan can learn to read your books and newspapers; your whole life and thoughts are locked up till they leak out in dribblets through imperfect translations. While the world can learn so little of you except at second hand, you must not wonder at their indifference to the great questions that agitate you; and if you reject the literary badge of a civilized language, you must not wonder that the idea prevails that Japan is still an uncivilized country. I yield to no Japanese even in my desire to see treaty revision brought about in such a way as to justify every claim of justice and fairness; but I do feel that one of the causes of the estrangement of foreign peoples lies in the literary wall erected between us.

"In a word, as I look over all the advantages you have gained by a multitude of reforms during the remarkable years since your country was opened to foreign intercourse, I consider them all put together as less than that to be obtained by this literary reform, that will give you an independent language and literature; and not only that, but will make the world's learning accessible to twenty million more of your people than can be reached by the present method of Chinese characters, and a hodge-podge of a Sinico-Japanese language."

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## HOW WE BEGAN OUR KINDERGARTEN.

BY MARIA G. NUTTING.

MARDIN, TURKEY, January, 1888.

IN July last it was decided, after a full discussion of *pros* and *cons*, that I might open a school for the little children, adapting and working in as many of the kindergarten ideas as possible, gradually, since neither the little ones nor myself were ready for the real thing in all its details. One of my objections when members of the station urged my doing the work was, that I had never had the technical training. But the need seemed imperative; and with my natural love for children, and my experience for years with younger brothers and sisters, I undertook the work. And if you could once see how unlovely, barren of home-like attractions

and of peace-bringing discipline their homes are, I am sure that there would arise a great longing to help the little things to better lives. It was in the face of not a few objections and difficulties that at last the school was opened, September 12th, in the bedroom of the girls' school. In making my plans, considering the very limited room and my still insufficient use of this tough Arabic, fifteen had seemed the largest number that could be accommodated. But as soon as it became known that there was to be such a school, the applications were so numerous, and the interest manifested so great, that we were obliged to extend the list to twenty-five, and later to thirty, and only the absolute lack of room prevents the acceptance of more. I had the necessary tables and seats made from the boxes in which my goods came, thereby, as has been laughingly said to me, burning the bridge of return to America, since lumber enough for a large box is quite an unheard of quantity here. I supplied myself with such materials as I could utilize from the market here,—their colored beads, paper, etc.,—and adapted material on hand, so that we had a fairly good school. Of course there are simple branches in Arabic taught, but largely the work of the school was such as I could do, and I was with the children from the morning hour of opening, 8.15, until 4 P. M., excepting a half hour for my own recitation in Arabic grammar, and lunch-time. Upon the whole the work has been pronounced by competent judges to be the most important and successful started for years. Hardly a day passed without one or more visitors, both from our own and papal communities, also from people from other cities, the special attraction seeming to be the motion songs, which are an entire novelty among this people. The average attendance has been about twenty-five, and the school was in session from September 12th to December 30th inclusive. It is now closed for a short vacation during the hardest of the winter, since the children have no proper clothing for severe weather, and the best heat we can get up in the damp, stone-bounded room is from a native stove of sheet-iron with the pipe run out through one of the panes of the solitary window.

I have been greatly encouraged in learning that a "baby organ" has been sent by my home church, also a small box of material, another box from Milwaukee, and a third box of carefully selected material from friends in Chicago. They cannot reach me probably before April, yet it is an untold help to know that they are *coming*. The great need now is a proper building for the school, which we hope may come in after these poor starving mountain people are helped.



# For the Coral Workers.

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The following dialogue is for the wee ones among our Coral Workers; who bear in their childish hearts and prayers the dear Morning Star, which their gifts speed on her way.

It makes an effective exercise, with very moderate demand on the time and talent of the leader.

Ten or twelve children appear on the platform and sing a missionary hymn: a very suitable one may be found on page 114 of our Missionary Hymnal. Then two of the number step forward and give this dialogue, after which the entire group join in another hymn, "Ahoy, Ahoy," page 59 Missionary Hymnal.

## MORNING STAR DIALOGUE.

*Maud.*—Once there was a little girl, and what do you think she had?

*Florence.*—A bright new ten-cent piece, and I tell you she was glad.

*M.*—Once there was a little dime, and where did it find itself?

*F.*—Dropped in the mission fund, in the bank on the parlor shelf.

*M.*—Once there was a mission fund, and where do you think it went?

*F.*—It helped to pay for a mission ship, to the heathen to be sent.

*M.*—The ship went bounding over the sea, till it reached the lands afar.

*F.*—Because it brought such light and joy they called it the Morning Star.

*M.*—Once there was a heathen child, and what do you think said she?

*F.*—"I thank the girl who gave her dime to send this ship to me."

*M.*—Once there was a little girl! It might have been myself!

*F.*—Then put your dime in the mission fund, in the bank on the parlor shelf.

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## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1888.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott,  
of Rockford, Treas. Chicago,  
First Ch., 98.51, Union Park

Ch., 139.20, Plymouth Ch.,  
Mrs. J. H. W., 50 cts.; Dan-  
ville, Mrs. A. M. S., 10; Gales-  
burg, First Church of Christ,  
37.50; Jacksonville, 31; Maple-

wood, Branch of Grace Ch., 8.68; Oak Park, 23.50; Poplar Grove, 7.10; Port Byron, 15.35, \$371 34	
JUNIOR: Lake View, Church of the Redeemer,	11 00
JUVENILE: Aurora, Willing Workers, 10; Chicago, Plymouth Ch., Children's Soc'y of C. E., 10; Oak Park, Torch-Bearers, 22; Toulon, Lamp-lighters, 1.40,	43 40
SUNDAY-SCHOOLS: Kenwood, Evangelical Ch., Primary Cl.,	10 00
LEGACY: Mrs. Rachel E. Wright, of Sandwich, by J. C. Taylor, Ex'r,	161 21
Total,	596 95

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. East Gilead, 8.14; Elkhart, 30; Fremont, 1.80; Ft. Recovery, 10; Ft. Wayne, 20; Indianapolis, Mayflower Ch., 54.63; Kokomo, 10; Liber, 3.50; Michigan City, 19,	157 07
JUNIOR: Indianapolis, Mayflower Ch., Y. L., 15.10; Michigan City, Mosaic Soc'y, 18; Terre Haute, Opportunity Club, 6,	39 10
JUVENILE: Fremont, S. S., 70 cts.; Ft. Recovery, Children's Band, 5; Ft. Wayne, Coral Workers, 20; Michigan City, Miss'y Helpers, 71 cts.,	26 41
Total,	222 58

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Alden, 3.35; Algona, 21.13; Cherokee, 8.25; Davenport, 14.30; Des Moines, Plymouth Ch., 23.54; Eldora, 4.62; Fairfax, 2; Grinnell, 22.42; Iowa Falls, 4.34; Keokuk, 45; Lyons, 14.59; Magnolio, 3.75; McGregor, 6.56; Osage, 2.81; Rockford, 1.48; Sioux City, Mrs. S. J. Johnson, 5; Stacyville, 6.50; Newel, 10,	199 46
JUNIOR: Durant, 5; Creston, Jotteringuns, 8.25; Muscatine, 10,	23 25
JUVENILE: Grinnell, Busy Bees, West Branch, 21.45, East Branch, 4.23,	25 68
Total,	248 57

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas.

Fairview, 14.58; Hiawatha, 5; Howard, 5; Highland, 5; Lawrence, 10; McPherson, 10; Newton, 1.30; Partridge, 6; Stockton, 3.62,	60 50
JUNIOR: Centralia, Young Ladies,	1 27
JUVENILE: Blue Rapids, Acorn Band, 5; Newton, 50 cts.,	5 50
Less expenses,	69 27
Total,	7 00
	60 27

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. Charlotte, 20; Cooper, 10; Detroit, Woodward Ave. Ch., 50; Dorr, 6; Kalamazoo, 40; Ovid, 5; Salem, 5; St. Joseph, 15; Union City, 10,	171 00
JUNIOR: Cheboygan, 1.86; St. Joseph, 10; Eaton Rapids, 10,	11 86
JUVENILE: Covert, Band of Hope, 2; Detroit, Woodward Ave. Ch., King's Cup-Bearers, 70; Essexville, 2,	74 00
SUNDAY-SCHOOLS: Essexville, 1.50; Horton's Bay, 1; Webster, 3.83,	6 33
Total,	263 19

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Duluth, 37.75; Minneapolis, First Ch., 30; Morris, 10; Northfield, 58.60,	136 35
JUNIOR: Minneapolis, Lyndale Ch., Y. L., 10, Plymouth Ch., Y. L., 5,	15 00
JUVENILE: Benson, Cheerful Workers, 5; Glyndon, Miss. Band, 4.60; Lake City, S. S., Easter-offering, 5; Marshall, Cheerful Givers, 12; Minneapolis, First Ch., Earnest Workers, 20,	46 60
Total,	197 95

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Vinita, Indian Territory, 16.50,	16 50
JUVENILE: Springfield, First Ch., Children of the King, 50; St. Louis, Hyde Park Ch., Morning Star Band, 4.24,	54 24
Total,	70 74

## NEBRASKA.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Blair</i> , 16; <i>Clarks</i> , 3.12; <i>Camp Creek</i> , 2; <i>Crete</i> , 5; <i>Exeter</i> , 9; <i>Fremont</i> , 9.62; <i>Genoa</i> , 8; <i>Irvington</i> , 15; <i>Milford</i> , 1.30; <i>Nebraska City</i> , 6.65; <i>Neligh</i> , 2.35; <i>Omaha</i> , First Ch., 25, Collection at Ass'n, 8.23,	111 27
JUNIOR: <i>Fremont</i> , King's Vol- unteers,	12 50
JUVENILE: <i>Fremont</i> , 1; <i>York</i> , Mission Band, 10,	11 00
	<hr/>
	134 77
Less expenses,	16 79
	<hr/>
Total,	118 07

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Atwater</i> , 6; <i>Bellevue</i> , 20; <i>Berea</i> , 15; <i>Ceredo</i> , <i>W. Va.</i> , 4.50; <i>Chardon</i> , 8; <i>Chester</i> , 17.50; <i>Cincinnati</i> , Walnut Hills Ch., of wh. 50 to const. L. M's Mrs. H. J. Page and Mrs. N. Miller, 67.60; <i>Cuyahoga Falls</i> , 2.80; <i>Geneva</i> , 15; <i>Hampden</i> , 6.50; <i>Hudson</i> , 10; <i>Lodi</i> , 5.25; <i>Toledo</i> , Central Ch., 10, First Ch., 110,	298 15
JUNIOR: <i>Atwater</i> , M. C., 20; <i>Chardon</i> , Y. L. B. S., 5; <i>Cleveland</i> , First Ch., Y. P. S. C. E., 19.35, <i>Jenning's Ave. Ch.</i> , Y. P. S., 15; <i>Elyria</i> , Golden Links, 20.40,	79 75
JUVENILE: <i>Medina</i> , Girls' Mission Band,	6 00
SUNDAY-SCHOOL: <i>Kinsman</i> ,	18 40
	<hr/>
Total,	402 30

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Oahe</i> , Shiloh Ch., Indian Woman's M. S., 10; <i>Vermillion</i> , Aux., const. L. M. Mrs. Minerva Bower, 25, Mrs. Wheeler's trees, Harpoot, 1.09,	36 09
JUVENILE: <i>Valley Springs</i> , Cheerful Workers,	4 00
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Total,	40 09

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Colorado Springs</i> , const. L. M.	
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Mrs. W. D. Sheldon, 25; Collection at District Meeting in Denver, 8.18; Collection at District Meeting in Buena Vista, 3.83,	37 01
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Total,	37 01

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , Second Ch., 5.75; <i>Beloit</i> , Second Ch., 12; <i>Brodhead</i> , 8; <i>Clinton</i> , 10; <i>Delavan</i> , 10.55; <i>Eau Claire</i> , 20; <i>Kilbourn City</i> , 20; <i>La Crosse</i> , 34.22; <i>Madison</i> , 33.53; <i>Mukwonago</i> , 4; <i>Racine</i> , 28.76; <i>Waukesha</i> , 18.72; <i>Whitewater</i> , 1.10,	206 63
JUNIOR: <i>Beloit</i> , S. S., 40; <i>Milwaukee</i> , Grand Ave. Ch., Y. L., 25; <i>Sparta</i> , Y. L., 3,	68 00
JUVENILE: <i>Antigo</i> , Willing Workers, 2; <i>Janesville</i> , Mrs. J. Wright's S. S. Class, 2; <i>New Lisbon</i> , Children of Mrs. Mason and Mrs. Flagg, 38; <i>Whitewater</i> , Rose Buds, 1,	5 38
	<hr/>
	280 01
Less expenses,	15 60
	<hr/>
Total,	264 41

## GEORGIA.

<i>Atlanta</i> .—Church of the Redeemer,	12 50
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Total,	12 50

## TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux. Soc'y,	6 40
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Total,	6 40

## TEXAS.

<i>Dallas</i> .—First Ch., Aux. Soc'y,	14 00
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Total,	14 00

## MISCELLANEOUS.

Sale of leaflets, envelopes, etc., 40.23; a friend, Indianapolis, for gold ring fund, 25 cts.,	40 48
Receipts for month,	2,595 51
Previously acknowledged,	18,858 34
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Total since October,	\$21,453 85



### MAY MEETING.

THE "classic shades of Berkeley," its rose-embowered homes overlooking the beautiful bay, with Tamalpais in dim outline on the right, and the low-hung eminences that mark the Golden Gate on the left—what more delightful surroundings in which to gather for our May outing! Hither we came in May of 1887, and it may be that our friends at Berkeley have established a precedent which it will be hard for them to set aside in the coming years. Within the beautiful church were the dear faces of friends whom we loved in other days, as we do to-day. Some one says that our "motives for doing things are mixed"; and so we were in doubt whether duty or pleasure most predominated. In the pleasant upper room of the church a most bountiful lunch was spread, made beautiful as well as bountiful by the wealth of roses—roses at each plate, roses in baskets, roses in vases, roses of every hue, with gorgeous names, which memory fails us to retain. A feature of this lunch was a delicate cake, which bore on its frosted surface the mysterious letters, "C. B. C. U. S. A." This was passed from one to another to decipher. U. S. A. was plain enough, but C. B. C. was a mystery. This cake was made by the Chinese cook of one of our friends, who, on completing it, was much surprised that she could not unravel the meaning of the three letters. "You not know?" he said, in surprise. "Why, 'Christ's Blest Church,' sure"; which showed that, although he was not a Christian, he had absorbed some valuable ideas. This was said to be "a full Board"—full, in that each one of the eleven composing the Executive Committee was present; and full, in view of the abundance of good things set before us. We do not wonder at that Frenchman who said, "Ze Englees his ze beautiful language." "Board," a company of people organized for certain work; and "board," as representing a table, around which friends are gathered.

The meeting of the Executive Committee, which followed, was of more than usual interest and importance, as the matter of the support of another young lady missionary must be decided, after having been under consideration for two or three months. During

this time a letter had been received from the American Board, introducing to us Miss Flora Denton, of Tropico, Los Angeles County, who has been led, we believe, by Divine Providence, to offer herself for missionary service in Japan. It naturally seemed to the Secretaries of the Board at Boston that, as Miss Denton was a native Californian, it would probably be agreeable to us to undertake her support, thus attaching her to our Board. . . . We trust that all who become acquainted with Miss Denton will feel as assured as we of the true Christian character, earnestness, and sincerity of purpose, coupled with a modest distrust of herself, and of the qualities of mind and heart we should wish to see in one who is to go hence to teach the religion of our Lord Jesus Christ, and who is to be brought into such close and loving relations as is Miss Denton to us. We look back to the time, a few years since, when we were in a similar position in regard to our dear Miss Gunnison, and which resulted in a union which has brought with it no regrets, but only increasing joy and confidence, as we have watched her work in the school at Kobe.

The formal vote of the Executive Committee was entirely hearty and unanimous, and was followed by tender words and prayer by our President for God's blessing on this decision.

This meeting was followed by the general meeting, in which fifty ladies were gathered. The "Wonderful Words of Life" were sung and read. The portion read was the story of the woman who, in trembling faith, "touched the hem" of our Saviour's garment. Its suggested lessons are very precious. The story of the alabaster box of ointment poured upon Jesus' head was also read. Reading of Secretary's and Treasurer's reports followed. The latter was not especially encouraging, as we consider that we are rapidly approaching the end of our fiscal year. It will be necessary for each auxiliary to begin in earnest to gather in the contributions for the year from each member, that there be no lack in August, which is not far away.

Mrs. Jewett read from a recent letter of Mrs. Baldwin, of Broosa, now in this country. She writes that "owing to the desire of many to hear of our work, we are not getting the rest we were looking forward to." She mourns the death of Mrs. Crawford.

Miss Raymond, who is a lecturer on historical subjects, spoke of Pundita Ramabai, whose visit to this country has excited so much interest in many circles.

Miss Fay then introduced to the ladies the name of Miss Denton, and announced the decision of the Executive Committee in regard to her connection with our Board, and asked for a con-

firmation of this action from the ladies present. The vote concurring in the adoption of Miss Denton was unanimously taken by rising, after which the hymn "Nearer, My God, to Thee" was sung; and said our President, "We are never so near to God as when we are reaching out to others."

The blessed words of our Saviour, as contained in our last Sunday-school lesson, well up in our hearts as we think of our loved missionaries, who leave home, and friends, and country to give bread to the hungry, water to the thirsting, and the "cup of cold water" to the sick and suffering. And we hear those words again, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

It was a rare pleasure to have with us again Miss Mary Porter, who is here now with her honored father, awaiting the return of her brother, Dr. Porter, from China. Those who know Miss Porter need not to be told of the interest always awakened at her recital of incidents in missionary life.—*Mrs. S. S. Smith, in "The Pacific."*

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## INDIA.

Rev. J. C. Perkins writes in private letters, from which we are permitted to give extracts:—

I AM sitting in a little mud church enjoying a moment of quiet after saying salaam and words of greeting to the Christians of this place. I left home night before last in my bullock bandy, and have been traveling and sleeping in that little house,—for it certainly is the missionary's house when he is on his tour. . . . Yesterday I stopped at eight villages, and preached at each one. . . . At this place I baptized two children. . . . The little one baptized will have all the machinery of the Church of God to help it fight the battle of life. It will listen to prayers, to sermons, to teachings, but the little heathen, standing at the door looking on, will have none of these things; no help to contend with the evil of its own nature, and the terrible influence of village life. I am amazed when I see how infinitely superior some of these people are to their relatives who are still heathen. God's promises are so true! Our boarding schools, started recently, are fast filling; and we are much encouraged at the possibilities for work among these young, impressible boys and girls. They are with us for four and five years, and then go to Pasumalai for four and five years more, and all this time are away from the contaminations of village life, and

are being grounded in the Scriptures and in Christianity. This branch of our work is the most hopeful. . . .

The helpers told me of the conversion of a very wicked couple in a certain village this week, and that a man came and said, "If Christianity can change that awful woman, here are four families who will become Christians; but we do not believe she can be changed." Well, we will see. The man and woman are contrite and humble now, and I see no reason to doubt but that they will continue firm. It will have a good effect on Christianity if they do remain steadfast, for they have been such notoriously bad characters that people have little faith in their transformation. . . . This afternoon I went to a village to preach, and afterward went to search for a man who had gone back to heathenism. He was a high-caste man, and was so persecuted he concluded to give Christianity up. When I came to the door of his hut and called for him, I did not expect to see him looking as he did, for a man with the freshly-painted mark of a worshiper of Vishnu came to the door. "Oh!" I said, "have you those terrible marks on you already?" He did not attempt to extenuate himself, but said the power of the world was too strong; he could not stand it. I found that he was well up in the Bible, and, what was best of all, it was clear that his conscience gave him no peace, but was lashing him for his turning back to heathenism. He said that he had one foot in Christianity and one in heathenism. I spoke of Lot's wife, and the result of her indecision. He admitted the applicability of that teaching to him, but his friends and relatives, with caste, were too powerful for one man. The neighbors, while we were talking, were standing about and listening to him while he was confessing that he believed in Christianity, and that Christ was a good Master, and that he would try to break again and follow him. We then prayed for him at his door, the heathen standing all round listening, and keeping perfect silence. I feel that some good was done, whether to the man or the bystanders I know not. Seed sown broadcast will bear fruit some time.

Next week we are going to have an itinerary, that is, an excursion, my two pastors, several catechists, and myself, into the different towns and villages, for the sole purpose of preaching to the heathen. We may have a prayer-meeting with the Christians here and there, but the main object is to reach the heathen. I pitch my tent in an important town; then the pastors and catechists go out, two by two, among the adjacent villages, preaching and singing; then at night we have a big meeting in the town where I am, where several speak, sing, and perhaps show the sciopicon. Then we go on to another town and repeat the exercises.



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No. 8.

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VILLAGE WORK IN THE PARNER DISTRICT.

BY MISS SARAH J. HUME.

THE village schools in India are the A B C of an important part of mission work. Each village is surrounded by a high stone or mud wall, and the inhabitants within live wholly unmindful of what is going on in the wide world beyond. No white man or foreigner lives in the country, and seldom if ever visits it, until the missionary comes. The English Government appoints one or two native officials in each village, and in the county town there is a court-house with some higher officials, and a post-office.

In the Parner District (or county) the A. B. C. F. M. has sixteen schools, and in some of the larger towns the Government has a school also. Not one of the wonderful inventions of the nineteenth century has as yet been introduced into those distant villages. In the majority of them the sleepy, lazy people are as ignorant of the lightning-express, telegraph, steam-power, or telephone as in the days when Adam delved and Eve did spin. Not a newspaper is printed to tell of rumors of wars, corners in wheat, stock exchange, or great conflagrations.

Prohibition and high license would be meaningless terms, for whiskey is unknown there. Men are not agitated over tariff or free trade; for when they have anything to sell, they laze their



oxen or cart, or put the burden upon their wife's head, and find a market in the nearest large town.

A public hall of any kind is a thing unknown, and no woman's voice is ever heard in public, unless it comes from an abuse or quarrel with a neighbor. A few of the villagers may have traveled on foot as far as Bombay, or by train to Ahmednagar, and on returning told their neighbors of the lofty buildings, and broad streets crowded with people from all nations; and the hearers may have marveled at the account, but turned away from the recital quite satisfied to ride behind their stupid bullocks in a clumsy cart over rough, stony roads. Their ambition has not been stirred even to removing the big stones from their roads. Their carts, like their bodies, are used to the jolting, and they never even dream of doing anything to relieve or comfort others. If the missionary visits one of these villages his vehicle will surely need repairing on his return, unless to spare the springs he gets out and picks his way miles on foot, and wades the streams, or possibly hires a man to carry him over on his back. Should his horse give out it would be most unfortunate, for the village could supply nothing but a bullock; or if his horse cast a shoe on those rough roads, he must be sent back to the city to be shod, and the owner possess his soul in patience till he returns.

The majority of these villagers live in the same place where their fathers and forefathers lived and died, surrounded by all their kith and kin; hence they expect no letters from their absent ones,—and they could not read them if they came, since not half a dozen men can be found in many of these villages who can read. Our Christian agents take the weekly mission paper and the monthly magazine, so now a daily or a weekly mail finds its way to these places, carried on foot by a man from Ahmednagar. No electric light or gas-burner ever shone in Parner. The common light of every house is a shallow dish of cocoanut oil, with a piece of cotton cord laid in it.

In some of these villages the mission has put up a neat little building having three rooms,—the largest room being used for the school, and the other two for the teacher's family. In Dahitnay, one of these villages, the only Christians have been the teacher and his earnest, helpful wife, until two months ago, when the missionary had the glad privilege of baptizing one man, who gave evidence of a change of heart and wished to confess Christ before his fellow-men.

The school was held in the public rest-house until about two years ago, when the United Church S. S., in New Haven, gave one hundred dollars toward building a nice schoolhouse (used also as

a chapel) in this village. Considerable opposition was manifested to the building of a schoolhouse, and the teacher was taken to court and fined fifty cents for supposed damage to the forest grounds, and many other hindrances were put in his way. But at last, when the little building was completed, the people prophesied that some great calamity would befall the teacher; there would be a death in his family or some other great trouble, on account of the proximity of a burial-ground.

After the teacher had moved into the house, several times it was stoned at night and panes of glass broken, etc. But the school has continued to prosper, and now has fifteen scholars, two of them girls. At a recent Government examination, two of the boys did so well that, although all the pupils are from the lower castes, the Government examiner (a heathen) called the high-caste officials and people of the town together, and told them these lads had passed a better examination than any high-caste boy in town could pass. Now, the people say that when the nails were driven into the roof they must have passed through the spirits; hence they were powerless to injure the family.

The teacher, Gungaram Tukeram, and his bright wife have through it all been faithful in their work, and have won much respect. It is unusual to find girls in these village schools, for the people say "Why should girls study? They have no mind." And really we can understand that there can be little incentive to learn among those who believe in the transmigration of souls; for the studious boy may die to-morrow, and be born into a stupid buffalo, or pig, or crow. What reck's it to them whether the earth be flat or round, whether the ocean be filled with milk or water? If only they can get enough to eat and drink, the gods propitiated to send them rain, to give them sons, and keep away the cholera, then all will be well with them. The sum of their lives is, to eat, drink, bear sons, and die. Hideous stone images, (caricatures of man and beast,) daubed with red paint, may be seen at the entrance of every village and under the trees. They seem like fiends sitting in wrathful judgment upon every inmate of the place, and are feared by young and old. There is a village some ten miles from Ahmednagar, Hingangaw, in which there is quite a growing interest in the truth. The missionaries, in visiting it, usually go directly to the quarters occupied by the Mahars, for now, as in the time of Christ, it is the common people that hear us gladly. As we approach, the half-starved dogs announce our coming, and a group of unwashed, naked children, half-clothed men, and frowzy women, gather to see what is coming. There is no house or room where the missionary could be welcomed until he had one built.

The native houses are built of sun-dried mud bricks, and covered with a thatch of palm leaves; the floors are of earth, pounded hard, and occasionally smeared with dung, to destroy the animal life that would otherwise make them well nigh uninhabitable. In one or two small, windowless rooms live a whole family, some chickens, one or two goats, and perhaps a calf. Peep in at the door of one of these houses, and you will see no bed, table, or chair,—nothing but bare, black walls. As there is no chimney, the smoke from the little fire in the corner fills the place, and is so trying to the eyes that we hesitate to enter, unless filled with sorrow at their pitiable condition, and in earnest to tell them how their hearts and homes can be brightened with the love of Christ. Even then it usually seems better to gather under the shade of a tree, if one can be found, where the sickening odors are dissipated in the air.

Not one person here could read when the work of the mission commenced,—and they had no desire to, for their minds were as dull as the hone which sharpens their rude plows. Not a desire for anything better than their fathers had, ever entered their minds. Many times the missionary went to them with the message of mercy, and the catechist and Bible-women, themselves living examples of what the gospel can do for even a low-caste Mahar, each telling the story of Jesus and his love. After a long time and much faith and prayer had been given to preparing the ground, the good seed has taken root, and one after another has thrown off the shackles of Hinduism; and this very month a little band of seventeen humble Christians have formed themselves into a church of the living God. These lowly people have pledged of their meagre store all they can, more than a tithe, for the support of a pastor, and the missionary in charge wants one hundred dollars to put up here a building of three rooms, one of which will serve for the school during the week and a chapel on the Sabbath. The Government will give the second hundred dollars after the first has been secured; or in other words the Government promises half the cost of the building, and those poor Christians are praying earnestly for it. And shall they not have it? Thus far the school has been held in the rest-house, which is a mere shed, closed in on three sides. This same shed is all they have had for their Sabbath service, while the teacher, with his wife and child, has occupied a hut with one little windowless room. This little band of Christians has suffered much persecution for Christ's sake, and have hardly known how or where to earn their daily morsel; but now they are stronger in numbers, we hope it will be easier to secure their rights.

It is always difficult to start a school in one of those heathen villages; but when ten boys can be induced to come four hours five days in the week it is considered a success, and then commences the first educational institution of a village perhaps some hundreds of years old. The scholars and teacher all sit cross-legged on a piece of matting on the floor, and study aloud. The Testament and catechism form a considerable part of their studies, but usually they make good progress in mathematics, and when a scholar passes creditably a certain standard, he or she is promoted to the boarding schools in Ahmednagar.

The small beginnings eventually lead to a Sunday-school, public Sabbath service, and in a few years, in most villages, to a Christian church; and without the school first, no such permanent, blessed results could have been secured. Just as the tree grows from a small seed, so the institutions that are to bless and Christianize a whole nation, begin with the small seeds of gospel truth which are often hidden in the hearts of little children. As Christian work advances in a village, the people are sure to become more thrifty, healthy, and intelligent, and soon the leaven reaches and uplifts even the women and girls, and so on through all grades of society. Thus we find how the small beginnings, even the village school, becomes an important factor in the uplifting of a whole nation.

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## JAPAN.

Mrs. De Forest, of Sendai, writes an interesting account of a tour made by her in April last.

. . . I have made my first missionary trip alone. Mr. DeForest went over to Wakamotsu a couple of weeks ago, and the Christians so urged him to have me go that, with the hope that my going might be of some good to them and to other women, I concluded to go.

I left home Tuesday morning, rode four and a half hours on the cars, three and a half in jinrikisha, and one in a tiny steamboat across the lake where the pastor and one of the leading Christians were waiting for me.

Then we had an hour's ride down the mountain,—for this lake is up in the mountains,—till we came to the city of Wakamotsu.

The trip itself is delightful for scenery, and a traveler will not ordinarily find so much to delight him as this gem of a lake in its setting of mountains.

I was taken to the house of one of the Christians, a widow nearly seventy years old, surprisingly erect among a people whose

habit of sitting near the brazier and warming the hands seems to bend the back permanently before they reach her age.

She was as quick in her motions as a young girl, and I have never met a person more truly polite; not in her long salutations, but in her way of anticipating needs, and quietly supplying them without the least ostentation.

The Christians began to come about as soon as I arrived. The pastor's wife, who was our Bible-woman in Sendai last year, seemed like a younger sister or a daughter, and I am sure she was very much consulted on what arrangements would make me comfortable. One young man took my pass to the police office, to have it copied according to law, and several more came in to greet me, and word was sent around to the women to be at the church the next day at two o'clock.

By and by the pastor's wife suggested that I must be tired, and added in English that Mrs. Ebina wanted to talk to the visitors. So, of course, I went to my room to find the bed all ready, several thick, soft, cotton mattresses, and for covering a large silk comfortable and a garment like the ordinary dress of a Japanese, only longer, made of wool delaine, and with a silk lining thickly wadded. This is used like a comfortable, the shape around the neck making it much snugger than the ordinary straight and square one. It seemed strange to be sleeping with only one thickness of paper between me and out-doors, for my room had only one set of sliding doors, and the upper half of these was papered, to make it lighter. The snows are so deep in Wakamatsu that the outer slides are not opened in winter, and so the upper half consists of lattice-work, papered, instead of being solid wood, as I have seen elsewhere.

It was a disappointment to have it rain the next day, but the pastor went to the houses of a judge and an assembly-man to see if I could call there, and then he and his wife went with me. These two men had both promised Mr. DeForest to study Christianity with the pastor, and we were anxious that the wives should also be drawn toward Christianity. I was a little dismayed that Mrs. Awaya should send over to the Court House to inform her husband that I was there, for I had no thought of seeing the judge. However, it is always easier to talk with the man than with his wife, for the men can always introduce some subject for conversation, or can do their part in keeping it up; but it is difficult to know what the women can talk about, and they often leave the conversation to the foreigner as much as it can be and still be called a conversation.

In the afternoon the Christian women and the Sunday-school girls and some regular attendants assembled to hear the foreigner

speaking about the education and training of children. As the most of the touring ladies have had no special experience in this line, it seemed fitting that I should speak about this; and I have found that the Japanese like to hear very minutely how we do, going into the particulars of everyday life, and telling about the effect of late hours, irregular meals, and what we teach our children and why.

Sometimes I feel very sorry for the women, whose husbands get a mere smattering of Western ideas, and feel themselves so much more civilized than their wives; and so much is said to the women about their bestirring themselves, that they may be able to take a suitable place in the home, that I feel that any *practical* knowledge in training their children in ways morally, mentally, and physically healthful is the greatest help we can give them. They know that something different must be done, and are glad to be told how to do it. So I had a very attentive audience while I sat on my heels and talked in a familiar way, the pastor's wife occasionally explaining when I turned to her to have her opinion as to whether they fully understood my meaning.

In the evening was the regular mid-week meeting; and in spite of the rain a larger number than usual assembled, perhaps to hear a foreigner, but the service went on as usual. After its close most of the audience lingered, and we had a pleasant talk together.

. . . The trip did me good, whether it did any one else or not. It helped me to realize the courage and perseverance necessary for our Christian leaders, and to appreciate their situation and discouragements.

I rejoice more than ever in the work that our schools are doing, in fitting men and women to be leaders of the people in everything good; and I see how these educated leaders deserve sympathy and encouragement when they are called to work among the ignorant, and those whose care to make a living leaves them little time for anything else.

I think I never was in a place seldom visited by foreign women where I excited so little curiosity. They did not seem to care about my dress or ways, or to notice them, as so often happens, but they seemed to care for visiting and talking together. You will hardly appreciate this until you have been accustomed to be examined from head to foot, by the eyes, at least.

If you want to know whether you are fit to be a missionary, you will probably have a decided opinion after two days' sitting on your heels and trying to be sociable with every one you meet,—sociable in a language not your mother-tongue. And you will realize more than before that if souls are saved, they are saved by a power far

greater than that of a missionary. The powerlessness of what we can do comes to me with more force when I am brought face to face with some of the things that hinder individuals from accepting Christianity.

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### SOUTH AFRICA.

Those who have been so much interested in the enlargement and improvement of the Seminary at Inanda, will be glad to read the following from Miss Fidelia Phelps:—

OUR new building was not ready for occupation at the opening of the new term February 1st, and there were still some repairs to be completed on the old building. It seemed at first as if we could hardly carry on a school in the midst of the confusion that there necessarily would be, but we decided to take a smaller number than last term, and keep on the school as best we could. We sent word to the two lower classes not to return until the new house should be ready for them. From February 1st until March 22d, our opening day, we had twenty-eight boarders. We found ourselves quite as busy with that number, with all the extra work there was to be done, as we were last term with a greater number. The girls did all the extra work about the house,—with supervision, of course,—besides keeping to their hours for outside work and for regular schoolwork, until the last few days before the “opening,” when we were obliged to drop most of the class-work. As I look back over the past two months I think they have accomplished a good deal. At times some did not seem as willing to take a share in the extra duties as we desired to see them, but then it was the more gratifying when a few came during any free time that they had, and asked if there was anything they could do to help. You cannot understand how cheering such acts are unless you realize how foreign to the people is true gratitude and thoughtfulness for others. They have a word for “thanks,” and they often multiply their expressions for thanking when a dress or something of the kind is given, but too often their gratitude ends there. They do not naturally think of doing to express their thankfulness. The “leaven of the kingdom” is surely, if slowly, working a change in this respect in some lives.

We are thoroughly enjoying our enlarged accommodations. The new building has a large schoolroom, two classrooms, a little room,—which we call the library,—my room, and a hall on the first floor. On the second floor are eight large, airy bedrooms, four on either side of the long hall. The girls enjoy the novelty of going up stairs to sleep. Some of them were so wholly unaccus-

tomed to stairs that at first they seemed afraid lest they might fall; but they have lost all fear now, and would like to run up and down many times a day. The old schoolroom makes a nice dining-room and sitting-room for them, so that there is no need for them to be in their rooms during the day; and as they are inclined to be very noisy, and to be in their rooms when they ought to be somewhere else, we have made it a rule that they shall not enter their rooms during the day without permission. They usually spend their free time in sewing for themselves, if they have any, and some of them seem to be making a dress all the time. They are more anxious to sew on a new dress than to mend an old one. The girls are kept employed, in one way or another, the greater part of the day, so that they have not very much free time, especially those who work for their board. Such girls work an hour and a half daily more than the others. You have known something of the industrial work that we have been carrying on more extensively the past two years than ever before. This has, of course, increased the duties of teachers, while the number of teachers has not increased.

I have spoken of the opening of our new building. You may be interested to know what our exercises were. We invited a few Colonial friends to be present, and all the members of our mission; but none of the ladies were able to come, and only five of the gentlemen. Mr. and Mrs. Bates and Miss Jones, the new recruits of the East Central African Mission, arrived in Natal the previous week, and were here on the 22d. A part of our friends arrived on the evening of the 21st. At 11 A. M. on the 22d Mr. Churchill, of Durban, a warm friend of the school, turned the key, and in a few words pronounced the building opened. All then gathered in the schoolroom, where speeches were made both in English and Zulu by members of our mission, other friends, and by some of the native preachers. Rev. Mr. Mann, of Durban, offered prayer, dedicating the building to the service of God. The girls had a share in the exercises by singing several hymns at intervals during the services. A goodly number of natives were present, though not many from other stations.

A collection was taken among them, which amounted to something like fifteen dollars. When the notice of the opening was given in the different native churches, it was stated that we expected all who came would bring an offering; so the day before the 22d some of the little children from the station came asking to work for a penny. They wanted to come to the opening, and thought they could not unless they brought some money.

The exercises in the schoolroom lasted about two hours, after which we had a collation in the dining-room.



. . . . The latest comer to our school is a kraal girl who ran away from home because her brother wanted her to marry a heathen man, and take off her clothes. She refused to marry him until he should become a Christian. Her brother tore her dress from her, threw it in the fire, and gave her such a beating that when she came to us her back bore the marks of it. Oh, when will this dreadful custom of selling girls for cattle come to an end! The evils of it are widespread.

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## MICRONESIA.

### LETTER FROM MISS SARAH L. SMITH, KUSAIE.

WHEN the "Morning Star" left us, in January (1887), there were with me twenty girls,—ten from the Marshall and ten from the Gilbert Group; but early in February the number was increased by the addition of seven Kusaians.

It would not have been possible for me to think of taking in this new element—the Kusaian—had it not been that to Mrs. Cole, who has been with us from the beginning, the language is as familiar as English, after the many years she has spent on the island.

With Mrs. Cole's two children we made a happy family of thirty-one.

The house, finished so far as to be inhabitable, was yet unpainted, and without door-fastenings, steps, and many of the minor touches necessary to completion, when the carpenters were taken away by the "Star"; but the work was carried forward by Dr. Pease, who spent upon it as much of every day as possible, and in March the house was practically finished.

The house is wide and airy,—planned and built more for use and comfort than for beauty. With open doors from our large, square sitting-room to the schoolroom which is furnished with four windows and a door upon the veranda, we can take advantage of any breeze that may be stirring. The girls' sleeping-rooms above, five on each side of the hall, have been occupied, some by two, some by three girls (I think four could comfortably sleep in one room); while the undivided attic may, in the future, help us in the enlargement of the school.

Our life from week to week has been the same story of "little things," done in a scarcely varying routine,—the daily, practical housework, in which each must be instructed afresh almost daily, the hours of schoolwork, and the afternoons of sewing, study, work, and recreation, ending with the hour spent about the lamp after evening worship. I have so arranged the various depart-

ments of the work that each week, in a revolving routine, brings each girl a change of duty, and so each becomes acquainted with all kinds of housework. It was a work of time to bring this plan into successful operation, but now I think the girls rather enjoy it than otherwise; and it is certainly a very great help as a means of discipline in trying to teach order, method, faithfulness, and obedience.

One who has never come into contact with these natives can scarcely appreciate what a difficult thing it is to teach them the very first principles of right living. The idea of obedience, for instance, seems to be utterly foreign to them, and not until some true conception of the meaning of that word is borne in upon their minds can we hope to see them make any true progress.

Sometimes during the past year when I have been tempted to discouragement in the thought of the little I could do for these three sets of girls, and the much that might be done with a helper. Mrs. Pease has reminded me of the many experiences by which they have been slowly but surely learning obedience, and truth, and faithfulness in little things; and that, even had they learned nothing from books, these lessons would have been more than worth the time and labor spent upon them, in lasting life effects.

I have realized more and more deeply in what I have seen of family life among these people, what an influence these girls may have upon the future of their people. True, they are only a handful, but they are almost sure to become mothers; and the lessons which they are now learning in discipline and training, if carried into practice in their own homes, cannot but show their effects in the coming generations. . . . I feel the need of an almost infinite supply of the grace of patience in dealing with these girls; for it is all "line upon line, precept upon precept; here a little, and there"—a great deal.

Minds unaccustomed to contact with white people and the ways of civilization have been waking up, very slowly in some cases, and are now, it may be, just ready for earnest work in school; so that the present year will show more real progress than that which is past.

I feel that I have been wonderfully helped in the past year, and that in ways that I "knew not of." If it had not been for the special blessing of God upon my efforts, I could not in so short a time have acquired the ability to use these three strange languages, so different from one another.

Crooked ways have been made straight, and rough places plain, and I feel more and more assured that it was God's will that I should come to Kusaie.

# Young People's Department.

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## TURKEY.

### LIFE IN A VILLAGE IN TURKEY.

BY MISS C. E. BUSH, OF HARPOOT.

#### MORNING.

It is a little hamlet,—not with farm-houses a mile apart, surrounded each by broad, well-cultivated acres, but built so close together that you can walk all over the village on the flat roofs; and the farms are spread out for miles around with no fences, but well-defined by ditches, in which water runs for irrigation. Rain does not come every week or two, as in our land, but long months of summer often pass without a drop; so each farmer has a right to turn the water belonging to the village on to his thirsty wheat or vegetables.

It is summer, and with the first gray dawn there vibrates through the cozy valley where our hamlet nestles down a loud thump, thump, thump of a wooden mallet on a board. It is the only bell of the old Armenian Church calling the people to morning prayers. It makes a stir in the place. From heaps of bedding all over the roofs rise men, women, and children, for no one sleeps in-doors in this weather. After hastily dressing and a wash at the fountain, with no thought of a comb, perchance, off go the men to the fields with plough, or hoe, or shovel, the old people to church, and the women to the stables to milk the cows, and goats, and buffaloes, and send them out to pasture, in the care of shepherds.

The little lambs go capering off with a few equally frisky boys to lead them to tender grass-plots, and the women are then almost alone,—left to clean the stables, tread the manure, and knead it into cakes to burn in winter, cook the breakfast, and take a goodly share to the fields for the hungry farmers, or care for that wrapped-up little bundle, tied down hand and foot, which “they say” is a baby.

There are some of them who do not forget to read God's Word and pray, when they are alone and quiet. In a village like this of which I am telling you, there lived a very bad woman, who did not pray or read. She was pretty, and having no children, had plenty of time to give to Satan. But one day another young woman, whom she knew well, suddenly died, and she was present at the

funeral. The Holy Spirit awakened her heart, and she became really ill over the sight of her terrible sins. For a long time she was in this state, until something within said, "Read the Bible;" and she read, and read, until the same voice said, "Get up, and go to the Protestant chapel." She left her wicked companions, her dearly-loved sins, her relatives, and everything, and commenced to go to the chapel and listen to the truth. Her heart found peace in forgiveness; her life is changed; and the whole village wonders over such a soul made free in Christ.

## NOON.

Dearie me! what is that? Sitting by the cool, village fountain, under a patch of shade, I hear such a bleating! It seems to come from the top of that steep hill. Yes, it truly does, for down the well-trodden path, pell-mell, rush all the sheep and goats that I saw go out to pasture so quietly this morning. What are they back here now for? and why so wild and disorderly? I soon find out, for there is a commotion in an opposite direction, and all the white, and black, and mottled lambs come scampering to their mother for lunch. Among the 150 sheep and goats, each little lambkin knows its mother well; but there are piteous "Ma-ma's" before she is found, and sometimes a very hungry lamb tries somebody else's mother, only to get a rude kick, or bunting with the sharp horns.

This is the only excitement of the day, unless a traveler comes along, or a stray peddler brings needles, and buttons, and calico, or a soldier shows his unwelcome presence,—come to plague the people for taxes,—until comes down the sweet, cool

## NIGHT.

It has been a hot day, and men and women in the fields have bent their weary backs under a broiling sun, envying the babies who hung in hammocks between two sticks under a bit of an awning; for some of the mothers and babies are obliged to go to the fields. And now, about sunset, from all sides come slowly home the tired workers. The babies are on their mothers' backs, the cows and oxen are driven, and the sheep and goats follow the shepherd. There is still the cooking of the evening meal to do, besides caring for all these animals, and the always hungry children. The whole village seems full of life and sound. If we are there we gather a few women about us on some roof, after the evening meal, and read, and sing, and pray. There is one village where Protestants and non-Protestants, just at dusk, meet on the roof to listen to the Words of Life from the preacher.

At Najaran, one evening, several women and girls sat about us.

There were two blind girls present, one of whom recited the fifth of Matthew beautifully. She had learned it from one of the Protestant brethren, who sought by teaching her to bless a soul. A very bright and earnest woman was there who, with the blind girl, answered many Bible questions. But there were other women who slept or talked. One of these spoke up in a rude way and said: "I swear and curse, and am wicked;" and we asked of all, "There, now, does this woman who knows the Bible so well do the same?" All replied, "No, indeed; she never swears or curses." The next morning the careless woman came again and said: "There, did I not tell you that Satan rules over me? He made my eyes so sleepy last night that I could not stay to hear you. Afterward I went to a neighbor's house and sat a long time talking idly, and was not sleepy at all!"

How many who lie down there on the roof to sleep under the canopy of stars, know nothing about the earth's moving around the sun or on its axis, that the stars are suns, and the moon shines with a borrowed light; but they have all of them some knowledge of the God who said, "Let there be light, and there was light," and to more than you or I know, even in the darkest corners of this empire, has the Sun of Righteousness arisen with healing in his wings.

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## Our Work at Home.

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### THE WILLFUL GIFTS AND THE DISCONCERTED DEACONS.

[Abridged.]

It was a lovely June Sunday,—one of those days when we say with Lowell, "June, dear June, now God be praised for June!"

It was not long after the congregation had disposed themselves quietly, before a shade of disappointment might have been observed creeping over the assembled worshipers. An audience has its phases of expression no less truly than a human countenance, and sometimes shows its moods quite as unrestrainedly as a willful child. The disquieting element was the fact that a stranger occupied the pulpit instead of the young and popular minister who had pleased them so much of late. Besides, the hymns and prayers began to indicate the theme of the day—one not so agreeable to this congregation as it should have been. When, arriving at the

sermon, the speaker announced himself as the agent of the Foreign Missionary Society, the disappointment turned to dissatisfaction.

The sermon at length ended. The contribution plates were passed. Up to this time everything had been much as usual in the service, unless, indeed, there was a greater degree of apathy than sometimes prevails. Still, the increasing heat of the day, the matter and the man would explain that, but not the phenomena I am about to describe. As I said, the plates were passed. Deacon Jones came first to Mr. Blake's pew, one of the wealthy men of the church. This gentleman had taken from his pocket-book a two-dollar bill. He laid it on the plate, saying to himself as he did so: "I hope this will last *one* while. It is very uncertain where all this money goes to; but it will not do for me to let the plate pass." What was his surprise, while the thought was in his mind, to see the bill, in the most mysterious manner, silently leave the plate and waft itself back to his pocket-book, still open in his hand. His first thought was, "Well, I am glad to get my money again." His next, "I wonder if anybody saw that." Glancing around, he saw no evidence that anybody was regarding him or his actions. The deacon went on as composedly as ever, and Mr. Blake felt intensely relieved. Still no bill was on the plate. Miss Blake, the eldest daughter, next deposited a fifty-cent piece, unconsciously thinking, "It's just so much gone"; when a sharp rap on the rim of her portmonnaie and a metallic click revealed the half-dollar again in her possession. With a quick blush she said, "I will not try it again; somebody might see me." So she quietly slipped it into the pages of the hymn-book in her lap.

Miss Jennie, as youngest, usually brought up the rear in the matter of the family giving. Hers was a ten-cent piece. She put it in without a thought—that is, without a thought about the money or its destination. Thoughts enough of a certain kind she had; just now they were so concentrated on a certain somebody in the choir, that she hardly noticed how quickly the little piece was hers again.

Now it was Mrs. Blake's turn, and a dollar to be sacrificed to the cause lay in her hand. "How often these collections do come! There's our Woman's Society, too, to which I am pledged! But what is this?" she thought, breathlessly. "Deacon Jones has gone by without my money. I was sure I put that money on the plate; yet here it is in my hand." As you see, at this rate the plate was not filling very fast. Directly behind the Blakes sat Farmer Freeman. He had not had a very successful year. This past week a mortgage had fallen due, and he certainly had reason

for feeling pretty poor. However, for decency's sake, he had laid hold of a very slippery quarter, and had just put it on the plate, when, seeing its emptiness, he said to himself; "I had two minds about that quarter, and ef I'd a seen that Lawyer Blake didn't give anything, I'd a kep' it anyway. Ef he can't give, I guess I can't." While the thought was in his mind, back came the furtive quarter, as if in answer to his unspoken idea. The mysterious connection between the inner, half-conscious thoughts and motives of these various givers and the return action of the money I did not immediately perceive. It was not long, however, before some old words seemed to revive in my memory: "The Lord loveth a cheerful giver." "Of every man that giveth *willingly with his heart* ye shall take an offering." So far, in effect, there had been no offering—at least, the plate was as bare as when the deacon began his round. I watched with some anxiety to see how he would fare as he went on his way. The farmer's wife came next, and she was ready. "How little it is," she said, as she laid her modest ten-cent piece on the empty plate. "And the first thing there, too! But it is my own earning for this very Sunday from that extra egg money. I want it to go for Bibles, and to help buy some of those 'Wonderful Books' the missionary told of. I am sure a Bible will comfort the heathen. It does me."

The diminutive disk of silver lay smiling up at the deacon, and he was cheered. After passing several pews, with varying results as to the aggregate sum, the surprised people feeling a sense of discomfort and embarrassment as their money promptly found its way again to their pockets, Deacon Jones came to a little bowed figure in black—not a blackest black, but a black from which time had drawn its blackest particles, and left it gray and weather-beaten. It was a hand in a poor glove that took a quarter out of a shabby purse; and when it came out nothing was left, and it was quite possible nothing would be there for some time after; "for she of her want did cast in all that she had, even all her living." What was that little halo that seemed to hover over that quarter of a dollar as it lay in a rest of undisturbed content on the not too-well-filled plate? The halo began to glow and expand into letters of light, and I spelled out this sentence, "For the love of Christ constraineth me." So the deacons passed on down the aisles. Astonishment, not unmixed with a kind of wholesome fear, similar to that experienced by Joseph's brethren when they found their money in their sacks' mouths, prevailed. Each individual who was so unexpectedly refunded was alone aware of it. Others saw but the generally meagre look of the plate. Now on Deacon Smith's plate is deposited an envelope by an elderly man.

No outward sign indicates to the curious how much or what it contains. Within is a check for \$100. The envelope, with its generous inclosure, makes no movement to return to the kindly-faced gentleman. When he extended his hand the thought flashed into his mind: "What a bubble on the surface of my unspeakable gratitude is this! How impossible for me to *pay*, in the most infinitesimal degree, for God's great, free Gift to me!" And these old words rang in his ear:—

"When I stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know,  
Not *till then*, how much I owe."

"Yes, I am His—body, soul, money, all belonging to my faithful Saviour. 'Stewards of the manifold grace of God,' He calls us. Lord, use this money to thine own glory!"

I could hardly keep both deacons in view at once, and I had been watching the one nearest me. Now my eye was caught by the glitter of a five-dollar gold piece on the other side of the church. It had no sooner touched the plate than it rebounded, as by a secret spring, to the hand of a very fashionably dressed young man, evidently from the city. He was a young and successful broker from New York, spending the Sabbath in his native town. He had not been aware that this was missionary Sunday, and consequently had not been expecting to give. "However," he said to himself, "I shan't feel it. That was a pretty large per cent I made this week." "No," the money seemed to say in returning, "you will not feel it, for I shall not go."

In one of the last pews were two of the brightest, most eager little faces that ever watched for a contribution plate, and it did seem as if the deacon never would get to them. Their pennies almost flew into the deacon's eyes in their indecorous haste to reach the plate. Those were well-earned pennies, and more than that they were intelligent pennies; for the little people had somehow made them understand that they were to go far across the water to buy the Book that tells how the loving Saviour had taken little children in his arms and blessed them—to give to little ones who had never heard about the wonderful and beautiful things that he did.

I thought then of that word of the Apostle, "He that giveth, let him do it with simplicity." So, again, the children proved another word, even that of the Lord himself,—that we must become as little children if we would enter in, even to the least act of giving in a way acceptable to him. It had been a curious scene to



me as I looked at the mysterious process, safe in my own obscurity. I was fairly fascinated with the desire to see how each particular piece of money would deport itself. These were all people I knew well, and although it was possible to say pretty accurately how each one's money would behave, yet there were some great surprises to me. And the number of thoroughly surprised people was not limited to one. It usually went by families I noticed. If the father's and mother's money came back to them, so did the children's. But not always. There was Captain Prescott's family. While the gifts of the other members of the family flew back with alacrity to them, the money his daughter gave remained. Still, that was natural. She always was different from the others, always thoughtful of others; while her father—well, my fancy darted back to the streets of Jerusalem, and the long-robed Pharisee that I saw standing on the corner of the street with his trumpeter before him, had exactly Captain Prescott's features under his turban.

"That they may have glory of men." "To be seen of men."  
"No reward."

I certainly heard these words, but I do not know who could have spoken them. At last the collecting was done. The final hymn was sung, and the congregation dispersed. There were some burning pocket-books, and some burning cheeks, too, but each preserved a religious composure, and kept his secret to himself. But it was so good to get out where the air was stirring.

"How close it was in the church this morning."

"Intolerable! And then an agent!"

But I observed these remarks were made only by those who had something on their minds, like a secret that was too much for them.

Deacons Smith and Jones usually counted the money after service. A peculiar look passed between them as the falling off in the sum became evident. "We shall have to take up another collection to make our pledges for the year good," said Deacon Smith.

"Or else ask the Lord to make this go a good ways," said Deacon Jones.

The minister of the morning had come down from the pulpit, and was standing near them. "I believe the Lord always sorts his money at one time or another. Perhaps he has sorted this before it came into the plates," said he.

"What do you mean?" asked Deacon Jones.

"Only this. The bare material can never buy the spiritual. Gold, and silver, and bills must be transmuted before they can be

the means of saving souls. That which is given without *love*, without *heart*, without *prayer* and *consecration*, without *faith*, may go to mission fields; but could we trace that money we should find from it no deep spiritual outcome. Could we trace a dollar of this kind we should see its fruitlessness. There are always two kinds of money in a contribution plate,—the fruitful and the fruitless. I should not wonder if this were of the former kind."

It could not be possible that the heat of the day had overcome me, and I had been dreaming. At all events, just then I am sure I heard Deacon Smith say, as he handed the money to the minister: "I cannot understand our having so small a contribution this morning. There was a good congregation, and our June collection is generally the largest."

The minister's reply made me feel sure that he, as well as I, had seen the whole occurrence; that I had not been dreaming, but that we had had the corner of an invisible veil lifted, and had been permitted a glimpse at those hidden and obscure mysteries of the mind, called "springs of action," and had seen their results in working. He said, as he took the money:—

"Do not give yourself the least trouble on that account, Brother Smith. I sometimes feel about a small collection as I do about a small congregation on a stormy day. They are the chosen and picked ones; and I have pretty good reason to believe that this money is the thoroughly assorted kind, and is going to do a work out of all proportion to its size."—*The Independent*.

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"WE CANNOT FIND THE DOOR."

BY THE REV. JONATHAN LEES, TIENTSIN.

The author, in his address at the annual meeting of the London Missionary Society in May last, gave the following account of the incident which suggested this touching poem.

It was near the close of a winter afternoon, and my carter was pushing on to reach our halting-place for the night, when on passing through a village my eye was suddenly caught by what was evidently an extemporized temple mat-shed. Though pressed for time, curiosity led me to enter. Yes, there was an idol, a large picture hanging at the end opposite the door, and there was the familiar altar-table with its incense-pot, candlesticks, and various offerings, while the sides of the inclosure were made gay with pictures. A few old men were at the moment the only visitors. As I stood there a man came to burn incense and to perform his prostrations. Then we talked. You can imagine it easily enough.

They told me that their worship was to procure good crops. I spoke of the great loving Father in heaven who supplies all our wants, and then I spoke of Jesus. Rising to go, they begged me to tell the story over; and when at length I must leave, sad at heart that we might almost certainly never meet again on earth, one old white-haired patriarch cried out: "Oh, do stay and teach us! We did not know this was wrong. Our fathers worshiped thus; we cannot find the door." Those words haunted me for many a day; they haunt me still. There are myriads who, consciously or unconsciously, are feeling for some one or some thing, they know not what. "They cannot find the door."

Oh, do not go away!  
 Tell us yet once again  
 Of Him who sends the rain  
 And gives the sun's warm ray;  
 "We cannot find the door."

Foh\* was our fathers' god;  
 Were not our fathers wise?  
 Did Foh not hear their cries?  
 They lie beneath the sod;  
 "We cannot find the door."

Our mothers loved to kneel  
 Before great Kwan-yin's† shrine;  
 Is Kwan-yin not divine?  
 Can she no pity feel?  
 "We cannot find the door."

Kwan-ti,‡ the strong and brave,  
 Imperial command  
 Makes guardian of the land;  
 Has he no power to save?  
 "We cannot find the door."

Our worship seems in vain:  
 To every god in turn  
 We humbly incense burn,  
 Yet never answer gain;  
 "We cannot find the door."

Did not Confucius say  
 That sin against High Heaven  
 Can never be forgiven?  
 The sage knew not the way;  
 "We cannot find the door."

O, is there such a door?  
 And have *you* entered in?  
 What is't you say of sin,  
 And life forevermore?  
 "We cannot find the door."

\*Foh, the Chinese name for Buddha.

†Kwan-yin, the goddess of mercy.

‡Kwan-ti, the god of war; specially honored by the present dynasty.

A door to rest of heart,  
 To joys that will endure,  
 To hopes that shall be sure  
 When earthly scenes depart;  
 "We cannot find the door."

Our days are full of fears;  
 Toil, sorrow, care, and pain  
 Come o'er and o'er again,  
 Filling our eyes with tears;  
 "We cannot find the door."

So sad life's history:  
 The wisest and the best  
 Pass from us like the rest;  
 So dark death's mystery:  
 "We cannot find the door."

Oh, with us longer stay!  
 You speak as if you knew;  
 We, we would know it too;  
 Which is the heavenly way?  
 "We cannot find the door."



## THE BIBLE AS WALL-PAPER.

A CORRESPONDENT of *The Friend of Missions*, in Japan, tells of a lady who went into a cake-shop to buy some cakes for her children.

While waiting for the cakes she saw that the walls were papered with leaves from the Bible. This was so strange that she asked the old woman about it; and she told the lady that one day, passing by a book-shop, she saw a pile of papers thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home and pasted it up over her walls.

One evening her grandson came in and began reading aloud from the paper on the wall. The old woman was so interested in what she heard that she listened eagerly, and got all who would to read it to her.

One day a young man came who asked her if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much; so he promised to take her to church the next day.

After this she attended regularly and became an earnest Christian. She now keeps a stock of tracts by her, and into every bag of little cakes she drops one.

Is not this encouraging?

All that good came out of leaves of the Bible *thrown away* as of no use.—*The Gospel in All Lands*.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from May 18 to June 18, 1888.*

## MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Hampden, Aux., \$27; Bethel, First Ch., Aux., prev. contri. const. L. M. Miss Mary Cummings, \$21; Second Ch., Mizpah Band, \$11.20, S.S., \$10; Alfred, Willing Workers, \$8; Farmington, Aux., \$17; Camden, Aux., \$44; Boothbay, Aux., prev. contri. const. L. M. Sarah Ellen Reed, \$20; Gray, Aux., \$10; South Paris, Aux., \$16; Yarmouth, First Cong. Ch., Aux., \$12; West Falmouth, Second Ch., Aux., \$8.25, M. C., \$3.75; South Berwick, Aux., of wh. \$25 const. L. M. Miss Ella W. Ricker, \$34.55; Rockland, Golden Sands, \$5; Thomaston, Cong. Ch., \$21; Bath, Central Ch. and Soc'y, \$30; Waterford, Home Sch. Thanksgiving Circle, \$5; West Minot, Miss'y Soc'y, \$6; Cornish, Aux., \$11.96, Hillside Gleaners, \$25; Mechanic Falls, Aux., \$16.50, Harpswell Centre, Aux., \$16; Gorham, Aux., const. L. M. Mrs. George Reynolds, \$25; Bucksport, Aux., \$7; North Bridgton, Ladies, \$6; Litchfield Corner, Aux., \$20; Foxcroft and Dover, Cong. Ch., Aux., \$34.75; Belfast, Aux., of wh. \$25 const. L. M. Mrs. B. P. Field, \$26; Biddeford, Pavilion Ch., Aux., const. L. M. Mrs. Thomas M. Davis, \$25, Second Cong. Ch., Aux., \$36; New Gloucester, Aux., \$25; South Freeport, Aux., \$56; Ellsworth, Aux., of wh. \$3 from Friends in Blue Hill, \$43; Calais, Aux., \$12.16; Lincoln and Sagadahoc, Conf. Coll'n, \$4; Topsham, Cong. Ch. S.S., \$3; North Edgecomb, S. S., \$3; Kennebunk, Union M. B., \$25; Waldoboro, Cong. S. S., \$2; New Castle, Cong. S. S., \$3; Fryeburg, Aux., \$10; Greenville, Lakeside Helpers, \$1; Brewer, First Cong. Ch., Aux., \$13; Wells, Second Cong. Ch., Aux., \$30; Searsport, Aux., \$20; Bremen, S.S., \$2; Gardiner, Aux., \$16.60; Warren, Aux., \$11; Norridgewock, Aux., \$23; St. Albans, Aux., \$4; Cape Elizabeth, Coral Workers, \$13; Portland, High St. Ch., Aux., \$183.45, Light-Bearers, \$177.89, State

St. Ch., Aux., \$75; Falmouth, First Cong Ch., Aux. \$10.50, \$1,325.56

Total, \$1,325 56

## NEW HAMPSHIRE.

*Canterbury.*—A Friend, \$2 00

*New Hampshire Branch.*—Miss A. E. McIntire, Treas. Bath, Aux., \$14; Chester, Christmas Roses, \$12; Great Falls, Mustard Seeds, \$20; Harrisville, Aux., \$5.80, Cong. S. S., \$3.29; Nashua, Mrs. Charles Williams, const. Hon. Mem. Charles Williams, \$25; Nelson, Aux., \$12.30; Pittsfield, Aux., \$15; Swanzey, Aux., \$10; Tilton, Aux., \$20, 137 39

Total, \$139 39

## LEGACY.

Legacy of Mrs. Charlotte M. Spalding, Haverhill, \$50 00

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. East Corinth, Aux., \$13.60; East Poultney, Aux., \$5; New Haven, Aux., \$17.43; Newport, Aux., \$25; Orwell, Aux., \$30.01; Springfield, Splinters of the Board, \$23; St. Johnsbury Center, Aux., \$2, North Ch., Aux., \$25; Sudbury, Miss J. A. Hawkins, \$1; Vergennes, Cong. S. S., \$25; Woodstock, Aux., const. L. M. Mrs. Elizabeth M. Johnson, \$25, \$192 04

Total, \$192 04

## MASSACHUSETTS.

*Barnstable Branch.*—Miss A. Snow, Treas. Yarmouth, M. C., \$45; South Wellfleet, Aux., \$10; Sandwich, Aux., \$7; West Barnstable, Aux., \$3.75; East Falmouth, Aux., \$10; Waquoit, Aux., \$6; Orleans, Aux., \$5, \$86 75

*Berkshire Branch.*—Mrs. C. E. West, Treas. Canaan Four Corners, Aux., \$40; Feta, M. C., \$25; Housatonic, Aux., \$13.13, Birthday Offerings, \$10.25; Lee, Willing Workers, \$90.88; Lenox, Aux., \$18.50; North Adams, Aux., \$105; New Lebanon, Aux., \$31.50; Peru, Aux., \$17.70; Top Twig, M. C., \$6.93; Pittsfield, First Ch., Aux., \$10.63, First Ch., Weekly Offerings, \$20, Memorial Soc'y, \$75, Coral Workers, \$26.25, South Ch., Aux., \$40; Richmond, Aux., \$25; Shef-

field, Aux., \$25; West Stock-  
bridge, Aux., \$10; Mill River,  
Aux., \$24, \$614 77  
*Buckland.*—M. C., 5 00  
*Essex North Branch.*—Mrs.  
A. Hammond, Treas. South  
Byfield, Aux., \$27; Groveland,  
Aux., \$22.50, M. B., \$12;  
Haverhill, North Ch., \$100,  
M. C., \$24.20; West Haverhill,  
Aux., \$15.50, M. B., \$17; Ips-  
wich, North Ch., Aux., \$65;  
West Newbury, Second Ch.,  
\$35.68; Newburyport, Crosby  
Circle, \$5; Rowley, Aux., \$25, 348 88  
*Essex South Branch.*—Miss  
S. W. Clark, Treas. Lynn,  
Central Ch., Jr. Aux., const.  
L. M.'s Miss Susie Clark, Miss  
Sarah J. Southworth, \$50;  
Peabody, South Ch., \$69;  
Topsfield, Aux., \$30; Middle-  
ton, Senior Aux., \$5; Wen-  
ham, Wide-Awake Workers,  
\$5; Beverly, Washington St.  
Ch., M. C., \$10, 169 00  
*Hampshire Co. Branch.*—Miss  
I. G. Clarke, Treas. Hadley,  
Aux., \$19.45, Smith College,  
Miss'y Soc'y, \$41, 60 45  
*Middlesex Branch.*—Mrs. M. W.  
Warren, Treas. Saxonville,  
June Blossoms, \$5; South  
Framingham, Aux., \$37; Hol-  
liston, Open Hands Soc'y, \$100, 142 00  
*Middlesex Union Conf. Asso.*—  
Mrs. A. R. Wheeler, Treas.  
Roxboro, Ladies' Miss'y Soc'y, 12 10  
*Norfolk and Pilgrim Branch.*—  
Mrs. F. Shaw, Treas. Marsh-  
field, May-flowers, \$13; Co-  
hasset, Aux., \$18; Plympton,  
Aux., Thank-off., \$11.40, 42 40  
*Old Colony Branch.*—Miss F.  
J. Runnels, Treas. New  
Bedford, First Ch., 54 90  
*Springfield Branch.*—Miss H.  
T. Buckingham, Treas.  
Feeding Hills, Aux., \$16;  
West Springfield, Park St.  
Ch., Aux., \$40; Chicopee,  
Third Ch., Aux., \$25, Olivet  
Ch., Olive Br., \$50.75, 131 75  
*Suffolk Branch.*—Miss M. B.  
Child, Treas. Boston, A  
Friend, 50 cts., Mrs. S. A.  
Wheeler, \$3, Thank-off., A  
Friend, \$5, Central Ch., S. S.,  
\$19.61, Park St. Ch., Aux., of  
wh. \$25 by Mr. S. B. Hagar  
const. L. M. Miss Iydia A.  
Sawyer, \$25 by M. E. K.  
Alden, const. L. M. Miss Edith  
Alden Sprague, \$25 by Mrs.  
Jacob Fullarton, const. L. M.  
Miss Bessie Atwood Spring,  
\$782.50, Union Ch., Aux.,  
\$87.66, Union Workers, \$25;  
Cambridgeport, First Ch.,  
Aux., \$79.53, Pilgrim Ch., Y.

L. Aux., \$18.95; Dedham,  
Chapel Rays, \$57, Asylum  
Dime Soc'y, \$2.55; Hyde Park,  
Aux., \$36.85; Newton Centre,  
Maria B. Furber Miss'y Soc'y,  
\$35, Aux., \$94.80; Newton-  
ville, Aux., \$100; Roxbury,  
Eliot Ch., Aux., \$55.40, Olive  
Branch, \$2.76, Thompson Cir-  
cle, 75 cts., Ferguson Circle,  
\$1.23, May-flowers, \$2.34,  
Eliot Star, \$2.34, Immanuel  
Ch., Aux., of wh. \$25 by Mrs.  
James Fisher, const. L. M.  
Mrs. Jane F. McKissock,  
\$74.02; Somerville, Broadway  
Ch., Aux., H. M. G., \$5; South  
Boston, Phillips Ch., Christian  
End. For'n Miss'y Soc'y, \$9.25;  
Walpole, Harvest Gleaners,  
\$65; West Medway, Aux., \$10;  
Wrentham, Aux., \$35, \$1,611 04  
*Wellesley.*—College Chr'n Asso., 225 00  
*Worcester.*—A Friend, 40 cts.,  
Piedmont Ch., Miss'y Soc'y,  
Intermediate Dept. S. S., 25 40  
*Worcester Co. Branch.*—Mrs.  
C. A. Lincoln, Treas. Black-  
stone, Aux., \$10; Millbury,  
Second Cong. Ch., \$5.04;  
Barre, Aux., prev. contri.  
const. L. M. Mrs. J. F. Gay-  
lord, \$17, 32 04  
Total, \$3,561 48

LEGACY.

*Greenfield.*—Legacy of Mrs.  
Eliza S. Grinnell, \$500 00

RHODE ISLAND.

*Rhode Island Branch.*—Miss  
A. T. White, Treas. Provi-  
dence, Plymouth Ch., Morn-  
ing Stars, \$50, Beneficent Ch.,  
Busy Bees, \$20; Barrington,  
Bayside Gleaners, \$50; Kings-  
ton, Mrs. H. J. Wells, \$5;  
Woonsocket, A Friend in  
Globe Ch., \$1,000, \$1,125 00  
Total, \$1,125 00

CONNECTICUT.

*Bethel.*—Thank-off., A Friend,  
const. L. M. Helen Louise  
Slack, \$25 00  
*Eastern Conn. Branch.*—Miss  
M. I. Lockwood, Treas.  
Hanover, Aux., \$13, M. C., \$4;  
Woodstock, Aux., const. L.  
M.'s Miss Joanna L. Gaylord,  
Miss Carrie Blackmar, \$50,  
M. C., \$10; Bozrah, Aux., \$11;  
Putnam, Aux., of wh. \$25  
const. L. M. Mrs. A. L. Love,  
\$41, Mission Workers, \$40;  
Pomfret, Aux., \$42; Greene-  
ville, Aux., \$30.50, Highland  
Workers, \$3.75, Little Work-  
ers, \$11.25; East Lyme, Aux.,  
\$5; Groton, Aux., \$17.66, Fire-

flies, \$13.56; Norwich, Old Town M. C., \$20, Broadway Ch., Aux., \$103, Y. L. Aux., \$40, Park Ch., M. C., \$30, Second Ch., Thistledown Sen. M. C., \$77.75, Thistledown Jr. M. C., \$10; Danielsonville, Aux., \$7, Heart and Hand, \$5; Lebanon, Acorn M. B., \$5; Plainfield, Aux., \$20, Rose-Buds, \$1; New London, First Ch., Aux., \$51.95, Thank-off. and Mite-boxes, \$23.75, The Juniors, \$30, Faithful Workers, \$5.75, Second Ch., Aux., \$22.88, Thank-off. box, \$14.50; Willimantic, Aux., \$12; Brooklyn, Aux., \$75; Griswold, Aux., \$41.36, M. C., \$12.32; Wauregan, Aux., \$25; Central Village, Aux., \$22.50; Taftville, Aux., \$13.75; Preston, Aux., \$10; Jewett City, Aux., \$25; North Woodstock, Aux., \$13,	\$1,010 23
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Buckingham, Aux., \$11; Columbia, Aux., \$19; East Hartford, Real Workers, \$40; Suffield, Y. L. M. C., \$40.47,	110 47
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, S. Ch., Y. L. M. C., \$30; Darien, Aux., \$30, Busy Bees, \$27; East Haddam, Phoenix Band, \$12; Fair Haven, First Ch., Helpers, \$15; Goshen, Aux., \$25, Buds of Promise, \$15; Green's Farms, Aux., \$10; Greenwich, Aux., \$37.10; Guilford, Third Ch., Aux., \$14; Kent, Aux., \$36, Mission Workers, \$5; Meriden, Center Ch., Aux., \$80; Middletown, First Ch., Aux., Mrs. Thomas G. Mather, prev. contri. const. L. M. Mrs. Stephen C. Southmayde, \$8.32, Gleaners, \$40, South Ch., Good-will Soc'y, \$30; Milford, Aux., \$34; Milton, Aux., \$10; New Britain, Center Ch., Little Helpers, \$13.58, South Ch., Y. L. M. C., \$20; New Haven, United Ch., Y. L. M. C., \$150, Yale Ch., Aux., \$17, M. C., \$10; North Stamford, Aux., \$10, Do What You Can Band, \$7; Plymouth, Aux., \$23; Ridgefield, Snowflakes, \$20; Southbury, Aux., \$1; Stamford, Aux., const. L. M. Mrs. J. G. Houghton, \$25; Thomaston, Aux., \$20; Trumbull, Aux., prev. contri. const. L. M's Mrs. Samuel G. Beardsley, Mrs. Mary T. Nichols, \$45; Watertown, Aux., \$45; West Haven, Y.	
L. M. C., \$30; Winsted, Aux., of wh. \$25 const. L. M. Mrs. Julia A. Strong, \$50 by Mrs. Sarah B. Camp, const. L. M's self and Miss Ellen B. Camp, \$25 by Mrs. Mary C. Curtis, const. L. M. Miss Helen C. Curtis, \$158.52, First Ch., Y. L. M. C., \$25; Woodbury, First Ch., Aux., \$10, Valley Gleaners, \$20, North Ch., Aux., \$20,	\$1,126 52
<i>New Britain.</i> —Coral Builders,	14 00
<i>New London.</i> —Girls' and Boys' Miss'y Soc'y, Cong. Ch.,	10 00
Total,	\$2,296 22
LEGACY.	
<i>Norwich.</i> —Mrs. Eliza F. Fox,	\$100 00
NEW YORK.	
<i>Brooklyn.</i> —Tompkins Ave. Cong. S. S.,	\$10 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Rodman, Aux., \$20; Binghamton, Aux., \$16; Brooklyn, Tompkins Ave. Ch., Little Penny-Gatherers, \$25; Buffalo, W. G. Bancroft, M. B., \$5; Jamestown, M. C., \$25; Lockport, Aux., \$15; Napoli, Aux., \$10; New York, Broadway Tabernacle, Y. L. M. S., \$337; Phoenix, Aux., \$10.10; Randolph, Aux., \$10, Ex., \$20,	453 10
<i>Schenectady.</i> —Cong. Ch., Aux.,	18 00
Total,	\$481 10
PHILADELPHIA BRANCH.	
Miss E. Flavell, Treas. N. J., East Orange, Grove St. Ch., Aux., \$36; Newark, Belleville Ave. M. B., \$132; Orange Valley, Aux., \$150; Pa., Philadelphia, Aux., \$120, Y. L. M. C., \$37, Snowflakes, \$10,	\$485 00
Total,	\$485 00
WISCONSIN.	
<i>Union Grove.</i> —A Friend,	\$ 40
Total,	\$ 40
NEBRASKA.	
<i>Santee Agency.</i> —Indian Miss'y Soc'y,	\$5 00
Total,	\$5 00
TURKEY.	
<i>Harpoot.</i> —Miss'y Soc'y,	\$4 09
Total,	\$4 09
General Funds,	\$9,615 28
Leaflets,	14 89
Legacies,	650 00
Total,	\$10,280 17
MISS HARRIET W. MAY, Ass't Treas.	



## EXTRACTS FROM ANNUAL REPORT OF MADURA MISSION FOR 1887.

The work in this mission district was begun in 1834. This is, therefore, the fifty-third year of its history. For a description of its Central School for girls, readers are referred to the January number of *LIFE AND LIGHT*, page 13. The workers in this field, under care of the W. B. M. I., are Miss Eva M. Swift, Miss H. A. Houston, and Miss C. S. Bell.

### MISS SWIFT'S SCHOOL.

THE year 1887 has been marked by many changes,—changes of teachers, in organization, and in some cases of methods. The head master left us in September, and his place is not yet supplied. Several of the mistresses married during the year, and went to do other work. Though their places have been supplied, such changes are always bad for the school.

Early in the year we were visited by the Inspectress of Girls' Schools. She remained three days, during which time she examined a class of normal students, all of whom gave satisfactory lessons before her.

Our school consists of normal and middle school departments, and a practicing department. The total number of pupils on the rolls is 103. Of these, 60 are boarders. Sixteen have been under training the entire year.

There have been eighteen additions to the church from the school this year, and at the close of the term there were seven more candidates. More than two thirds of our boarders are now members of the church. Many have been kept back on account of their youth. There has been throughout the year a most delightful and sustained interest in spiritual matters among our girls. The daily noon prayer-meeting and the Sunday afternoon meeting are still sustained entirely by the pupils and teachers, and are well attended. The Sunday-school, begun by the girls for the small children on the compound, has been kept up without interruption through the year. Many of these meetings are attended by heathen women, who seem to enjoy the quiet hour. Some silk-



weaver women have been constant in attendance, and we hope in another year to establish a permanent class for the silk-weaving girls, who are at present backward in taking advantage of opportunities for improvement. A new class for Bible study with the teachers was opened in June, and has been a source of blessing to all. The results of study in this class has been repeated in the meetings which the Christian women hold among themselves, and from these carried to the heathen women of the city. The mistresses of the school have done some Bible-work out of school hours. One, for a time, visited the dispensary every morning and talked with the women who were waiting for the medicine. Some of these have since come to the compound for further instruction of Christ and his salvation.

The Benevolent Society, established last year, is still enthusiastically kept up. The first year ended in June, and its earnings were twenty-two rupees. This money was the earnings of the school children, who are kept busy a large portion of the time with school duties, so that they have but little to spare for such work.

As we gather up the result of our labors we see some things to sadden us, but more to rejoice in. There has been more individual work than ever before, by both teachers and pupils, and the eagerness to enter every open door of service has been very gratifying; and as we see in many instances evident building up of character, we thank God and take courage.

#### VILLAGE SCHOOLS.

I have had charge of four Hindu girls' schools, formerly under Mrs. Capron's care, for two school years. There are 314 names upon the rolls at the end of the year, but more than five hundred children have studied in the school during the year. Thirteen teachers and four conductresses are employed. At the Deputy Inspector's visit 233 were presented for examination. All examinations were held in the Central School building near the temple, and occupied the greater part of four days. The parents take much interest in these examinations, and often linger near the doors to watch the proceedings. Some girls who had been urged to go with their parents and friends to make an offering on occasion of the examination, expressed so much disapproval that they were allowed to remain at home. In one of these schools a class of girls frequently go quietly into a corner of their school-room, after school is over, pray together, and then depart for home.

It is noticeable that former pupils do not lose their interest in, and love for, the school. Long after finishing their studies they come back from time to time to talk with their teachers, ask advice in conducting their family affairs, or explanations of difficult passages in their reading. They keep themselves employed with sewing, embroidery, and reading; are more careful in their habits; kinder, more polite and thoughtful than their untaught companions. Another and most pleasing difference is that their speech is clean, and no bad songs, so common among this people, are heard among them.

The Hindu girls' Sunday-school is still regularly held at the Central School, and has a good attendance. Though the number of girls is by no means small, the men and boys who come in outnumber them, many remaining through the entire hour, attentive listeners to the exercises. Often the women come, attracted by the lively Christian songs. The children who can sing these are often requested by parents and friends to sing them in their houses.

#### MEDICAL WORK, MISS M. P. ROOT, M.D.

During the two years I have spent in Madura I have found the houses of the high castes freely opened to me. Daily I receive calls to visit the houses or treat the Gosha and caste women at my own private office. In many cases, owing to a distrust of English medicine, I have had to be very strict, and have declined to treat patients because they refused to carry out my orders.

As a rule I am most courteously treated, and some of my best friends are among the Brahmin and other high-caste women. On the first of June I began to attend, in person, the daily clinics for women. The dispensary work previous to that date had been carried on principally by my assistant. Personally and professionally the work has been a pleasure to me, and the faces of some of the chronic patients have become familiar and interesting. Among these are many sad cases, some of them lepers. For these I hope to provide an asylum, that they may have a comfortable home instead of begging about the streets. Since July 1st Miss Houston has kindly allowed certain of her Bible-women to attend the daily clinics, and they and other Christian women have read the Bible to the patients, and taught them of Christ. They give me frequent reports, and lighten my heart with bits of conversation drawn out by these readings. I hope soon to have Bible-women whose work shall be exclusively connected with the medical department.

## MICRONESIA.

## LETTER FROM MISS FLETCHER.

It is to be regretted that this letter cannot be placed before the readers of *LIFE AND LIGHT* just as it was received. The neatness of the pages, the distinctness of the penmanship, and the exactness of all details of margins, punctuation, and capitals, would do credit to pupils of schools in this country.

PONAPE, Jan. 27, 1888.

DEAR MRS. WILLCOX: It is almost time for the *Star* to return to Honolulu. I wrote you a letter by way of Manilla, but your receiving it is quite doubtful, so I will tell you as fully as I can of our present state.

Dr. Ingersol, Miss Palmer, and myself are alone on the island just now. Mr. Doane has gone to do the work at Mokil; Mr. Rand has gone to Ruk, to see Mrs. Logan, so sadly bereaved by the death of her husband.

At this writing our school numbers thirty-three, with three of the girls married and in homes of their own. We were rejoiced to see Dr. Ingersol, but somewhat disappointed when we learned her work was outside, rather than in the school. Still, there is much for her to do as she is, and no doubt all has been decided right. She came here very soon after the war, when everything looked dark and discouraging enough, so if her letters are sometimes sad, this can explain it. Things will seem better soon, I am sure. I know the Spaniards have brought no good to the islands, and our work has been sadly hindered; but we are not done in Micronesia yet, and if it is dark now, it is brighter further on. The Lord intends this island world for his own. Some have suggested that boys and girls be taken from the islands to Honolulu and educated there. Nothing could be more unwise. The schools are needed here in Micronesia, and it is here that their work must be done. We can have here good and substantial schools where the girls can be taught housework and sewing, as well as those of other lands; and above all, they can here be taught to know and choose right from wrong. When first they came into our school it was very plainly to be seen that they did not know what obedience meant; but after a time they begin to understand that there is a better way than their own, and the unruly ones become willing to own their faults, and try to do better. Then, after a time, from one and another comes a note requesting our prayers, and from that time the change is rapid, to the better way. Not without many failures, to be sure,—we often are saddened by these,—but it is a comfort to remember that they, like ourselves, have a Saviour who rejoices in all their progress and sympathizes in their failures. I have passed

many a day of trouble in this work, sometimes not knowing what to do, so greatly has the care pressed upon my heart; but after five years of this, if I had only one request to be granted, it would be, "Never take me from Micronesia." Health may fail, and we may have to leave, but this is in His care who does all things well. At the present time there is a very great deal of work needing to be done. There are many islands which have not yet been reached by the light of the gospel. Where shall we look for help? I do not see why any one should dread to come here. It is, indeed, a great contrast to the home-land; but how much more terrible the contrast between Nazareth and the Father's house; and yet, for us the Lord came and dwelt there. I believe, take it as a whole, the work among these islands pays as well as in any mission field.

Hoping to hear from you soon,

I am sincerely your friend,

J. E. FLETCHER.

P. S.—I have asked one of the girls of our school to copy this letter, that you may see a specimen of her handwriting. J. E. F.

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HERE AND THERE.

WHILE it is discouraging to see those who have long listened to the truth still wearing their Hindu marks on their foreheads, and to hear them talk of the true God, while they still worship idols, we yet see much to encourage us. Every month large additions are made to the hundreds who are learning to read, and many listen eagerly to Bible teaching. Some of the men seem pleased to have their wives and daughters taught. They do not usually remain in the room where the women are when I am with them; but one husband who had taught his wife quite a form of truth about the true God and sin and forgiveness, stood around the corner when I came, to listen if she repeated it correctly.—*Miss Houston.*

About three months ago a young man heard the truth in our street chapel. It went to his heart,—he wanted to know more. As he was ill he went into the dispensary court, and just inside the gate he heard the voice of a woman reading. It was Mrs. Chang, the gate-keeper's wife, reading the Bible in her own room. He soon perceived that it was the same truth he had heard in the chapel, and his desire to know more increased; but it would not do for him to go to her door and ask instruction, for he was a stranger to her. After puzzling awhile how to obtain the knowledge he desired, he asked the gate-keeper to allow him to be his adopted son, so that he might enter his home and be taught. (This is not

an uncommon arrangement in China, when some purpose is to be accomplished by the relation.) He was told that among the Christians this was not necessary, as it was one of their rules to help one another; and if he desired instruction in the way of Christ, Mrs. Chang would gladly give it to him, she being a very capable instructor. This young man has proved to be an earnest inquirer for the truth. He has recently asked prayers in our meeting for his mother and elder brother, who are strongly opposing his interest in the "new way."\*—*Mrs. Pierson, of Pao-ting-fu.*

My two schools are prospering as well as we could expect. I need more time to devote to them. The three little girls, all with unbound feet, are a great comfort to me. They are unusually bright. The boarding school has seven girls, the eldest nineteen years old. I have several more applicants, but the room and my hands are full to overflowing.—*Ibid.*

Sunday, March 25th, was another red-letter day in Kioto. Twenty-five young men and eight young women, students in our Doshisha schools, publicly confessed Christ as their Saviour. This, with six young women baptized in January and forty-three young men in December, makes eighty-two accessions to the church from the school during the current year.—*Dr. Gordon, of Kioto.*

A baby missionary—(exclusively for mothers of the "sweetest baby in the world") :—

You once suggested that "first children are apt to be tyrants"; but our little Chauncey Ellsworth seems to know that he must be a missionary himself, and not hinder his mamma in too great a degree. He continues to be the wonder of all our Chinese friends, and has a smile and wave of the hand for each guest. Because of him I have very numerous callers, and it gives me many an opportunity to drop a word here and there. Baby has special delight in morning prayers, which are held in our dining-room, and to which our eleven theological students and three or four others come regularly. He sits in his high-chair, and gives a Chinese greeting to each one who enters, putting his chubby little hands together in most approved fashion.—*Mrs. Goodrich, of Tung-cho.*

Mrs. Kendall and I are just returning from a trip to Yokohama, are now steaming down the river; and though the motion of the steamer is not helpful to letter-writing, I seize the opportunity to add a little to my letter, commenced weeks ago. When I wrote

\*See Miss Miner's letter in July LIFE AND LIGHT for sequel to the above.

then we were preparing to leave the little house which had been our home for nearly three years, and move into the new house my brother has just been building. This is much more commodious, and we are especially thankful that our father and mother can have a more comfortable home. We feel ourselves favored above many in their presence with us; it is a constant cheer and blessing.

We held meetings for the women at Nagaoka on this trip, both coming and going. Mrs. Kendall and I took turns speaking to them. Some of them had come to hear for the first time about Christianity. My whole heart is in this work for the women. I love to call on them in their homes, and am hoping to secure a helper who has been trained for this special work. We need a missionary who can devote her whole time and strength to it. Do you know of one who will come?—*Miss Kate Scudder, Niigata.*

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## LETTER FROM MISS DIAMENT.

KALGAN, March 14th.

WHEN friends fail to write, I think, "Our Father hears from them; and they may be even now before the throne, though hidden from our view.

'Though sundered far, by faith we meet.'

I will try and answer your questions. Kalgan is just inside the Great Wall, though often represented wrong upon the maps. The part which bounds Kalgan on the north has temples on it. There is a very pretty view from our veranda of a hill west of us, with a temple upon it.

The Dispensary is on a public street, while our Compound is a little outside the city. It is not quite so convenient for work, but much more healthful; and, besides, it was the only available ground for us.

Our mission year is nearing its close. It has been a good year for work, and not without its encouragements. There has been a large class of men and boys from the country, who have spent the winter in study. All have been much interested, and six have been received into the church; several others will be received a little later. Three women and two schoolgirls have also been baptized. Of the four girls added to our school, three have remained through the year; one has been taken away, much against her own wishes. I fear sometimes that our girls seem too well contented with us, and too unwilling to go home; so that their parents believe some witchery is exercised to steal their children's hearts.

Our school numbers ten. There is a child of four, a niece of the matron, who does not count for a pupil; and three or four more have promised to come, though there is some delay about it. One pupil, aged thirteen, will soon leave us to be married. She, as well as the youth to whom she is betrothed, was baptized last winter. I am sorry to part with her, but cannot refuse her any longer. The young man came last autumn asking for "his woman," and I told him if he would leave her with us through the winter, I would part with her after the Chinese New Year. He called for her then again, but after some further deliberation returned home alone, to make some needed preparations, and so she has been with us till this time.

You think it would be well for me to go to Peking once a year. Well, it would be a needed change, but our school needs close attention, and I cannot leave it long. I have been here now two and a half years without going away at all. I hope to attend the annual meeting in the spring, but am not sure of being able to do so. Dr. Murdock has had a very laborious year, and much needs a vacation, which she failed to secure last year. I hope she may be able to take it this season.

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LETTER FROM MISS DEWEY.

UNTIL July last Miss Nutting and I were working together in the Girls' High School. Since last fall we have had a school apiece; Miss N. having established a kindergarten for the little ones, and I taking charge of the High School, which opened the first Wednesday of October with twenty-four pupils,—an increase of eight over last year. All who were here last year returned excepting three. Two of these, aged eleven and twelve, have become engaged to be married, and one remained out to teach the school for girls in Mardin. This is a primary and intermediate school, and prepares girls to enter the High School. Of the twenty-four girls in school, thirteen are from Mardin and eleven from villages near by. One girl who came from a village seventy-five miles away, walked the whole distance. Her whole worldly possessions, aside from what she had on, were tied up in a pocket handkerchief. Another girl who had never taken a lesson in reading when she came, now reads quite nicely in the New Testament. The highest class are studying algebra, United States history, Arabic grammar, English grammar, and writing. We also have classes in English history, Turkish history, mental and practical arithmetic. We have four classes in the school, one of which is preparatory. To all of these I give an English lesson four times a week. I also give them les-

sons in drawing and in singing by note. There are weekly lessons in plain sewing and in embroidery, knitting, crocheting, and so forth. Each class has a daily lesson in the Bible. The domestic work is all done by the scholars and the teacher, Toma, who is also a very efficient matron. The girls take turns at the different kinds of work, and show as much dissatisfaction when their turn comes to wash dishes as girls in America do.

We (the schoolgirls and teachers) celebrated New Year's in a delightful way. The girls had three days' vacation, and employed it in making garments for the poor, the materials being contributed by some of the missionaries. They made about forty garments,—shirts, drawers, aprons, and a few dresses. The shirts and drawers were made of coarse white cloth, and the two garments constitute the whole wardrobe of many poor people here. Thirty-five people were invited to dinner, but sixty came; and there proved to be enough food for all, so all were allowed to come into the yard, where the feast was spread. The dinner consisted of *burgle* (a sort of cracked wheat cooked with mutton fat), boiled mutton, and bread. It was a sight worth seeing,—those sixty poor, ragged specimens of humanity, seated in two long rows in the yard, with a row of plates heaped up with food between them, into which each one dipped his spoon or his fist, as the case might be. The money to pay for the dinner was partly contributed by the schoolgirls. At three meals they ate dry bread and water, so that they might give the money that would have been spent for meat or other things. After they had eaten all they could, they were invited up into the school-room, and the pastor of the native church preached them a short sermon. Then the clothes were distributed, and they went off with smiling faces. It takes so little to clothe and feed people here, one can make a great many poor people happy with a very small outlay of money. The girls had a fine time in the evening over a Christmas-tree given them by Mrs. Thom. Many of the girls had never seen anything of the kind, and enjoyed it greatly.

Wednesday of each week has been my "visiting day." I have mounted my horse as soon after eight o'clock in the morning as possible, and taking with me a trusty man have visited in different parts of the city. Thus I have visited about eighty houses, and talked with over two hundred women. Some of the women were evidently Christians, and others were members of the old Armenian and Syrian Catholic churches. Of these latter, none knew how to read; and as the services of most of their churches are conducted in a language unintelligible to them, they knew nothing of the plan of salvation. They are, however, very bigoted, and hard to influence. They refuse to come to our women's prayer-meeting, and the only way to reach them is by taking the Bible to their houses, and reading and praying with them. The difference between them and our own Protestant women could not but be noticeable even to a stranger, whether a Christian or not. There is in the faces of the Catholic women no indication of intelligence, no expression to indicate that they have a mind or a soul. As I visited them they asked me such questions as, "Can you read English?" "Did you come away off here without any husband?" "Poor thing! could not you find a man in the whole world that would have you?"



For the past few months I have had a class in the Sabbath-school consisting of six girls about fifteen years of age, four of whom are also my pupils during the week. We are now studying in Exodus, and I enjoy the class very much, although I am still hampered by my lack of Arabic. However, I feel that it is a great help to me to be obliged to prepare for the class each week, and it grows easier each week. Sunday noon I meet with all the boarding pupils and teacher Toma for a prayer-meeting. Teacher Toma gives them excellent "talks" at those times.

Since last October I have had charge of the women's prayer-meeting on the other side of the city. It is about two miles over there, so the women cannot come to this side of the city. I do not personally give the lesson, but take some woman with me from the congregation on this side to take the lead. Then I say a few words or pray, as my Arabic will permit. We often have in our meetings women from the Syrian and Armenian communities, especially if we hold the meeting in some house instead of the church. They seem interested, and ask many questions. This prayer-meeting is held Wednesday afternoon of each week. There is also one on this side of the river, which Mrs. Thom had charge of until she died, but which had been left in my care when she was taken sick. It is now nearly six weeks since her death. She and the little baby lie side by side in the same coffin.

Miss Nutting, who has been having a vacation since the 1st of January, expects to open her kindergarten the 1st of March. She expects about thirty pupils. This school has been a success from the start, and is the first school of the kind here.

There are many things left to be said another time. I will only add, pray for us and for our work. We need your prayers.

*Mardin, Turkey in Asia, Feb. 25, 1888.*

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY. MEXICO.

THIS not being one of the older missions of the American Board, woman's work has not taken on such large proportions. It may be well not to confine the study to that department.

#### WESTERN MEXICO MISSION.

*Missionaries:* Name them, and describe their surroundings. See *American Board Almanac* and Reports of A. B. C. F. M.

*Stations and Out-stations:* *Mission Studies*, June, '87 and August, '88.

*Girls' School at Guadalajara:* When opened? What progress? Results?

*Biographical:* Miss Belle M. Haskins, *Mission Studies*, June, '87.

#### MISSION TO NORTHERN MEXICO.

*Missionaries:* A. B. *Almanac* and Report.

*Stations and Churches:* M. S., June, '87; *Herald*, May, '88.

*Girls' School at Chihuahua.*

*Girls' School at Parral.*

Articles and letters on the work of these two missions may be found as follows:—

*The Bible in Zaragoza: Herald, August, '87.*

*New Church at San Ysidro: Herald, September, '87.* How many members? Through what influences was the work begun?

*Three Weeks' Work at Cosihuirachi:* How many present at the services? How many subscribers to the Protestant newspaper? *Herald, February, 1888.*

*A Mining Camp near Hermosillo:* How many books sold? *Herald, February and May, '88.*

*Conference of Missions in Mexico: Herald, April, '88.* How many denominations represented? Note topics discussed: Bible Translation; Protestant College; Division of the Field. Give brief statistics of work. See also *Missionary Review, June*, on this subject.

GENERAL INFORMATION.

The following articles will be found interesting and helpful:—

*Mexico and Central America: Missionary Review, March.*

*Missions to Roman Catholic Countries: Ibid.*

*An Unromantic View of Zacatecas. Woman's Work for Woman, July, '87.*

*Retrospect and Prospect: Church at Home and Abroad, March.*  
*Martyr of Ahuacuatillan, May number.*

*Protestantism in Mexico: Gospel in All Lands, March.*

*Pedro's Story: Woman's Work for Woman, March, 1888.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1888.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Champaign*, 10; *Canton*, 6.05; *Chicago*, Ladies, 9.50, *Bethany Ch.*, 5.15; *Danvers*, 18; *Granville*, 8; *Ivanhoe*, const. L. M. Mrs. E. D. Dean, 25; *Lake View*, Church of the Redeemer, 19 40; *La Grange*, 5; *Moline*, 18; *Oneida*, 7.90; *Plainfield*, 25; *Prospect Park*, 10; *Summer Hill*, 10; *Thawville*, 2.50, 177 50  
JUNIOR: *Chicago*, Plymouth Ch., Y. P. S., 62.35; *Rockford*, First Ch., Y. L. S., 16.89; *Ravenswood*, Y. P. S., 25.00; *Springfield*, Jennie Chapin Helpers, 27.76, 132 00  
JUVENILE: *Chicago*, Fred and Mary Miller, 20 cts.; *Danvers*, Busy Bees, 5; *Griggsville*, Cheerful Workers, 14; *Rockford*, A Little Girl, 40 cts.; *Sheffield*, Lamplighters, 3.11, 22 71  
SUNDAY-SCHOOLS: *Chicago*,

Plymouth Ch., 18.63, Primary Cl., 10, Armour Mission, 4.40; *Evanston*, 61.47, 94 50  
Total, 426 71

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 8; *Bell Plain*, 4; *Charles City*, 5; *Cherokee*, 9; *Des Moines*, Plymouth Ch., 24.74; *Denmark*, 30; *Eldon*, 6; *Farragut*, 10; *Fairfield*, 6; *Gowrie*, a Lady, 1; *Grinnell*, 22.45; *Onawa*, 10; *Osage*, 5.50; *Odebolt*, Mrs Dora Weichert, 2.50; *Sabula*, 3; *Wittenberg*, 9.60, 156 79  
JUNIOR: *Clinton*, 10; *Grinnell*, Cong. Ch., 21.92, Iowa College, Y. L. M. S., 100, 131 92  
JUVENILE: *Manson*, S. S., 3 83  
Total, 292 54

KANSAS.

BRANCH.—Mrs. A. L. Slosson,

of Leavenworth, Treas.	
<i>Dover</i> , 10; <i>Downs</i> , 1.70; <i>Louis-</i>	
<i>ville</i> , 3.50; <i>Manhattan</i> , 6.75;	
<i>Oneida</i> , 3; <i>Topeka</i> , const. L.	
M. Mrs. Sarah Elizabeth	
Evarts, 25; <i>Udall</i> , 3; <i>West-</i>	
<i>moreland</i> , 5; <i>Wellsville</i> , 5,	62 95
JUVENILE: <i>Maple Hill</i> , Willing	
Workers, to const. Mrs. Maria	
J. Warren L. M.,	25 00
— A Friend,	6 00
Total,	93 95

## MICHIGAN.

BRANCH.—Mrs. Chas. E. Fox,	
of Detroit, Treas. <i>Allendale</i> ,	
5; <i>Essexville</i> , 2.50; <i>Greenville</i> ,	
29.27; <i>Portland</i> , 15; <i>St. Joseph</i> ,	
8; <i>Webster</i> , 17,	76 77
JUVENILE: <i>Chelsea</i> , 5; <i>Stanton</i> ,	
2,	7 00
Total,	83 77

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams,	
of Northfield, Treas. <i>Glyn-</i>	
<i>don</i> , 10; <i>Granite Falls</i> , 2.81;	
<i>Lake City</i> , 15; <i>Minneapolis</i> ,	
<i>Lyndale Ch.</i> , 10, <i>People's Ch.</i> ,	
5, James Edmund Bell Fund,	
162.50; <i>Northfield</i> , 10.59; <i>St.</i>	
<i>Paul</i> , 37.65,	253 55
JUNIOR: <i>Northfield</i> , Carleton	
College, Aux., 52.86, Y. L. M.	
S., 15; <i>Sauk Centre</i> , S. S. Cl.,	
17.25,	85 11
JUVENILE: <i>Crookston</i> , Miss.	
Band, 20; <i>Morristown</i> , Union	
S. S., 2.50; <i>Minneapolis</i> , East	
Side Flats Miss. Band, 5; <i>St.</i>	
<i>Paul</i> , Plymouth Ch., Faith-	
ful Works, 15; <i>Sauk Centre</i> ,	
Little Lights, 3,	45 50
Total,	384 16

## MISSOURI.

<i>Kansas City</i> .—Earnest Work-	
ers,	15 00
Total,	15 00

## NEBRASKA.

<i>Hastings</i> .—The Lamplighters	
Miss. Band,	20 00
Total,	20 00

## NEW YORK.

<i>Riverhead</i> .—S. S. for Ponape,	10 80
<i>West Stockholm</i> .—For same, J.	
B. Palmer,	12 00
Total,	22 80

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of	
Elyria, Treas. <i>Cleveland</i> ,	
Euclid Ave. Ch., 37; <i>Conneaut</i> ,	
14.75; <i>Kelloggsville</i> , 3.25; <i>Ober-</i>	
<i>lin</i> , 120; <i>Parkman</i> , 5, A Friend,	
2,	182 00
JUNIOR: <i>Elyria</i> , Y. L., 50;	
<i>Oberlin</i> , Y. L., 10,	60 00
JUVENILE: <i>Geneva</i> , Coral	
Workers, 10,	10 00
SUNDAY-SCHOOL: <i>Sheffield</i> ,	9 39
Total,	261 39

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder,	
of Yankton, Treas. <i>Huron</i> ,	
11; <i>Onida</i> , 7; <i>Redfield</i> , 20;	
<i>Sioux Falls</i> , 27.50,	65 50
Total,	65 06

## TEXAS.

<i>Austin</i> .—Tillotson Institute, Y.	
L. S., for Micronesia,	3 00
<i>Dallas</i> .—Mrs. Knox's S. S. Cl.,	
in memory of Miss Rosalie	
M. Budd, and for Ponape,	12 00
Total,	15 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of	
Whitewater, Treas. <i>Apple-</i>	
<i>ton</i> , 25; <i>Brandon</i> , 8.50; <i>Bara-</i>	
<i>boo</i> , 5; <i>Clinton</i> , Collection at	
Missionary Picnic, 14.27;	
<i>Evansville, Ill.</i> , 30; <i>Ft. Atkin-</i>	
<i>son</i> , 11; <i>Platteville</i> , 28; <i>Wind-</i>	
<i>sor</i> , 15,	136 77
JUVENILE: <i>Green Bay</i> , Babies'	
Soc'y, 22; <i>Platteville</i> , Pearl	
Gatherers, 5,	27 00
SUNDAY-SCHOOL: <i>Janesville</i> ,	
and a Lady,	30 00
	193 77
Less expenses,	13 26
Total,	180 51

## MISCELLANEOUS.

Sale of leaflets, envelopes, etc.,	
22.41; for gold ring fund, la-	
dies, 65 cts.; box, 1.10; cash,	
by mail, a friend, 2,	26 16
Total,	26 16
Receipts for month,	1,886 40
Previously acknowledged,	21,453 85
Total since October,	\$23,340 25



KOBE, JAPAN.

Miss Gunnison wrote in January to the Young Ladies' Branch:—

A NEW term has just commenced, and we all feel highly pleased to have our new building ready for use. The vacation was an unusually busy one, and its close found us more tired than its beginning, which is not exactly what we hoped for. An unusual religious interest was manifest in the school last term, and as a result, ten girls were received into the church on New Year's Day, and eight others have asked for baptism. Our hearts are full of gratitude for this outpouring of the Holy Spirit. During the vacation we were very busy preparing for the opening exercises of the new building, which took place on the 6th inst. in our lovely new chapel. About three hundred people assembled on this festive occasion besides our 150 girls, and seventeen Europeans, one half of the last named being missionaries. The programme consisted of addresses and music. A class of twelve post-graduates furnished the latter, singing two and three part songs. Our guests expressed themselves as being much pleased and surprised to hear Japanese girls sing so well. It was very gratifying to their teacher, who is not a professional musician. Our building faces the east, and every room gets either the eastern, southern, or western sun. The chapel is on the upper floor, and is a pleasant, sunny room, which will seat 300 pupils with a little crowding. On the upper floor there are eight rooms, two being fairly large. One of the pleasant features of the building is the large entrance hall and wide staircase. It is possible now for teachers to pass through the hall after classes have been dismissed without being hindered, and this possibility is highly appreciated. Girls cannot march out in lines very well, as they do at home; for although they have no hats and cloaks to don they have to take their *geta*, or wooden shoes, from the case, which reminds one of a post-office, only there is no little door over each compartment to conceal the contents from view. After taking her *geta* each girl deposits in their place her *zori*, or flat, straw shoes, which she wears in the schoolroom. In rainy weather the umbrellas also must be taken from the rack.

You have heard of the politeness of the Japanese; and no doubt politeness does rank above everything else in their estimation, but some of their rules are so contrary to our own as to be quite of-

fensive to the polite European or American. I will mention one instance. Great humility, whether real or assumed, is considered an important part of good manners; consequently every person must sit as near the door of a room as possible, that being the most humble place, and if it be in a private house the host must always sit between his guest and the door. Imagine our discomfort when two or three persons sit down in the doorway, while others are standing behind them desiring an entrance! In public gatherings I have often had to ask people to move a little, that I might pass. Their own countrymen never make this request, but humbly take a seat on the hard hall floor, although the room inside may be more than half empty.

The Japanese have yet to learn that true politeness consists in making as little inconvenience for others as possible. On the 2d and 3d of January we had over one hundred calls, and some of our guests were as foreign in their manners as one could desire, but most of them were thoroughly Japanese.

It is very interesting to note the progress people are making in adopting European dress. A few days ago I was drawn in a jinrikisha by a man who wore shoes, and to meet Japanese gentlemen in foreign dress is almost as common a thing as it is at home.

March 15th Miss Gunnison wrote:—

Can you imagine how I feel with about fifty unanswered letters, some of more than a year's standing, looking at me from the pigeon-hole in my writing-desk, and each one seeming to say, "How much longer must I wait?" If this letter proves to be a short one I am sure you will pardon me. Mention must have been made in my last of the extra duties which had devolved upon me, in consequence of the absence of one of my assistants in music. Being very tired with the labors of the Christmas vacation, it seemed like a doubtful experiment to undertake extra work; but I feel assured now that it was God's will, for the last weeks of the term find me feeling so much better; and, moreover, a week of rest is not far distant, for several of us hope to spend the first week of April in Okayama, a most delightful place to visit. . . . Our spring weather is charming in comparison with the cold of winter, although it is yet far from warm. The plum-tree blossoms—the admiration of the Japanese—are now flourishing, but I have not seen anything to compare with an orchard in blossom at home.

A few weeks ago I was greatly surprised to receive a letter from Mrs. Baldwin, of the Broosa School, and with it a gift of thirty-four dollars from the girls' missionary society there, for the work in Japan. When the gift came we were on the eve of forming a foreign missionary society with our girls, and this beautiful example

of those dear girls in far-away Turkey helped greatly to fill our pupils with enthusiasm. Every Saturday afternoon, for two hours, a group of girls may be seen in the library working busily on lace, which they are knitting to sell for the purpose of raising funds for their society. For the work in this land our girls have often responded most heartily to calls for help, some of them giving their little all, and it only needed the right opportunity for their zeal to be awakened in behalf of other lands.

Without doubt God answered our prayers by making the opportunity for us. We had made Turkey the subject of the Sunday evening prayer-meeting just a week before the letter and the gift arrived, which made them the more impressive. The members of the Kobe church have raised sufficient money to buy land on which to erect a new building, and our girls did their share, besides pledging themselves to raise eighty yen by next fall for the building. I think I told you of the effort the Japanese friends of our school have been making to raise fifteen hundred yen to build us a new dormitory which shall accommodate fifty girls. With some assistance from missionaries and other foreigners they have now about twelve hundred yen. But some foreigners have refused to contribute, saying that the American Board is rich, and can put up its own buildings. . . . We hope the attempt will be successful before next fall, for so many girls are desirous of entering the school as boarders, whom we cannot receive for want of room.

Miss Gunnison speaks of their great need of a piano, her own instrument being the only one in the building, which it is difficult to move upstairs to the chapel every time public exercises are held. During her April vacation, she writes from Okayama:—

The days have been so very, very full since I laid my pen aside, I hardly know where to begin. Two weeks ago the subject of the Sabbath evening prayer-meeting at the school was temperance,—a subject which is as truly a part of the Lord's work in this land as it is at home. We felt that there was an unusually deep interest shown on the part of the girls, and those who took part in the meeting did it with marked earnestness. . . . The next two weeks were occupied with reviews and examinations, which brought their joys and sorrows to both teachers and scholars.

My classes finished a little earlier than usual, so I was able to start for Okayama two days before school closed. Our party consisted of Misses Shed, Poole, Fannie Gordon, and myself. We were two nights on the way, and had the pleasure of stopping at Japanese hotels, where some of our experiences were exceedingly funny.

Mr. and Mrs. Gaines arrived in Okayama about three hours after we did, last Saturday. Easter Sunday was a beautiful, bright day, and after attending service in the Japanese church, we had a delightful meeting in Miss Talcott's sitting-room, Mr. Pettee hav-

ing prepared a very interesting order of service especially for Easter.

The Okayama church is a fine large building, and being matted instead of being furnished with seats, it will accommodate about one thousand people. The usual attendance is between four and five hundred.

It does our hearts good to see something of the work here in the interior.

During this visit Miss Gunnison heard cheering news of a pupil who was in the Kobe School the year before:—

This girl became a Christian soon after entering the school; and when she returned to her home last summer for her vacation, she told her mother and sister that she had found something new, and, moreover, insisted upon their reading the Bible with her every day. The result was that they both became Christians and entered the church.

This was most joyful news to me, and has made me feel that if school-work, or any other, be done in the name of Christ and for his sake, it will not be in vain.

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## TURKEY.

Writing of the recent visit made in Broussa by Dr. Judson Smith, of the A. B. C. F. M., and Miss Abbie B. Child, of the Woman's Board, Miss Cull says:—

THAT visit, short as it was, did us more good than I can tell you. Those whose hearts are with us make such good use of their eyes and ears that they know more after twenty-four hours spent with us than a merely friendly, well-wishing person would learn in days and weeks.

They were interested in everything, and their words were full of good cheer. Dr. Smith talked to the girls in the morning, and Miss Child in the evening. The girls had said beforehand, "We want them to talk to us." And greatly pleased they were. As I went into the kitchen, where five or six were preparing the beans for dinner, they asked me to explain more fully the meaning of some words; they were talking the subjects over among themselves. . . . There are many villages in this field in which the people have had absolutely no bread to eat during the past winter, with the exception of a few families in each village. Mr. Crawford made a tour in April, distributing aid sent. He found the people eating thistles and roots. He said when he opened their doors and walked in they seemed like wild, frightened creatures, ready to run away and hide. He went to some houses in which women and children had died of starvation. He saw women who had taken to their beds, so weak from hunger that they could no longer walk, and for some of these the little aid he could carry came too late; they must die.

We hear of extreme poverty everywhere. It is in vain to tell these people that if they would have their children taught they must pay for their support in the school. They cannot do it, and our school has but few village girls. The pupils are mostly from Broussa and from the Greek village of Demerdesh, five miles away.



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## TURKEY.

### TOURING IN THE HARPOOT FIELD.

Miss C. E. Bush, giving an account of an extended tour made by herself and Miss Seymour last fall through the Harpoot field, says: -

IN attempting to represent such work as ours, figures, no less than facts, seem to us who love it, utterly inadequate to create in the hearer all the interest we wish. To say we have traveled over eight hundred miles, through storms and exposures of every kind; have visited, at least, ten hundred and fifty houses in thirty to forty out-stations; that in most of them calls have become meetings of from ten to thirty women, lasting an hour or more; that we have been able to conduct scores of services among women, some, by actual count, with an audience of three hundred,—all these statements poorly represent what most of us know of the uplifting joy and blessedness of this work.

The most important events of the Geghi tour were, first, a meeting of four and a half hours with the people, during which there was a happy settlement of financial difficulties between them and the ex-pastor, and a call for a new preacher with proper subscriptions for his support; and second, a temperance talk with the church-members of Palu, in which we urged upon them the duty



of total abstinence, and obtained a pledge that, as a church, they would seek to have all members give up the use of stimulants. Since this tour letters from Geghi assure us of the payment of all debts to the ex-pastor, but we have been unable to find a preacher for them. A recent visit of Mr. Barton to Palu revealed the fact that they have never dropped the subject of temperance since that evening. One of the most careless on the subject has not filled his casks of wine this year; and four persons were received into the church who, owing to Mr. Barton's added efforts, promised to abstain wholly from wine or other like drinks. This subject of temperance is one which we have been obliged constantly to keep before the churches this winter, in sermons, house to house visitations, and evening conversations.

Our stay at Arabkir during the Week of Prayer gave us peculiar advantages for reaching both men and women; and the heartiness with which one of our old pupils accepted the work of Bible-woman there gave hope that my labors had not been in vain.

Special religious interest in Hulakegh and Hooeli were the marked features of the tours made there. The daily preaching services and womens' meetings were crowded, and the noon-day meetings at stables of deep interest. Inquirers came to us at all hours, the sunrise prayer-meetings were tender and solemn, and we hope that "souls were added to the church of such as shall be saved."

I had unlooked-for success in setting fourteen female church-members at work in the village of Hooeli. After more than a week of listening to stirring appeals from the pulpit, receiving my home visits, and hearing meeting talks, I called them together and said, "Now I wish you to divide up the village into seven parts, and go about two and two and read, and talk, and pray as I have done." "We can't;" "They would not listen to us;" "We need to get right ourselves first;" "Our words will have no influence," was the chorus of excuses which greeted my ears, mingled with incredulous laughter from one or two Thomas-like, faithless ones.

But I convinced them that they could and ought to do just this work. I left them to their fate, and for two days they faithfully pursued the path laid out, reaching some hundred and fifty houses. When they gave me their report, every face glowed with a new joy. "Why, everybody received us gladly;" "And did us honor;" "And listened to our words," they exclaimed. They had a touch of persecution from a Catholic teacher, who cursed them for coming to his house; but that did them good, as well.

But I must speak of our workers in the field who traverse the muddy streets of these cities and villages in snow and rain, cold and heat, up-hill and down, always glad in the Master's service.

The largest number of Bible-women since last annual meeting has been twenty, and the largest number of pupils over five hundred and forty. One of the most successful of these women is Anna, who has averaged some forty-four pupils. She walks immense distances each day, and is cordially greeted everywhere, even by Gregorians and Turks. Poor woman! she has walked so much that she was quite disabled by severe pain in the muscles of her ankles. She ought to have been in bed, but went out with me two days; and though she was obliged to stop several times until a spasm of pain had passed, yet when I said pityingly, "Oh! you ought not to be walking," she always looked up with the brightest smile, and said, "This will soon pass if I stand still." Her husband was once a drunkard, but through her influence has become a true Christian; and I saw many of her pupils who, I believe, have been led to the truth through her efforts. In a quarter of the city where most of her pupils reside I held three meetings, and some forty women and girls were present where three years ago I could not have found one auditor.

One of our Bible-women bore persecution eighteen years from her Gregorian husband, who had permitted her to read simply as a pleasure. Through the Word she became a Protestant, and for Christ's sake bore her husband's cursings and beatings, and was even turned out of his house. His death put an end to her troubles; she married a devoted Christian, and is now the most influential woman in her church.

Standing before the door of a wealthy man's house in Diarbekir, one of our Bible-women said to me: "How could I have dared to enter such a house as this if it had not been for this Bible-work? And yet I have sat here two hours at a time talking with the man of the house about the Word." Perhaps it is the holy influence of such women as these which has been one reason for our having more female church-members in our field than male.

Women's societies for doing good exist in many places, and are accomplishing a quiet work. It is theirs to make the pulpit-seat comfortable with a cushion, to buy carpets for the church, help support the girls' school, buy a communion service, whitewash the chapel, etc.

Sara of Chermook, old, and with failing eyesight, sat near me at the close of our women's meeting.

"Sara, are all these women members of your women's society?"

"Yes; all have subscribed. I am written down for seven pias-  
ters a year, though sometimes I do not know where it is to come  
from. The Lord knows that twice I have been hungry to bed to  
save money for this purpose."

In one city where we had labored for some time, the bishop anathematized Mr. Browne and myself in the churches, and commanded his people not to come to the preaching services, or to receive me into their houses. Some rude children did call after me, "False Prophet! False Prophet! Leper! Leper!" and one even threw a stone and hit me in my side; but the very women who had heard the anathemas received me most cordially, and gathered large companies in dooryards to listen to the gospel, and more Gregorians than Protestants attended the preaching services, and the very day of the anathemas Mr. Browne preached in a vineyard to a large audience which could find no room in the house. One thing is certain: the whole Gregorian church is permeated by the Truth, and some day there will be a mighty convulsion therein. A gray-bearded Gregorian from a wretched village said to me, "We have three hundred and sixty-five saints and the Virgin Mary, and we accept every one of them." But being crowded by the truth finally said, "Before you came we believed in all these, but now we only accept Gregory and the Virgin Mary."

Contrast his supposed enlightenment (?) with the dying words of a good Protestant brother.

"Do you love the world *now*?" was asked him.

"Yes; but I love heaven a thousand, a thousand, a *thousand* times more!"

He died repeating these words from Lyte's glorious hymn, "Oh, a—bi—de wi—th me," lengthening out the words with feeble breath."

At Perchenj. while calling, an old woman came in who listened most attentively. As I was about to leave, she begged me to come to her house to see her sick daughter, who, she said, had heard that I was in the neighborhood, and wished me to come there. It was just in the next street,—a neat, but bare and comfortless village home.

In one corner, just where a beam of sunlight stole in, on some boards supported by four blocks of wood, lay something human, I could not at first make out what. Its length was only about three and a half feet, but there was a large head, intelligent face, and decently-formed, though somewhat stiffened, hands and arms. This was a girl named Martha, twenty-two years of age, for fifteen years a sufferer, and for eight years confined to her bed, unable to move. At first she constantly had dreadful pains in her head and whole body, but it now attacks her only in the summer-time. She is comfortable in the winter. During these spasms of pain her one cry is to God for patience. Her father is a Gregorian, but knows how to read, and has taught this dear daughter

the first and sixth chapters of Job, also a Psalm, and a chapter of Malachi,—portions which she fancied.

When I read to her the seventh chapter of Revelation, she exclaimed, "Oh! that is beautiful; it is for me! Mark it for me to learn."

She repeated for me the first of Job with the emphasis and feeling of a practiced reader, though she does not even know her letters. She is only one of God's jewels, so many of which shine with heavenly lustre in obscure corners of our wide field. They will shine one day, how dazzlingly bright, in our Saviour's crown.

A recent private letter from Harpoot, in speaking of Misses Bush and Seymour, says:—

We have had to hold them back all winter. They have done grand service in schools, women's societies, house to house and hand to hand work, and not less in evangelistic meetings with women, with audiences of a hundred and fifty to three hundred, and in the superintendence of Bible-women. I would like to write the report of their work. Their own report utterly fails to represent its compass and value. If they should be compelled to give up, what would become of the work out in the field?

Since my return, in reviewing this "Woman's Work for Woman," I am more than ever convinced of its *fundamental*, inestimable value to our whole evangelistic and educational work."

Since the above was written the Annual Report of the Harpoot Station, written by Mr. Barton, has come to hand. The Report, in speaking of the work for women, says: "The self-sacrificing labors performed by Miss Seymour and Miss Bush for the women of these fifty-five out-stations, cannot receive too much commendation. They aim at nothing less than the regeneration of these needy homes through the mothers of the homes. The Bible-readers under their care are giving instruction to more than five hundred adult pupils. Who can estimate the fruit of such a work in the years to come?"

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## INDIA.

### AHMEDNAGAR DISTRICT: LABORS OF THE BIBLE-WOMEN.

BY MRS. M. E. BISSELL.

WE can never put upon paper what these Bible-women say of their work. It is the recital that interests. One arises and speaks of being encouraged by what seemed a new door opened, and then of the way it was closed up, and of her disappointment. Then she tells about the women of a little hamlet of farmers; how they

leave their work at once and come and sit down to hear the story, though it is the early morning hour, and farmers' wives are expected to be in the field betimes. One woman drops her water-vessel and approaches; another carefully takes the basket from her head and places it upon the ground, while she sits down a few minutes. It contains her sleeping baby, which must accompany the mother to her work, but she wants to listen awhile, because the Bible-women do not come often. And so they gather around, young and old; men lingering with implements in their hands; and even the daughter-in-law is not reproved if she leaves her work of clearing up the droppings of the stable, or her preparation of cakes that are to be dried for fuel, and comes to hear the words and the singing.

"Come again soon," they urge, as the Bible-women rise to take leave. "It has been months since you were here. How can we remember what you teach us?" But one says: "I love to hear about it, and my heart feels quieted and comforted while listening, and I have given up my idol worship; but then, we can never become Christians, and leave our friends and caste."

And so the Bible-women come away sad. They know those women are thinking of Christ, and down deep in their hearts feel that he is the real Saviour. But will they come to him indeed, and bear the reproach? This they ponder and pray over. . . .

The Bible-women are going to make a trial of teaching the Golden Texts. The women here are very averse to being taught. It savors of learning, which is not a popular idea. We hope the "Women of the Bible," which is just out, will be a help to them in their work. The women love to listen to simple stories, and remember them when they would forget the best of instruction without the story. . . . The spirit manifested by the Bible-women and others who told of what they were trying to do, was excellent. It was more encouraging than anything they said. They seem to feel more and more that they are doing the Lord's work, and not merely what the missionaries have appointed them to do.

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## CHINA.

### ITEMS FROM FOOCHOW.

Of the Women's School and work among the women, Miss Hannah C. Woodhull writes:—

EARLY in March the Women's School was moved into the new building. It is a large native house, repaired, and then scraped, scoured, and washed, until it is so clean that, once inside the yard,

you almost forget you are in China. It is such a luxury to have plenty of room. When I came home this noon I told my sister I hoped she would enjoy her new hospital as much as I did my new quarters.

Thanks to Mr. Hartwell's careful planning and persistent daily watching of the workmen, every corner has been utilized to the best advantage, and the building is convenient in every way. Besides the dining-room and teachers' bedroom, we have five rooms each having two beds. Whether we can put two women in one bed, depends on the number of children we are obliged to take. The large, open parlor, with a yard in front running across the whole building, makes a very pleasant schoolroom, and insures good air. The small room back of this provides for a second class,—an arrangement which will be quite indispensable as the school goes on.

We have nine women in the school now, and have promised to take two more. I find them very teachable so far as being willing to "butt against" anything I ask them to undertake, but the result is often very discouraging, at least to me.

The women's work is opening up wonderfully here in the city. Since the school began our numbers in the women's part on Sunday and at the weekly woman's prayer-meeting average as high as forty. In December we started a fifteen minutes' prayer-meeting for our Christian women, immediately after the morning service. It is understood that all are free to go or stay; but all stay, and we have from five to six earnest prayers. . . . Mrs. Baldwin and I go every Thursday afternoon to one house, where we have a regular class of four women, and often more. These women listen very attentively, and we are often surprised to see how much they remember of what Mrs. Baldwin read to them the week before. If we had more workers, I believe many such classes might be established in different parts of the city.

Miss Elsie M. Garretson, writing of a recent tour with Miss Newton among some villages in the Ing Hok district, says:—

One of the girls from our school has a day school in one of these villages, and we were pleased to see what an influence she is exerting over the parents of her pupils. She is about the only person in the village who has sufficient intelligence to read and explain the Bible, and consequently it sometimes devolves upon her to conduct the Sabbath service when the native preacher in charge must needs be in another village,—as it so happened when we were there. She presided with womanly grace and dignity, and she has the respect and esteem of the whole village. Even the old men invite her to teach them to read, and one of them, who is

designated as "Church Uncle," has rendered her valuable assistance in bringing in new pupils for her day school. Her Christian school now outnumbers in attendance the heathen school kept in the same village.

Another girl of ours, the daughter of the pastor at Ing Hok City, has a day school in her father's house, which, at the time we visited it, numbered twenty-seven pupils.

We are sometimes tempted to grow discouraged in our boarding-school work, because we do not see more abundant fruitage; but a visit in the country, especially where we have Christian women living who have been pupils, always cheers us, and makes us feel that we have much to thank God for in the results of our work even now, and much more to thank him for in the glorious promise of the future, if only we are faithful to him.

We have reason to feel encouraged in our work for women around and about Ponasang. One old lady, who lives near us, has held on to her faith for a year in spite of the opposition she meets with in the family of her son, upon whom she is dependent for her home. One grandson is especially bitter, and has several times treated the Bible-women rudely when they have gone to visit the grandmother. Once he told them she was not at home, and dismissed them from the court, when they had reason to feel he was deceiving them. This dear old woman, who is almost seventy years old, was determined to come to our women's meetings last autumn. One chair that she called was dismissed by the family, and the next chair they persuaded the bearers to carry her to some other place than here. But finally she succeeded in getting here, and was very much interested. She stayed all night with us, and it was her purpose to unite with the church and receive Christian baptism; but her family came for her, and under pretence of sickness in her daughter's family they carried her away. For a long time we neither saw nor heard anything of her, but our Bible-women have since then gained access to the house two or three times. The old lady is still trusting in her Saviour, though she cannot confess him before men. When her family found she would persist in reading Christian books, they searched her room in order to get them from her; but she bound her Bible to her body beneath her clothing. "This book," she told the Bible-woman, "they shall never take from me."

She continues to read the Bible and to pray in her own room. She knows when Sunday comes, she says, because she hears the church bell ring, and she keeps it holy as best she knows how in her own room. I am sure there are many women about here who would openly profess their interest, at least, in the gospel, save for the persecution they meet in their homes.

## JAPAN.

## WOMEN'S MEETINGS IN KIUSHU.

Miss Julia Gulick, of Kumamoto, gives the following interesting particulars of meetings held for women during a tour in the southern part of the island of Kiushu. She was in company with her brother, whose account of the journey, with a map of the region, is given in the *Missionary Herald* for August.

ONE remarkable feature of the work in Hiuga is, that though there has never been any woman, either foreign or native, to do special Christian work among them, there are as many women in the church as men; and this in spite of the fact that all of the men who have worked there have been young and unmarried. It is very difficult for such persons to do much for the women, even when they have the heart to, and the skill to speak simply, so that ordinary women can understand them; a skill that few of the educated boys have. They generally have to learn it as they gain in experience.

It seems as if the hearts of the women must be especially open and accessible. This was indicated by the large numbers who came to our public women's meetings. There were three or four hundred present on three different evenings, filling the room to its utmost capacity, including all the standing-room. Nearly a hundred of the women stood quietly for an hour and a half listening to singing and Christian instruction. It was entirely a new experience for me to address such audiences of women. In my former touring the gatherings of women have been small; not more than twenty or thirty at the most.

The evening before our first public woman's meeting it was duly announced at the preaching service that the meeting was only for women, and the men were requested to stay away. But some came, and were much astonished at being refused admittance by the man who kept the door. They thought it new times indeed in Japan that *women* should be allowed privileges which were denied to *men*.

At Miyanojo, in the Province of Satsuma, which has never before been visited by a missionary, so far as we know, and only three or four times by a traveling evangelist or colporteur, and where there is not a single Christian, we found several young men who owned Testaments, were ready for instruction, and willing to identify themselves with us and with Christianity by providing a place for meetings, and giving notice of them. At the suggestion of some of them who were teachers, I had two gatherings of young people to learn to sing. About seventy of them learned to sing "Jesus loves me" and another hymn fairly well.



By the aid of the young men, fifty or more women were gathered to an afternoon meeting especially for them, which was also attended by a few elderly men. All gave respectful attention through the whole service, and accepted thankfully the tracts we gave at the close of the meeting. A number also lingered, to make further acquaintance with us after the meeting.

Among them was an old woman who said she was too old to tell her age, when we asked her that question, which is so customary in this country. This old woman, who was one of the first at that meeting, was one of the last to leave, and seemed to think that there was something really worth learning in what we had to tell.

I fear she did not get much further than that, though my woman and I both tried our best to give to her individually, as well as to the whole company together, the essential truths of the one God, the sinfulness of men, and Jesus as a Saviour, as simply as possible. I hope she may have received some glimmering idea of them, for she seemed bright and interested. She attended both of the preaching services, and asked if we could not stay a day or two longer. It was one of the hardest things I ever had to do to say that it was impossible, because there was no one to whom I could tell her to go and learn the way of life. There was not a single Christian in the place, nor, so far as I know, within half a day's journey from there.

This old woman and her silent younger companion were out in the mud the morning we left, waiting for us at the street corner to see us off, and they followed us down the long flight of stone steps to the river brink, to see us into the boat that was to bear us away.

I had the text "God so loved the world," etc., written on a card for her, and we commended her to the care of the young men, who have promised to read the Bible together on the Sabbath. It was all we could do for her, but my heart ached for the poor old woman who had only a glimmer of light and wanted more, but who may not get any more before the summons comes to call her from this world. May the Lord lead her in his own way into the clearer light.



WHEN Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold, and hunger, and rags, and hardships. Let him who loves his country follow me!" And thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity, will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries, but some of you may be called to that high work, and all of you may help it forward.— Archdeacon Farrar.

# Young People's Department.

## SOUTH AFRICA.

### LETTER FROM MISS SUSIE E. TYLER, UMSUNDUZI.

WOULD you like to hear a little about our schools at Umsunduzi? You may not know the distinction there is between what we call a station school and a kraal school. The former is located close by the missionary's residence, and is usually a brick building, sometimes containing one or two recitation-rooms. The roof is either of thatch (a long kind of grass) or of galvanized iron. The walls are of brick, and the floor is boarded or cemented. There are windows and doors, of course, and seats and desks; all very plain, but usually answering the purpose nicely. At this school the children of the civilized Zulu people who live on the mission land attend daily. The teacher must himself be educated enough to teach the scholars to speak, read, translate, and write the English language, as well as to give them a thorough drill in Zulu. These children all come dressed, and are, in some measure, far above the outside kraal children in many respects. Civilization has done much for them. Their parents live in little cottages a few miles or rods away from the missionary. They have some furniture, such as bedsteads, tables, and chairs; they have their vegetable gardens, their cattle-fold, their chicken or duck houses, etc. These station people all wear European clothing, usually prints or calicoes. Of course some are not so well off as to keep up much of an establishment, whereas others are pretty comfortable. They support themselves by the produce of their gardens, by their cows, or by going out to service for the white people in the towns or on English farms. Some carry on the sugar plantations under an Englishman; some work for Government, being native post-carriers, wagon-drivers, or policemen. The women work very hard. There is but little market for their corn, and they find it difficult to keep themselves and their children clad. Sometimes the drought will spoil their crops, or the cows will die, so that they miss the milk which forms their principal food. They make their favorite dish out of sour milk, called *amasi*. To this they add ground corn, making a sort of mush. The corn is first boiled, and then ground on a large stone.

But now I want to tell you about the kraal people and kraal schools. First of all, I suppose you know what the word means? If some of you are not sure about it, I will say a kraal looks very

like a collection of straw bee-hives, the entrances to which are very low, so that you have to be of an humble frame of mind before you can get in. When you first enter one all looks very dark, and there is such a smoky odor everywhere! When you get your eyes accustomed to the dimness you can see everything within very nicely. There is the central fireplace, and around it are the queer-looking stools which serve as pillows by night. The people rest their necks upon these. I often think it must be uncomfortable for the heads to hang over all night long, but they sometimes tell us that many of our customs appear just as strange to them! One always sees the native straw mats rolled up and standing in one corner of the hut or suspended near the ceiling, so as to be out of the way. Then there are all sorts of huge earthen pots for beer, or water, or corn. The sour milk is made and kept in gourds, and you will be surprised when I tell you that it is very delicious on a warm summer day. It quenches thirst far better than the warm river water, besides being most healthy and fattening as food. You see a few boxes in the corner of the hut, sometimes; and such an array of fine walking-sticks, beautifully polished, as well as handsome hide shields, and long-handled spears stuck up into the grass roof! These huts are made of bent poles, something like birch boughs; then the whole is covered and firmly fastened all over by thatch, or long, dry grass. No rain can get in, and they last many years, never blowing over if properly and securely built in the first place. The floor, generally made of a sort of clay, has been hardened by the women, and shines nicely.

It is in one of these huts that my little school is carried on. It is a very lowly place, and yet I sometimes think there are great things going on there within the dark hearts of the scholars; those little boys and girls are learning something all so new, and fresh, and wonderful! And there they first begin to pray. It is at first only a repetition of words,—they cannot grasp heavenly matters all at once. It is long ere they have the first faint comprehension of God and heaven, I suppose; and yet are you not glad that you may have the joy of keeping up that strange little school? They make a great noise at first,—there are so many young ones. I often pity the teacher who goes on, apparently regardless of the din and confusion. By and by they learn how to keep still, and then the learning gets along better, and they do enjoy it all very much, especially the singing and counting. Some like the sewing very much, and pieces of patchwork are given out—and that is how they begin to sew; by and by they are making dresses and shirts. Some of them are quite trustful and confiding, and easily influenced, while others are as wild as young animals, and I sometimes despair of getting them tame!

## LETTER FROM MRS. BRIDGMAN, UMZUMBI.

It is with a thrill of pleasure that we learn of a fulfillment of our aims in any field, but it is with great joy that we note such an instance in the Dark Continent, as we hear of one of the girls, educated in our Umzumbi Home, carrying light into the regions still beyond. To those who have shared by prayer and gifts in the work at Umzumbi, the following extract from a letter written by Mrs. Laura B. Bridgman will bring special encouragement.

MARCH 30, 1888.

MATABELE LAND has a new and peculiar interest to us, since we have just started out from our midst two of our most earnest and helpful church-members to be workers in that dark field. All who have read Mr. Moffat's Life and Labors know about Matabele Land, and the early attempts to rear there the standard of the cross. You will remember that the Matabele tribe is a branch of the Zulu nation, and speaks the same language, and that our Board sent three missionaries to them in 1834, when the first three were sent to the Zulus of Natal, but that they were unable to remain, on account of war among the Boers. It is now twenty-eight years since, under the London Society, the first missionaries began the Lord's work in Matabele Land. For twenty-eight years that little band, first of two and then of four, have toiled on amid the gross darkness of that savage and warlike tribe, and as yet have seen no cheering results,—not one soul converted to Christ.

When, at the annual meeting of native Christians last August, a letter was read from one of these missionaries asking that a Zulu helper be sent to work with them, and to be an illustration of the fact that a native Zulu can believe and live the gospel, there were eleven volunteers; and out of the eleven the choice fell upon Umcitwa and Yona, of this little church.

Though they seemed indispensable to the work at this station, yet if the Lord called them and they wished to go, what could we say? We would not wish nor dare to keep them back; but in the belief that a greater blessing to us and the church would come from their going than from their staying, we sadly yet joyfully set ourselves to the task of aiding them in preparations for their long journey.

So they have left us, and their little white-walled cottage, with its pretty garden, stands vacant and lonely. We sadly miss them there, and the example of their daily, consistent life among the people; and we miss them more in all our meetings, in day school and Sunday-school, where they took active parts, being leaders in the singing and in all good works.

Yona you will remember as a pupil and graduate of the Umzumbi Home, to which she came, a heathen child, in 1874. Her attachment to teachers and the school was very strong. She tried to give the girls a farewell talk, but her feelings overcame her and she could not finish. She left us in tears, and many were the weeping friends who followed them both with benedictions and prayers.

They take with them a wee baby, and leave behind them their first child, only twenty months old. This separation almost broke the mother's heart, but she felt she must make the sacrifice for the good of the child. She could not bear the thought of taking her away from all the privileges of their dear Umzumbi to the darkness of that dark, dark land. So it comes to pass that we have this child with us,—an adopted charge to teach and train for some important work, we trust, in Christ's kingdom; and we find it a very pleasant addition to our missionary duties. We shall watch with greatest interest the development in mind and character of this bright and amiable little Zulu child, while bestowing upon her the most suitable and judicious training which we are able to give, expecting that by God's grace she will become a great blessing to her own people.

U'meitwa and Yona, going by steamer to Cape Town, were to meet there the missionaries, Mr. and Mrs. Elliott, then go on by rail to Kimberley (the diamond fields), whence they are to journey by wagons on and on, through the whole length of Bechuana Land, a journey of two or three months, to their destination at Imyah, the northernmost station of the London Missionary Society.

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## Our Work at Home.

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### MOTHERS AND MISSION CIRCLES.

BY LUCY WHITE PALMER.

“MOTHER, how could I get from Boston to Constantinople?”

“Eh? What?” And Mrs. Slocum looked up abstractedly from the fashion-plate she was studying toward the twelve-year old daughter curled up in the window-seat.

“How could I get from Boston to Constantinople?” repeated Ruth.

“Mercy on us, what a strange question! I don't know, I'm sure. By steamer, I suppose. I don't know whether they go

direct or not. But I'm sure you'll never go to Constantinople, so it doesn't make much difference."

Mrs. Slocum returned to her fashions, and Ruth took up her slip of paper again, with the puzzled look still on her face.

"Mother," she presently broke forth again, "just where is Harpoot? I can't seem to find it."

"Harpoot?" echoed her mother, vaguely, "What Harpoot?"

"Why, in Turkey, you know, mother."

"O yes,—well, I believe it is somewhere in the western part, or perhaps it's the middle."

"I thought Miss Truman said it was in Eastern Turkey," said Ruth, doubtfully.

"Well, may be it is; I don't know, I'm sure, child. It is ages since I studied geography. But what under the sun do you want with Harpoot?"

"Why, we support a Bible-woman in West Harpoot, you know, mother."

"No, I'm sure I don't know. Who are 'we'?"

"Our Mission Circle, mamma,—the Faithful Workers."

"Oh!" said Mrs. Slocum, indifferently, and was about to return to her calculations of how many yards Ruth's new suit would require, when Ruth herself went on,—

"And, mother, don't you think twenty dollars a year is an awfully little salary to give her?"

"Don't say 'awfully' so much, Ruth! How often must I tell you?"

"Yes; but, mother, don't you?"

"O, I dare say it's quite as much as she needs, dear. Those creatures are quite different from us, you know."

"How different, mother?"

"Oh, I can't explain it all to you now, Ruth. How many questions you do ask!"

Ruth subsided once more, and Mrs. Slocum murmured thoughtfully,—

"Six yards of the braid will do it; and as for the buttons,——"

"Mother!" It was Ruth's voice once more. "What are some of the greatest hindrances our missionaries meet in Turkey?"

"Dear me!" her mother exclaimed impatiently, "you are the greatest hindrance I meet in trying to plan the spring clothing; and if that isn't missionary work I don't know what is. I should think you had Turkey on the brain, Ruth! What has filled you so full of it?"

"Why, mamma," said Ruth, rather tremulously, "I didn't mean to vex you, but our Circle meets this week, and Miss Tru-

man gave us a list of questions about Turkey, and we are all to bring in answers, and I was trying to get them out — that's all."

"You didn't vex me, dearie," said her mother, in a softened tone, "only I was very busy, and you kept interrupting. But I think you have studied enough for to-day, anyway. Run off to your play now. Of course missions are very good and important, and all that, and I'm sure it is nice of Miss Truman to take so much pains about it; but, after all, I don't want you to try to do too much, what with school, and practicing, and your painting lessons and all. However," she added, "it won't last long. You'll soon be too old for the Mission Circle, or else you'll get tired of it."

And once more she was absorbed in her work, while Ruth reflected,—

"I don't know as I will bother about it any more to-day. I am tired, and I do want to finish that lovely book. And I don't believe this is all so awfully—very, I mean—important as Miss Truman makes out. Mother doesn't seem to think so, and she's a church-member, and takes *LIFE AND LIGHT*, too,—though I never saw her read it. But I guess she knows."

So the list of questions was slipped into a book, and is there even unto this day.

"How do you do, Miss Truman?" said another mother, passing the young lady on the street, toward the close of a busy Saturday. "Yes, thank you, the children are all well. Two of them have been off all the afternoon, I don't know where. Why, yes; come to think of it, I believe it was down to your house they went, to a missionary meeting or something of that kind. Really, it is too good of you to give yourself all that trouble, and I'm afraid it's to so little purpose, too! I tell my children that they will be enthusiastic when there is an entertainment on hand, but that's all. They seem to be quite interested over Turkey just now, but of course it won't last. Pleasant day it's been! Shall you be at the Shakespeare Club next Wednesday? I find my part takes a good deal of study. Good-night."

"Mother," exclaimed Clara Widdemann that same evening, as she came home from the Mission Circle, "next time we are going to have a Turkish Tea Party, and two or three of us will be dressed in Turkish clothes sent out from the Board Rooms; and we will sit on the floor and eat figs, and honey-cakes, and crackers, and wipe our hands on Turkish towels, and Miss Truman will tell us a true story about a Turkish girl, and—won't it be fun, mother?"

"Why, yes, dear, I suppose it will," said her mother, laughing at her breathless enthusiasm. "A little childish, perhaps, but I don't know as that matters."

But to Clara, who was at the transitional age when everything childish is abhorrent, it mattered so much that the joy of the Turkish Tea Party was gone.

And Miss Truman, not hearing all these things, wonders why the "enthusiasm of childhood" shows so little in the Mission Circle, and why so early the girls feel that they are "too old for such things"; wonders, too, whether it is that she has not the knack for leading a Mission Circle, and would not better give it up. And her heart is heavy.

Dear mothers, you have your children under your influence night and day. We, the leaders of the Mission Circles, have them perhaps three hours a month. What can our teaching in those few hours do for them against your mighty influence of every day? Ah, it should not be against it! If it must be, our work is all but vain. But if to our feeble influence and few opportunities you add the force of your home example and precepts, not long will the world have to wait for the coming up of the mighty to the help of the Lord. For there is nothing in this world so mighty as this coming generation, of whose strength you so largely have the directing.

Do not misunderstand us. Children must be clothed; your thought for that is not wrong, if it be not anxious. Thought for their mental training is needful, nor can you forget their physical welfare. Many cares press upon you. Both you and the children feel, more or less distinctly, that life is a rushing torrent, in whose current you must swim, or be stranded on the beach. And among all the claims, something must be crowded out. We understand all this, and feel it with you. But we ask, not in our own name, but in Christ's, that the "something" be not the spiritual feeding of Christ's lambs; that it be not the training of Christ's soldiers for the thickening combat; that it be not the hardening of the muscles of Christ's reapers for the whitening field.

Dear mothers, help us, that we together may help the children, that we all together may help Christ.

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## WOMAN'S WORK IN THE LONDON MISSIONARY CONFERENCE.

At the General Conference on Foreign Missions in London, universally conceded to be the most notable gathering in the history of missions, woman's work had a prominent and honored place. In the prepared programme it was the assigned topic for two of



the regular sessions for delegates and for one of the large public evening gatherings. A number of meetings exclusively for ladies were also planned by leaders of women's societies in Great Britain. But the subject was not confined to these meetings. In many of the speeches all through the sessions warm tributes were paid to its success and usefulness; and it was seldom that any allusion to it passed without hearty applause, showing the sympathy of the audience. Women were also made prominent as speakers at a number of public meetings, and, even to the surprise of all and the distress of some of the staid ones from the land of the Puritans, were called upon for responses at many of the semi-public lunches and breakfasts. The cordiality and courtesy of presiding officers and members of committees were unfailing, and we venture to say that never were women so made to feel that "there is neither male nor female, . . . but all one in Christ Jesus."

Twenty-two women's societies in the United States and Canada were represented by about fifty regularly accredited delegates, and fourteen organizations in Great Britain by about two hundred, while many more ladies formed an interested portion of the audiences. There were also many lady missionaries from many lands, whose sweet and thrilling stories will long be remembered. As the days went by the faces and voices grew familiar, and acquaintances ripened into friendships. In some instances those who had lived for years in the same city without a knowledge of each other, came together for the first time in interest in the common cause, and at the close of the sessions it was difficult to believe that they had met as strangers a few days before. This was enhanced and largely brought about by the cordial hospitality that was lavished upon the delegates. Breakfasts, lunches, teas, and receptions brought them together again and again in the most delightful way, and afforded a rare opportunity for those from over the sea to obtain a glimpse of social life in some of the best circles of Christian England.

The regular meetings, according to programme, were held on Wednesday morning, June 13th, and Thursday morning and evening, June 14th. It was arranged that the morning sessions should be held in the "Annex," a hall holding about two hundred and fifty; but this proving too small on both occasions it was necessary to adjourn to the large hall, where the audiences were estimated at about five hundred. The chairman of the first meeting was Gen. Sir Robert Phayre.

The opening address was by Miss Rainy, of the Free Church of Scotland Ladies' Society for Female Education, who spoke on the place of female agency in mission work, both in the home and

foreign departments; and Miss A. Marston, M.D., of the Zenana Bible and Medical Mission, read a paper on medical work, as seen from her standpoint of missionary life in India. After a few words from the chairman the meeting was thrown open to those who had sent their cards, and five-minute talks were given by Pastor A. Hagert and Miss Cross, missionaries from India, Miss Mott from Chicago, Mrs. Emerson, who represented the Woman's Union Missionary Society, New York, Rev. H. T. Roberts of North Chili, New York State, Dr. Robert Bingle of Her Majesty's Bengal Army, Mrs. L. B. Keister, of Dayton, Ohio, Mrs. M. C. Nind of Minneapolis, of the M. E. W. F. M. S., Mrs. Moses Smith of the W. B. M. I., Mrs. G. Stott of the China Inland Mission, and others. Those from the foreign field gave the usual testimony to the great importance of work for women by women, and the home workers spoke of what had been accomplished in the societies they represented, and of the new responsibilities and privileges accorded to women in these later days.

The meeting on Thursday morning was of the same general character. Prof. McLaren of Montreal, Canada, presided. The first paper was by Rev. J. N. Murdock, of the Baptist Missionary Union, Boston, and was devoted to an examination of the powers which women exercise in the mission field, and the avenues through which they could best influence their sisters in heathendom. Miss Child, Secretary W. B. M., Boston, gave a paper on Woman's Work in the Mission Field,—its necessity, aims, methods, results, and present obligations on Christian women. When the meeting was thrown open, the chairman stated that the number of speakers whose names had been handed in would occupy more than the time allowed, and that the gentlemen had courteously consented to give way to the ladies. Some of the sentiments in Dr. Murdock's paper to the effect that woman should accord to man his rightful place, as at the head in church and mission work, called forth some quite emphatic protests from several ladies present, and the remaining time was occupied by interesting addresses from English and Scotch missionaries, mainly from India and China. On Thursday evening a large audience gathered to consider the topic, Woman's Mission to Women. Rev. Dr. Baldwin, Bishop of Huron, presided, and speeches were made by Rev. W. S. Swanson, on China as a Sphere; Rev. C. F. Warren, on Openings in Japan; Rev. Dr. Langford, of the Episcopal Missionary Society, U. S. A., on General Woman's Work; Rev. G. S. Karney, on India's Needs; Rev. R. Wardlaw Thompson, on What Has Been Accomplished by Missionary Wives; Bishop Crowther, on The Service Rendered by Women in West Africa, by Mrs. F. E. Coffin, of the

African Methodist W. M. S. in the South, U. S. A., Mrs. W. S. Blackstock, of the Methodist M. S. in Canada, and Mrs. Thompson, of South Africa.

We mention the names of the speakers to show the world-wide, undenominational character of the meeting, which adds to the value of the testimony received.

Aside from these regular sessions there were a number of meetings exclusively for ladies. The first of these was on Thursday afternoon, when about a hundred ladies gathered for a talk on methods of work, under the lead of Miss Rainy of Edinburgh. The main topic was the connection of woman's societies with the large denominational Boards. Nearly all the societies in the United States were reported as a department or integral part of the general Boards, working under their guidance, although largely independent in the management of affairs at home. Those in Great Britain ranged from those similarly connected to those who were entirely separate and independent, some of these last being undenominational. The information given went to show that the vital connection mentioned was perhaps the best one to prevent all possibility of friction, although experience had as yet developed but little perplexity in the independent societies beyond what could be adjusted with comparative ease by a little tact and patience. A large and interesting meeting for young women was held in the main hall on Sunday afternoon, June 17th, at which the Countess of Aberdeen presided. She spoke in a very graceful way of the inspiration received from so many missionaries and delegates from all parts of the world; and when she remembered that so many were British and American nationality, she was much impressed with the great responsibility resting on the English-speaking race in the conversion of the world. Admirable addresses were made by Mrs. Moses Smith of the W. B. M. I., Mrs. Quinton, President of the National Indian Association, U. S. A., Mrs. A. J. Gordon of Boston, and Miss Sybil Carter, who represented the Woman's Auxiliary of the Episcopal Church in New York City. On Tuesday the 19th a meeting was held in Morley Hall, under the auspices of the Society for the Promotion of Female Education in the East, Lady Anstruther presiding. The topics discussed were principally with reference to matters in the foreign field; the special training of missionaries for their work; how far it is best to change the habits of the native girls in the boarding schools in dress, modes of living, etc.; how to cope with the evils of early marriages,—and similar subjects. Among the speakers were Miss Webb of the S. P. F. E. E., Mrs. Emerson of the W. U. M. S., New York, Miss Esthwaite, Miss Andrews, and

Miss Wade, from India, Miss Whately of Cairo, Mrs. Armstrong from Burmah, and Miss Child from Boston.

A second meeting for practical discussion of methods was held on the Thursday following the close of the Conference. As many of the delegates had scattered, there were but a handful of ladies present; but those who were there were practical workers, and there was a profitable interchange of experiences and comparison as to methods that will long be remembered. A desire was expressed that some means should be adopted by which the intercourse so pleasantly begun between the woman's missionary societies of Great Britain and America should be continued. It was voted that a committee should be established, composed of one representative from each of the societies, to whom communications should be addressed in order to secure union in prayer for special objects, and concerted action, should occasion require, for common ends, such as, for instance, the relief for widows in India, or for the arrangement of any meetings that might be desirable in the future.

Many questions have been asked as to the practical results of the Conference. Those who expected definite decisions or resolutions giving expression to the sentiments of the majority of the members on the various topics discussed, were disappointed. It was announced from the beginning that it was not the design of the Conference to enact any laws or to set forth opinions that should in any way be binding upon the multitude of societies and workers present, and anything that tended in that direction was carefully avoided. With regard to woman's work, the wish was expressed among some of the practical workers that more time might have been given to suggestions for carrying on the work, for its improvement and development, rather than so much to congratulations on the success of the comparatively new movement. But no one could have been disappointed in the wonderful inspiration derived from being a unit, however small, in such a gathering. To sit day after day in such an assembly; to feel the thrill of the intense earnestness of speakers and audiences alike, the great heart-throb of the Church universal in its effort to obey the command and follow the lead of its risen Lord; to realize that so many strong, and wise, and willing ones are sharing the burden that often presses so heavily on one's own heart and brain; to listen to the testimony of tried and experienced workers from every nation that everywhere the gospel is gaining a firm foothold, and undeniably making a powerful impression; to hear the convincing proofs that the evangelization of the world, or at least the proclamation of the good news in every part of it, is unquestionably

within the power of the present generation of Christians,—surely this must give a strong and lasting impetus to the grand army of mission workers. It remains for the small company gathered there, and the thousands who were watching the proceedings with eager interest all over the world, to give effect to the enlarged conceptions and quickened enthusiasm engendered. It is confidently asserted that the Conference has ushered in a new era in Protestant missions,—an era of brotherly love and unity of effort both at home and abroad; a new departure among women and children, as well as men; a new earnestness in labor; new consecration in giving; new fervency in prayer on the part of every child of God.

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### VERY SUGGESTIVE.

At a woman's missionary conference, not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet-faced old Methodist lady remarked that some things which had been said reminded her of the story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: "O, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him."

It is added that the story was so quaintly told, and the application was so evident, that it drew from the audience audible manifestations of applause.—*Helping Hand*.

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## WOMAN'S BOARD OF MISSIONS.

*Receipts from June 18 to July 18, 1888.*

MISS ELLEN CARRUTH, Treasurer.

MAINE.  
*Maine Branch.*—Mrs. W. S. Dana, Treas. Deering, Woodford's Ch., \$10; Rockland, Aux., \$3; Windham, Susan S. Varney, \$1.20; Castine, M. M. Dresser, \$10; Lewiston, Pine St. Ch., Aux., \$30; Dennysville, M. C., \$10, Washington Co. Conf. Prayer-Meet-

ing coll'n, \$7.54; Bangor, Aux., \$24.50; Eastport, Aux., \$7; Limerick, Ladies of Cong. Ch., \$15.25; Warren, Aux., \$3; Portland, Second Parish Ch., Busy Bees, \$17, Y. L. M. B., \$52; Piscataquis Co., Conf. coll'n, \$2.17, \$193 66  
Total, \$193 66

NEW HAMPSHIRE.

<i>Milford.</i> —Boys' Wide-Awake M. B.,	\$5 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Candia, Aux., const. L. M., Miss Lizzie E. Crane, \$25; Charlestown, Aux., \$2.50; Cornish, Aux., \$12; Goffstown, Aux., \$22; Hanover, Rainbow Band, \$30; Henniker, Ladies' Cong. Ch., \$15.50; Hinsdale, Aux., \$22.25; Jaffrey, Aux., \$12; Milford, Aux., of wh. \$100 const. L. M's Mrs. Wm. Gilson, Mrs. Addison Heald, Mrs. Lucy Badger, Mrs. Jennie A. Follett, \$110; Orford, Aux., const. L. M. Mrs. H. H. Conant, \$25; Penacook, Aux., const. L. M. Mrs. T. O. Wilson, \$25; Pelham, Mrs. E. W. Tyler, \$5; Rindge, Cong. S. S., \$21; Stratham, Aux., \$15.75; Troy, Aux., \$14.66; West Lebanon, Aux., \$32.75,	390 41
Total,	\$395 41

VERMONT.

<i>Fair Haven.</i> —Ch. coll'n,	\$ 60
<i>Putney.</i> —Mrs. A. S. Taft,	5 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Atkinson Sta., N. H., Mrs. Gyles Merrill, const. L. M's Mrs. B. D. Hopkins, Mrs. J. A. Bedard, Mrs. H. E. Bently, \$75; Burlington, Aux., of wh. \$25 const. L. M. Mrs. R. B. Stearns, \$45; Chelsea, Aux., \$10; Enosburgh, Y. P. M. C., \$6; Lyndon, Buds of Promise, \$14; Springfield, Aux., \$14.50; Vergennes, Cong. S. S., \$40; West Westminster, Aux., const. L. M. Mrs. Alfred H. Burnell, \$25; St. Johnsbury, South Ch., Maids of Caledonia, \$40,	269 50
Total,	\$275 10

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Billerica, Aux., \$11.50, Willing Workers, \$19.20; Lexington, Junior Aux., \$50; Winchester, Aux., of wh. \$25 by Mrs. M. A. Herrick, const. L. M. Mrs. Martha C. M. Dwinell, \$32, Open Door, \$14, A Friend, \$45,	\$171 70
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Hinsdale, Aux., \$16; New Lebanon, Cheerful Workers, \$7; Pittsfield, First Ch., Aux., \$7.25,	30 25

<i>Bourne.</i> —Mrs. J. E. Ellis, Thank-off.,	\$10 00
<i>East Douglass.</i> —Earnest Workers,	30 00
<i>Essex North Branch.</i> —Mrs. A. Hammond, Treas. Bradford, Acad'y Aux., \$20.04; Newburyport, Aux., \$75,	95 04
<i>Essex South Branch.</i> —Mrs. S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., \$20, Primary Cl. S. S., \$10; Maple Leaf M. C., of wh. \$5 by Jessie I. Kemp, \$20; Ipswich, South Ch., Aux., \$32; North Beverly, M. C., \$13.80; Salem, South Ch., Y. L. M. S., \$40, Crombie St. Ch., Aux., \$68,	203 80
<i>Lawrence.</i> —A Friend,	40
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Maynard, Mrs. L. A. Maynard, in mem. Mary, Hattie, and little Vickie, \$6; Holliston, Aux., \$60.12; Framingham, Aux., prev. contri. const. L. M. Mrs. Mary L. B. Stockwell, Mrs. Mary E. Partridge, \$191.20,	257 32
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Brockton, Aux., \$50, Mission Sunbeams, \$30; Braintree, Aux., \$5; South Braintree, Aux., \$10; Weymouth and Braintree, Aux., \$10; Hingham, Aux., \$14; Whitman, Ladies of Cong. Ch., \$11,	130 00
<i>Oakham.</i> —Miss C. H. Pratt,	5 00
<i>South Hadley.</i> —Mt. Holyoke Sem'y,	250 00
<i>South Natick.</i> —Cheerful Workers,	6 25
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Brimfield, Aux., \$11; Holyoke, Second Ch., Boys' Wide-Awakes, \$6, Girls' Wide-Awakes, \$7; Ludlow Centre, Aux., \$20; Monson, Aux., \$20; South Hadley Falls, \$30; Springfield, First Ch., Aux., \$75, Olivet Ch., Aux., \$6; West Springfield, Park St. Ch., Helping Hands, \$20,	195 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Auburndale, Willing Hands, \$35.01; Boston, Old South Ch., Bartlett Band, \$31, Union Ch., Union Workers, \$21.56, Central Ch., S. S., \$13.31, Shawmut Ch., Ladies', \$2; Brookline, Harvard Ch., Benevolent Helpers, \$35, Friends, \$30; Chelsea, Third Ch., Floral Circle, of wh. 50 cts. by Miss Etta Jackson, \$10.50, Aux., \$30, First Ch., Aux., \$40.20; Dedham, M. C. B. \$100. Asylum Dime Soc'y, \$1.50; Dorchester, Second	

Ch., Aux., \$89.39, Village Ch., Aux., \$25, Harvard Cong. Ch., 50 cts.; Hyde Park, Aux., A Friend, \$25; Jamaica Plain, Wide-Awakes, \$75; Neponset, Pebble M. B., \$31.03; Newton Centre, Aux., of wh. \$25 by Mrs. L. S. Ward, const. L. M. Miss Mary Lane Dwight, \$167; Roxbury, Immanuel Ch., Aux., of wh. \$25 by Mrs. Ariel Low, const. L. M. Mrs. E. A. Cudworth, \$29.51, Eliot Ch., Aux., \$17, Olive Br., \$5.90, Thompson Circle, 50 cts., Fer- guson Circle, \$3.89, Mayflow- ers, \$5.52, Eliot Star, \$5.77; Waltham, Aux., \$40; West Roxbury, South Evangelical Ch., Aux., \$10.06, \$881 15	
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Gilbert- ville, Aux., \$50; Milford, Aux., of wh. \$24 Thank-off., \$37; North Brookfield, Aux., \$53.88; Rockdale, Aux., \$23.41, Warren, Aux., \$9; Worcester, Aux., Salem St. Ch., \$7.75, Piedmont Ch., Aux., \$74.73, Union Ch., Aux., \$105.35, 361 12	
Total,	\$2,627 03

## LEGACY.

<i>Boston.</i> —Legacy of Miss Maria Howland,	\$35 00
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## CONNECTICUT.

<i>Danielsonville.</i> —Westfield Cong. Ch. and Soc'y,	\$12 86
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., \$30, M. C., \$4; Canton Centre, Aux., \$16; Columbia, A Friend, \$20; Enfield, La- dies' Benevolent Soc'y, \$25; Plainville, Treasure Seekers, \$10; Rockville, Aux., \$35, Little Helpers, \$10; West Hartford, Gray Girls' Soc'y, \$20, 170 00	
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Ansonia, Aux., \$12; Bridgeport, Olivet Ch., Aux., \$15; Busy Bees, \$15; Ellsworth, Golden Links, \$11; Georgetown, Buds of Promise, \$3; Harwinton, Aux., \$20; Middlefield, Aux., \$40; Middle Haddam, Aux., \$7; New Britain, South Ch., Aux., \$58.15; Newtown, Aux., \$10; Norfolk, Aux., \$50; Nor- walk, Circles, \$30, 271 15	
<i>Newtown.</i> —Cong. S. S., by Willie S. Fancher,	5 00

<i>South Manchester.</i> —Mrs. F. H. Ladd and Family,	\$3 00
Total,	\$462 01

## LEGACY.

<i>Hartford Branch.</i> —Plainville, Legacy of Mrs. Levi Curtiss, const. L. M. Mrs. Laura M. Curtiss,	\$25 00
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## NEW YORK.

<i>Gloversville.</i> —Cong. Ch., Aux., by Mrs. Lucy J. Grimes,	\$100 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, Aux., \$153.35, Morning Star M. C., \$20; Brooklyn, Boys' and Girls' M. B., \$40; Crown Point, Aux., \$16.65; East Randolph, Ch., \$5.50; Fair- port, Aux., \$23; Flushing, Aux., \$32.38; Homer, Aux., \$10, Mrs. Clara Kingsbury, const. self L. M., \$25, Mrs. Emma M. Bean const. self L. M., \$25, Mrs. C. N. Woodworth, \$5, Mrs. B. W. Paine, 5; Mt. Vernon, Y. W. C. M. A., \$10; Norwich, Aux., \$37.96; Owego, Aux., \$27; Poughkeepsie Aux., \$15, Y. P. Aux., \$50; Sherburne, Little Lights, \$15, 515 84	
Total,	\$615 84

## NORTH CAROLINA.

<i>Wilmington.</i> —Woman's Odd Minutes Miss'y Soc'y,	\$14 00
Total,	\$14 00

## FLORIDA.

<i>Daytona.</i> —Cong. Ch., Woman's Miss'y Soc'y,	\$10 00
Total,	\$10 00

## WISCONSIN.

<i>Oakfield.</i> —A Friend,	\$ 80
Total,	\$ 80

## AUSTRALIA.

<i>Melbourne.</i> —"Tithes,"	\$12 00
Total,	\$12 00
General Funds,	\$4,605 85
Leaflets,	24 74
Legacies,	60 00
Total,	\$4,690 59

MISS HARRIET W. MAY,  
Ass't Treas.



## **EASTERN TURKEY.**

### **REPORT OF ADANA SEMINARY, AND WOMAN'S WORK IN THE CILICIAN PLAIN, 1887-88.**

**BY LAURA TUCKER.**

**ADANA, May 10, 1888.**

As is well known, the school here for the first two years was carried on under uncomfortable circumstances, and in very cramped quarters. About two years ago the A. B. C. F. M. made a grant of 1,000 liras, contributed by the Woman's Board of the Interior, for a new building, which has been put up as an addition to the old mission house, on land purchased for the purpose. The situation is the finest in the city, and the view so attractive that every one lingers to enjoy it, especially from rooms on the second and third floors. This view takes in a great plain, now luxuriant with grain just ripening for harvest, and groves and orchards suggestive of luscious fruits; bounded by snow-covered mountains on the north and northwest. The building itself towers above all others about it. One characteristic of great importance to the occupants is, that every room is radiant with sunlight during some part of each twenty-four hours. This results from its being built around three sides of a courtyard. It faces the west, and there are wide verandas running the entire length of the new part. How we should like to lead all who have contributed toward it through the building, and show them the girls' dormitory, having a private dressing or prayer closet for each occupant, and convenient toilet arrangements; the living-room on the third floor, then the pleasant dining-rooms, schoolroom, recitation-rooms, etc., on the second floor; and last of all, the storerooms, workroom, and bathroom, and those occupied by the steward and his wife, on the first floor.

Before dropping this subject perhaps you would be interested in some incidents connected with the process of building. The work was begun at once on receipt of the grant for its construction, and made rapid progress till the walls were a few feet above



ground, when the Government awoke to the fact, and to the importance of stopping proceedings. Permission had been given for an addition, or annex to our house; but the existence of a room called indiscreetly "bathroom," roused suspicion, and forthwith the city engineer was dispatched from the municipal council to put a stop to the work. For several days the engineers made daily visits to the scene of action, but always sending a messenger in advance. The workmen took the hint, and dropping bricks, mortar, and tools, where they stood, would betake themselves to a quiet room to rest. Upon arrival, the officer would find nothing going on, and would, therefore, report, "Work stopped." And so for two weeks the walls mysteriously continued to grow, till stopped by a peremptory order. It being the time of annual meeting, no missionary was on the ground, and five weeks passed before work was resumed. But once under way it made rapid progress, and on November 28th school was opened in the new quarters, the dormitory, schoolroom, and kitchen being completed. Soon the dining-room doors were swinging on their hinges, and thirty girls were ensconced in a bright, orderly, happy home, and only slightly disturbed by the noise of work going on in the remaining rooms.

We began with thirty-one pupils, but one little girl found bathing, eating at a table, and sleeping on a bedstead too arduous duties for her to perform, and so ran away; and though urged by some of her relatives to receive her again, it was thought not best to do so. Four of our girls united with the church last year; this year eight have presented themselves, and four were already members on first coming to us. Two of these are valued workers among the women.

The girls who entered school the first year were of so low grade in study that we have not yet been able to graduate a class; but if all is well, seven will graduate next year. The receipts for tuition, board, and music have been forty-six liras,—\$202.

The average attendance at the city schools has been four hundred. These are graded according to their attainments, and distributed among eight rooms, where they are instructed by as many teachers, five being young women and three young men. In the boys' school Miss Webb has given English, and I, Bible lessons. The interest in religious matters manifest among the women is worthy of mention. Mrs. Montgomery has superintended the Monday noon prayer-meetings held each week in thirteen different places. Among the Greek and Armenian women there have been many interested inquirers. The utter dearth of work has given time for thought, while the aid given by Christians has led minds and hearts to consider the character of the religion which prompts

such charities. Thus we hope many have been gathered into the fold of Christ. Twenty-nine women have been examined for admittance to the church. Mrs. Montgomery has also superintended a class of forty young Armenian girls who come here twice every week to be taught by two of the girls of our school. Fourteen of these have learned to read the Bible intelligently, and the others have a very fair start. Besides these, some of our Christian women have taught an equally large number of women to read. The members of the Y. M. C. A. have not allowed the opportunity to slip away unimproved, but have also done some teaching, so that learning to read has become quite the fashion.

Until this year there has always been a Sunday-school for adults, but the many classes increased beyond our bounds, and so were united into one, and the lesson given from the pulpit. In order further to relieve the crowded condition of things, a Sunday-school was formed for young children, which has been attended by about two hundred and sixty children, and is only limited to this number for want of room. These are divided into classes of from ten to twelve each, and taught by some of our older pupils.

In Tarsus we have had three schools instead of two, the pupils numbering about one hundred. The women there have carried on a Thursday prayer-meeting among themselves, and the regular attendance has been much larger than last year.

The school in Kozolook numbers fifty, besides the fifteen young married women who receive instruction from Miriam Küpelian, our teacher there. Those who came out at the time of the famine remain firm, and Kozolook is really entirely Protestant Christian.

In Sis there is a school of fifty children. The work there has not equaled the hopes we had in the autumn.

At Christian Keog, a village an hour from Adana, where the work is all the result of this year's effort, there is a school of forty, and during the winter the attendance at the women's meetings has numbered seventy-five.

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LETTER FROM MRS. GULICK.

FUKUOKA, May 21, 1888.

MY DEAR MRS. MILLER: . . . I do not think it is the climate, but the intense character of the work here, and the constant pressure one is under, which breaks down so many of our lady missionaries. To those who are working in this difficult language, spending hours in hearing and speaking it, when very anxious that every word shall convey just the right shade of meaning, brings great

weariness to the head; and if, as is usual, one is sitting on the feet upon the floor, with no support for the back, weariness to the body also. It is hard not to overdo where there is so much waiting to be done. I take the *Advance*, and exceedingly enjoy the reports of the Friday meetings.

But you want to hear something of our work.

Our family having made many long visits to this island,\* finally moved to Kumamoto last October. Mr. and Mrs. Clark, who had just arrived from America, came with us, and we were under one roof for several weeks, till they succeeded in renting a house for themselves. On the 4th of January we had the pleasure of welcoming our sister, Miss Julia Gulick, Mr. and Mrs. S. L. Gulick, and my cousin, Miss Martha Clark. So we have quite a family station, and feel ourselves particularly blessed in being permitted to work together. Our prayer that these relatives might be allowed to join us in work for Kiushu is thus answered, and we are happy and thankful. The young people are hard at work studying the language, but they are also helping by teaching in the schools.

A boys' school was commenced a year ago by the Christian people, which, although conducted under difficulties, for want of suitable buildings, has rapidly increased in numbers. Plain, cheap buildings are now going up just outside the city in a pleasant situation. These are paid for with money raised among friends here or lent at a low rate of interest; and under Mr. Ebina, the talented principal, the school bids fair to become a flourishing institution, and a blessing to the island. Mr. Clark and Mr. S. L. Gulick teach regularly in the school, and their wives have also taught occasionally.

The girls' school, also begun last fall by the Christian people, is still small, but is gradually increasing in numbers. This term it has about thirty pupils, half of them boarders. Mrs. Ebina, a graduate of Kyoto Girls' School, is the principal; and our Miss Clark, one of Mt. Holyoke's daughters, is teaching classes in English. Miss Julia Gulick also teaches the Bible twice a week. Everything is very plain, and the boarders do the work of the house, thus bringing the cost of board down to one yen twenty sen (or one dollar in gold) each per month. Tuition fees are thirty cents per month, which pays the wages of the Japanese teachers. The rent and other expenses are paid by monthly subscriptions from the Christians here, in sums ranging from five cents to two dollars. The school is entirely under the care of Japanese Christians. We help them as we can. Some girls

\*Kiushu, the most southerly island of Japan.

whose parents cannot afford even the small sum (two dollars a month covers everything) required to send them to school, are begging for the privilege of attending. We shall try to help them to go.

This island is behind other parts of Japan in the matter of female education, and we are glad to see signs of awakening in the matter. We hope in time to secure good buildings, when we are sure the numbers will increase rapidly. But we must wait; for our Christian community is neither numerous nor wealthy, and they are carrying heavy loads now.

The church in Kumamoto numbers about ninety; but many of these are students, and do not add to its money-giving or working power. There are a number of earnest women in the church, who are anxious to be better acquainted with the Bible, for their own sake, and also that they may teach it to others. Meeting with twelve or more of these women two afternoons of each week, and studying with them the ever new Gospel of John, has been one of the pleasures of this last winter.

On Wednesdays I have met a large class who wish to learn knitting and other fancy work. Before beginning this, we spend half an hour in reading and explaining a portion of Scripture. Mrs. Clark has assisted in this, and some of the women have learned so rapidly as to be able to teach others. This class is under the auspices of a Ladies' Society of our church-members, who hope it may open the way for leading many to come and learn of Christ. This society has also a monthly meeting, in which are given addresses on various topics of interest. I gave one talk to them on the condition of women in other lands. In preparing this talk I was impressed anew with the superiority of the position of women in Japan over most heathen countries; but how great the contrast between them and the women of Christian lands!

A great deal is said and written now about the elevation of women in Japan. Evidently many feel that to adopt foreign dress and manners is to take a great step in the right direction; and so they are changing a style of dress becoming and comfortable to them, and in which they often show much taste, for ours, or, in many cases, for a caricature of ours, for of course they have not learned to adapt our style to their own needs. I am glad to say these innovations have not reached this part of Japan except in the matter of dressing the hair.

But to return to the work. Sundays have been very full. An exposition of the Scripture by the pastor, and then Sunday-school, attended by nearly the entire congregation, and numbering about a hundred, occupies the forenoon. In the afternoon the school-

girls come to our house and sing hymns with Miss Clark, and I tell them a story from the Old Testament which they have not yet read. In the evening there is a preaching service, numbering between one and two hundred.

Calling and receiving calls takes up more or less of every missionary lady's time, and is sometimes unsatisfactory, because so many callers come from curiosity or to display and exercise their English. But it gives an opportunity to speak a few words about Christianity, or give a leaflet, or invite some one to church. When our callers, as they often do, really desire to hear of the true way, what joy to tell to such the "old, old story."

Some weeks since three young men from the other end of the town came to hear of the gospel, and after a short talk asked if they might come regularly and read the Bible with me. At first they came twice a week, and then daily, and two of them are evidently deeply interested in the Bible study.

The winter passed quickly away, and with the spring the touring begins. This is a very important, but very wearisome part of a missionary's life. To the Christian living in places far from the centres, the coming of the missionary, gentleman or lady, is eagerly looked forward to, and the visit, be it longer or shorter, is never quite long enough. Scarce a moment of rest is allowed the visitor, but either in meetings or talking with callers at his or her room in the hotel, sitting on the floor as nearly according to the Japanese custom as possible, mind and body are kept on the stretch from morning until a late hour at night.

It is a blessed privilege to be permitted to do this work, and happy are they who have the strength for it.

Mr. Gulick and his sister made a most interesting tour of a month in Southern Kiushu, finding everywhere people who gathered in crowds to hear the gospel. Meetings for women alone, addressed by sister and her woman helper, were attended by two and three hundred women, who listened attentively to what was said. If we had two or three ladies who had the language and could tour, there would be abundance of work for them. We want to call loud for one or two single ladies for this work. Through the length and breadth of this large island they would find everywhere those who rejoice to learn the "way of life." Sister is not very strong, and came home quite sick from her tour.

My husband and I have now been from home three weeks on a tour in the northern part of the island. We have visited four different cities, but have spent most of our time here, where we have had a work for several years, and where we have spent more or less time every spring and fall for four years. The church has

been pastorless for more than a year, but a few faithful ones have looked after the other members and kept up the prayer-meetings, so that we were rejoiced to find more life in the church than we had dared hope for. Six were baptized last Sabbath. Others are interested, and we hope before long a pastor may be found for this needy people.

This place is two days' ride from our home at Kumamoto, but when, two or three years hence, a railroad takes the place of jinrikishas, it will be only a few hours.

By the way, a change in the style of jinrikishas within a few months illustrates the power of the Government. Formerly each was decorated, according to the taste of its owner, with animals, flowers, and every imaginable device, which were displayed on the sides and backs. But foreigners made sport of this in their newspapers, and the Japanese cannot bear to be laughed at; so a decree went forth that all the little carriages used should be good ones, freshly painted, like Venetian gondolas, in sombre black, and now riders can no longer amuse themselves with the fantastic or artistic devices of the back of the jinrikisha in front of them.

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## CHINA.

### EXTRACTS FROM LETTER FROM MRS. GOODRICH.

TUNG-CHO, March, 1888.

WE see a gradual breaking up of the fallow ground in this vicinity, and our work in all directions shows signs of advance. My husband is pastor this year, and so it has been my privilege to fill in with many forms of service, besides some regular teaching. There are sick to care for, poor to advise and help, and those who need comfort to be ministered to. I succeeded in sending two girls to Bridgman School, and one I persuaded to unbind her feet. I have also persuaded my baby's nurse to unbind her child's cramped stumps, by providing the first shoes and stockings, which is a little bait. No stockings are required for bound feet, and the shoes needed are more expensive as the feet grow larger and stronger.

Twice since my return I have ventured from home half a day to go with Mrs. Beach to a village where our Wen-lin and Jennie live. Wen-lin is a helper, who was taken in childhood by my husband and educated. He was betrothed and married in the Chinese fashion, except where it was heathen. Just before we went to America, Jennie, his wife, was a Peking schoolgirl, and they are both true missionaries in a village of about six thousand inhab-

itants, where they are bravely living down opposition and unfriendliness, and trying to win souls to heaven and goodness. They have a pleasant Christian home, where their little baby girl makes sunshine for them. Jennie is neat, dainty, and loving in all her ways, a beautiful seamstress, and their home is a model one to all about them. She has three daily pupils, little girls whom she has won, to learn to read; another, by her influence, has gone to Peking. Both times I was there, so great crowds of women and children gathered that we talked ourselves hoarse telling Bible stories and explaining the way of life. So we had no time to visit with Jennie, but have invited her to spend a week here next month, that she may go to church and meet and pray with Christian people. A stream must be fed, or it will run dry.

Jennie's little daughter calls me "Grandmother." If she spoke it in English it might be a little startling, but the Chinese softens it somewhat; and I quite enjoy seeing the little mouth purse itself to say, "Ni, Ni," as the little finger points toward me.

My Girls' Day School began over a month ago, and I cannot tell you how much I enjoy it. I have so many new scholars I feel quite elated. I have fourteen girls, four little boys, and a part of the time Mrs. Sheffield's three little daughters join us, making twenty-one in all.

One of my former pupils, whom we sent to Peking, where she remained three years, was married last fall. She comes to me twice a week to recite in Genesis and geography with Mary, my oldest pupil, and the pride of my heart. Mary is now studying the classics, which I explain to her. Before I went home she had recited three of the Gospels, and studied Old and New Testament History and Gospel Harmony. I am now giving her selections from the Epistles.

We are somewhat crowded in our present quarters, especially when it comes time for writing exercises, but it is nicer than to have too much room. I long to have some tables and low seats, instead of sitting on the *kang* "a la Turk." My little girls are learning to sew, and on Fridays I always try to have something out of the ordinary line for them. Once we spent the time pasting their picture cards on a strip of blue cambric; once we had a treat of peanuts and sugared nuts; and last Friday we played drop the handkerchief, only I changed it a little to conform to Chinese proprieties, and when a player was caught obliged her to make the Chinese *salaam* before being released.

One would think my little boys had stepped right out of the Bible from their names,—Titus, Samuel, and Luke. "Constant Grace" has a grandmother who is a Christian, but his parents,

though they have given up their idols, think the way of the Cross too rough a road for them. Eight heathen and seven Christian homes are represented in my school. How earnestly I pray that these little ones may lead their parents to Jesus. "A little child shall lead them"; why not my little ones?

Do our hearts go out to the home-land and the workers there? If our letters fail to assure you of this, it is because we are so anxious to tell the story of work here,—your work,—done through your gifts and your prayers. God grant that our prayers may bring down blessings on you and the dear land we never loved so much as when we left it.

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## For the Coral Workers.

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### JAPAN.

DEAR CORAL WORKERS: Japan is not among the mission fields which you are studying this year, but it is a most interesting country, and its people are among the most interesting of all foreign nations. And so we have begged the privilege of copying these few sentences for you from the letter of one of our dear missionaries who has been a little more than a year in Japan, trying to learn the language (which is a very difficult one), and teaching in a large school for girls in the city of Osaka. [EDITOR.]

"Many, many of these people worship stone and wooden idols; others pray to the sun and animals; even foxes are worshiped. One of my pupils told me that her grandmother has nearly a thousand gods, and when she heard of the Lord Jesus Christ, she added him to her other gods, and thought she could worship him with the rest. Let us hope that she will learn that his is 'the only name whereby we must be saved.'

"It is only a few years since missionaries began to work in Japan. The Roman Catholics came about two hundred years ago and made many converts, but were afterward driven out, and many put to death. After that, for many years, the cross was trampled upon in some public place every year, to show the hatred which the people had for the religion which it represented. But now it is no longer a forbidden faith; and through the labors of our missionaries many of the people have embraced the Christian faith, and churches and Christian schools are found in many places.



“In the school where I teach there are about three hundred and sixty pupils. Some of these come mostly to learn the English language, which the two foreign ladies teach. The name of our school is ‘Baikwa Jo Gakko.’ ‘Baikwa’ means a plum-blossom, ‘Jo’ means girls, and ‘Gakko’ means school; so you see the name is ‘Plum-Blossom Girls’ School.’ Plum-blossoms are very much cherished by the Japanese, and they would often rather pick and enjoy them than wait for the plums themselves; and they succeed in making them grow to great size, and sometimes quite double. So you see that in their opinion this is a very beautiful name for a school.

“About one hundred and fifty girls board at the school, and many of these attend church, and learn of Jesus. The rest are day scholars, and we have often to say ‘No’ to those who would like to come, because there is not room for them.”

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#### REASONS FOR THANKSGIVING.

SINCE last we met to bring our thank-offerings to God, he has blessed the work of missions in many ways. Let us praise him for the help of his countenance. The following are but a few of the things which should call forth our gratitude and our offerings:—

*The World's Missionary Conference in London:* The harmony that prevailed; the stimulus given to the far-reaching work; the place accorded to woman's work.

*The restoration of peace in Micronesia:* And because our work has not been uprooted in Ponape.

*The increased number of girls* in the schools at Ponape and Kusaie.

*The prevalence of peace almost throughout the world:* The peace of Europe has remained unbroken, so that the Bulgarian Mission has not been trampled under feet of war.

*A prospect of plenty* in the famine regions of Turkey where our missions are located.

*The first convert* has been gathered in the Shansi Mission.

*Addition to the church* in Madura,—the fruit of revival in Miss Swift's school.

*No check* has come to the rapid progress in Japan.

*The perpetual ingathering of souls* in Japan, especially the eighty-two from the Doshisha.

*The “student volunteers,”* looking with hope and longing toward the whitening fields.

*The fifty students in the schools at Tung-cho.*

*The religious awakening in the Zulu Mission, Africa.*

*The awakening at Kalgan, China.*

*Quickening of interest at Ordo, on the Black Sea.*

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1888.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Ashkum</i> , Mrs. Mead, to const. L. M. Mrs. Jennie Packard, 25; <i>Alton</i> , 5.25; <i>Buda</i> , 10; <i>Chicago</i> , Plymouth Ch., 171.70, New Eng. Ch., 69, Western Ave. Ch., 22; <i>Galesburg</i> , Brick Ch., 45, First Ch. of Christ, 37.50; <i>Hinsdale</i> , 67.09; <i>Ivanhoe</i> , 2; <i>Kewanee</i> , 30; <i>Noponset</i> , 6.30; <i>Ottawa</i> , 50; <i>Rockford</i> , Second Ch., 16.50; <i>Sycamore</i> , 18.66; <i>Wilmette</i> , 11.36,	587 36
JUNIOR: <i>Chicago</i> , Plymouth Ch., Y. P. S., 25.82, Union Park Ch., Y. L. S., 100, First Ch., Y. W. S., 104; <i>Evanston</i> , Y. L. S., 24; <i>Lake View</i> , 7; <i>Washington Heights</i> , 40,	300 82
JUVENILE: <i>Annawan</i> , Willing Workers, 12; <i>Buda</i> , Cheerful Workers, 5; <i>Chicago</i> , Western Ave. Star Soc'y, 31; <i>Galesburg</i> , First Ch. of Christ, 11.59; <i>Geneva</i> , 3; <i>Lake View</i> , 7; <i>La Grange</i> , Cheerful Givers, 25; <i>Ontario</i> , Willing Workers, 15; <i>Princeton</i> , Samaritan Band, 16; <i>Providence</i> , 5.10; <i>Wilmette</i> , 5,	135 69
SUNDAY-SCHOOL: <i>Chicago</i> , Plymouth Ch.,	18 09
FAMINE RELIEF FUND, <i>Hamilton</i> , A. L. S.,	2 00
Total,	1,043 96

### INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Indianapolis</i> , Mayflower Ch., 25; <i>Terre Haute</i> , Aux., 12.75,	37 75
Total,	37 75

### IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Burlington</i> , 71; <i>Creston</i> , Pilgrim Ch.,	
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10; <i>Cherokee</i> , 6.50; <i>Chester Centre</i> , 10; <i>Grinnell</i> , 26.78; <i>Iowa City</i> , 12; <i>Le Mars</i> , 11.25; <i>Montour</i> , 8.32; <i>Preston</i> , 10; <i>Red Oak</i> , 10; <i>Tipton</i> , 10,	185 85
JUNIOR: <i>Decorah</i> , 10; <i>Iowa City</i> , 10; <i>Grinnell</i> , 16.78,	36 78
JUVENILE: <i>Davenport</i> , Sunbeams, 15, Wide-Awakes, 5; <i>Grinnell</i> , Busy Bees, East Branch, 15.43, West Branch, 15.43; <i>South Branch</i> , 27.22; <i>Riceville</i> , 5,	83 08
SUNDAY-SCHOOLS: <i>Bell Plain</i> , Birthday Boxes, 1.56; <i>Grinnell</i> , 102.08,	103 64
Total,	409 35

### KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Auburn</i> , 10; <i>Newton</i> , 1.20; <i>Sabetha</i> , 4,	15 20
JUNIOR: <i>Manhattan</i> , Y. P. S. C. E.,	7 00
JUVENILE: <i>Newton</i> ,	25
Total,	22 45

### MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. A Friend, 1; <i>Alamo</i> , L. M. S., 4, Mrs. A. Overacker, 1; <i>Charlotte</i> , 30; <i>Detroit</i> , First Ch., 105.54, Woodward Ave. Ch., 50, Trumbull Ave. Ch., 10; <i>Jackson</i> , 100; <i>Memphis</i> , 5; <i>Union City</i> , 10; <i>Stanton</i> , 25; <i>Vermontville</i> , 7.60,	350 14
JUNIOR: <i>Detroit</i> , First Ch., 65, Woodward Ave. Ch., 54.80; <i>Jackson</i> , 100; <i>Nashville</i> , 3.05,	222 85
JUVENILE: <i>Douglas</i> , Light-Bearers, 21.18; <i>Vernon</i> , Cheerful Givers, 23,	44 18
SUNDAY-SCHOOLS: <i>Lansing</i> , 13.21; <i>South Haven</i> , 5.53,	18 74
Total,	635 91

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 13.30; <i>Mapleton</i> , 2.50; <i>Minneapolis</i> , Plymouth Ch., 242.62; <i>Sterling</i> , 5.30,	263 72
JUNIOR: <i>Austin</i> , 12.41; <i>Minneapolis</i> , First Ch., 34.50, Plymouth Ch., 21.25; <i>St. Paul</i> , Park Ch., 30; <i>Winona</i> , First Ch., 49,	147 10
JUVENILE: <i>Minneapolis</i> , Pilgrim Ch., Miss. Band,	6 00
Total,	416 88

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Mrs. E. L. Patch,	1 00
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L., 75,	75 00
JUVENILE: <i>St. Louis</i> , Plymouth Ch., Miss. Band, 20; <i>Amity</i> , Miss. Band, 4,	24 00
Total,	100 00

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cincinnati</i> , Central Ch., 67.80; <i>Cleveland</i> , First Ch., 52, Plymouth Ch., 85.17; <i>Columbus</i> , Eastwood Ch., 15; <i>Hudson</i> , 8.05, E. E. M., 10.95; <i>Jefferson</i> , 5; <i>Madison</i> , Ione L. Smith, 2; <i>Marblehead</i> , 10.55; <i>Marietta</i> , First Ch., 50; <i>Wayne</i> , 10,	316 52
JUNIOR: <i>Cleveland</i> , Plymouth Ch., Y. L. S., 10; <i>Painesville</i> , Lake Erie Sem., Y. L. S., 31; <i>Marietta</i> , First Ch., Y. L. S., 50,	91 00
JUVENILE: <i>Berea</i> , Willing Workers, 10; <i>Cincinnati</i> , Central Ch., Willing Workers, 20; <i>Cleveland</i> , First Ch., Boys' and Girls' M. B., 6.05; <i>Wayne</i> , Buds of Promise, 5,	41 05
SUNDAY-SCHOOL: <i>Fredericksburg</i> ,	5 00
Total,	453 57

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Crested Butte</i> , 5.75; <i>Greeley</i> , 12; <i>Denver</i> , West Ch., 20; <i>Whitewater</i> , Mrs. Pickett, 2,	39 75
JUNIOR: <i>Denver</i> , West Ch., Y. P. S. C. E.,	7 50
Total,	47 25

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Deadwood</i> , 15.35; <i>Yankton</i> , 6.25,	21 60
JUNIOR: <i>Sioux Falls</i> , King's Daughters, 5,	5 00
JUVENILE: <i>Badger</i> , Armor-Bearers, 4.36; <i>Iroquois</i> , Young Helpers, for Morning Star, 1.10,	5 46
Total,	32 06

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 14.80; <i>Brandon</i> , 11; <i>Dela- van</i> , 31.35; <i>Eau Claire</i> , 16; <i>Elkhorn</i> , Miss M. A. Hand, 5; <i>Lancaster</i> , 2.50; <i>Menasha</i> , 7; <i>Milwaukee</i> , Grand Ave. Ch., 31.75, Pilgrim Ch., 5.33; <i>River Falls</i> , 22; <i>Ripon</i> , 26; <i>Racine</i> , 102; <i>Whitewater</i> , 5,	279 73
JUNIOR: <i>Burlington</i> , Y. L., 3.75; <i>Brandon</i> , Y. L., 6.40; <i>Fox Lake</i> , College Soc., 12.12; <i>Milwaukee</i> , Plymouth Ch., Emergency Girls, 10; <i>Pitts-ville</i> , King's Soldiers, 5; <i>River Falls</i> , Hadjin Band, 5; <i>Windsor</i> , Y. L., 5.75,	48 02
JUVENILE: <i>Brandon</i> , Leon and Lenora Paliston, 2; <i>Janesville</i> , Mission Band, 5; <i>Lancaster</i> , Shining Lights, 14.20; <i>River Falls</i> , M. S. Band, 7,	28 20
Less expenses,	17 11
Total,	338 84

## FLORIDA.

<i>Tampa</i> .—First Ch., Aux. Soc'y,	17 00
Total,	17 00

## TURKEY.

<i>Marash</i> .—Lighters of Dark-ness, per Miss Shattuck,	14 99
Total,	14 99

## MISCELLANEOUS.

Sale of leaflets, 14.81; thank-off. boxes, 1.95; Chinese embroidery, 2; cash by mail, 2; box for Ruk, 1.20,	21 96
Total,	21 96
Receipts for month,	3,591 97
Previously acknowledged,	23,340 25
Total since October,	\$26,932 22



### JUNE MEETING.

THE vacation season having begun, the number was smaller than usual of those who gathered for our monthly meeting, in the pleasant chapel of Plymouth Church, San Francisco. Our President being absent on an Eastern trip, Mrs. Scudder presided; and the meeting took its keynote from the fortieth chapter of Isaiah, and that stirring hymn of prophecy, "Jesus shall reign," was sung. News was given from the school in San Sebastian, Spain; and a committee was appointed to welcome Miss Denton, our new appointee to Japan, who was soon to visit San Francisco. Miss Denton is already becoming endeared to us through her letters, and it will be mutually helpful and pleasant for us to meet before she departs for her work and ours in the Sunrise Kingdom. A letter was read from Dr. Gordon, of Kyoto, congratulating the ladies of our Board upon the choice of Miss Denton as their representative. A letter from Miss Gunnison was presented, and photographs of the Kobe school, just received, were exhibited; and thus we were brought nearer to our loved worker in her far-away home.

The Treasurer's report was somewhat cheering; and we adjourned with hope that our fiscal year would close in brightness, with obligations met, and an outlook upon enlarged and growing activities in the coming year.

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OUR eyes almost fail for watching for "the day when all shall know the Lord." Is it possible that these little meetings, these few timid prayers, these often slow, dull hearts, do anything to further this day? Yes; by so much as faith, and love, and sincerity, and zeal enter into the prayers offered and the words spoken for the Master,—by so much is this cause advanced.

"Prayer moves the arm that moves the world." And missionaries ask for our prayers again and again. This work is sustained by the prayers, and gifts, and sympathy of Christians at home; and would we knew of some method to reach the heart of every woman in our churches, and awaken interest in this work which is carried on in obedience to our Saviour's command!

In that momentous hour when the blessed Master's feet rested for the last time on Olivet's sacred brow, when the attendant angels were waiting with the cloudy chariot to receive him, ere he was "taken up"; then to those waiting disciples came the last command, "Go ye into all the world"; not merely to the "lost sheep of the house of Israel." They had rejected him, but to "every creature was the gospel to be preached," and they were, by their spoken or written words, to be "witnesses in the uttermost parts of the earth." And so, as we get letters from China, India, and Africa, and the "isles of the sea," telling of souls won to this Saviour through this "witnessing" of the disciples, we see in it all the fulfillment of this prophecy which came in the form of a command: "Ye shall be witnesses for me in all parts of the earth."— *From a paper by Mrs. S. S. Smith.*

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## INDIA.

Mrs. Perkins writes, May 5th, from the Madura district:—

In another year our new bungalow at Arapakoti will be finished, and then I hope we shall be settled for the next seven years. I do not think I shall ever forget our first journey to Mandapasalai.

We waited rather late in the year, until we thought the rainy season was over, and started one clear afternoon, with a relay of horses to be used over the best part of the road. But at sunset the clouds began to gather, and instead of the ride under a brilliant Indian moon, we found ourselves in perfect darkness on a road we had never traveled over. Part of the way lay along the bank of tanks, and we did not know when we should tip over.

The wind howled dismally in the trees, the rain beat in our faces, and our lanterns went out. At last we saw a light that we thought must be in the village where our bullock bandy, in which we were to sleep, was waiting for us.

It seemed to keep at the same distance for an interminable length of time; and when at last we did reach it, to our great dismay it was a light in front of a temple on an isolated hill. We finally did get to our bandy, and settled ourselves for the night; but the mosquitoes nearly devoured us, so we were compelled to move on. There was no road from that village to our bungalow, seven miles away, so we had to drive straight across the fields, and it was six o'clock in the morning before we reached our new home. The storm began in earnest that day, and continued several days; and as our bungalow was in the midst of the soft cotton soil, it was weeks before we could walk out of sight of our compound. Our new bungalow will be ten miles from there, nearer the rail-

road, and right on the Madura public road. But, better than all, it is just outside the large town of Arapakoti, where we shall find plenty of work, especially among the children. I hope to start again the little Hindu girls' school that had to be abandoned, because the teacher was so shiftless when there was no one to watch him.

A high-caste girls' school needs the constant supervision of a lady, or the girls will not attend. There has been a great deal of excitement in Madura this last week, caused by the persecution of the Christians by the heathen. A society in Madras is sending round heathen teachers to stir up the people to resist Christianity, and in the tracts they are distributing they implore them to close the door of their houses on the Bible-women, and to take their children, especially their girls, away from the mission schools. Last week was the time of the greatest Hindu feast, and not only the Madura helpers but others from the outside stations had assembled to preach to the crowds sure to be gathered there. The heathen, urged on by their priests, attacked the Christians in the streets.

Mr. Jones, who is stationed in Madura, went down from here as soon as he heard of it, and he came back more encouraged than he has been for some time; for so many of the people whom he had thought indifferent not only were not ashamed of the name they bore, but even seemed to court martyrdom.

The heathen priests resorted to all kinds of tricks to impose on the people. One man threw himself down before one of the priests and said, "I was a Christian for several years in such a village, but your words convince me the Christian religion is a lie, and your religion the true one. I want you to put the sacred ashes on my head again." The town mentioned happened to be under the charge of a catechist who was standing near by, and when he heard the man he said, "Did you say you were a Christian in such a village? We have no Christians there." So these priests had actually engaged the man to go through this performance before the people and pretend he was willing to abandon Christianity. But we all think this opposition is better than the indifference they usually show, as they are beginning to fear the advance Christianity is making among their people.



The following address is from the students of Pasumalai College, who go from Mandapasalai Station. Mr. Perkins writes:—

"ABOUT twelve of them filed into our house to-day to pay us a New Year's call, and with songs, and garlands and this address

they greeted us. 'There were some bright, hopeful-looking young men. Two or three have just graduated, and I am going to give them work at once.'

WELCOME ADDRESS.

DEAR MADAM AND REVEREND SIR: We, the Mandapasalai students, having heard that you were appointed to take the charge of this station, humbly take this opportunity to welcome you, and express our heartfelt joy.

When the late Rev. Mr. and Mrs. Howland had been on a furlough we were just like a flock without a shepherd, and their unexpected death in America made us all dejected with overwhelming grief. But we are now happy to find you in their place. We hope that you will be kind enough to try your best for the growth in Christian grace, for our education, and also for our bodily welfare. In this place, which was destitute of life during the last two years, we are glad to find boys' and girls' boarding schools as before, and to find yourself and Madam conduct the missionary work in great energy.

We wish that God's choicest blessings may be poured upon you, so that you may be enabled to live long, and labor prosperously in the service of our dear Master.

We beg to remain, dear Madam and Reverend Sir,

YOUR MOST OBEDIENT STUDENTS.

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SPAIN.

Mrs. Gulick writes, June 2d, from San Sebastian: —

WE have had a delightful visit from Miss Child, of the *LIFE AND LIGHT*, her sister, and Miss Topliff, of Boston. You can imagine how pleasant it was for us to have some friends to talk over matters with. I hope it will result in good to the work. . . . The school goes on steadily growing, and this year it has been evident that there has been better work than ever before. The longer the girls stay here, the more conscientiously and thoroughly they do their work.

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Mr. and Mrs. Baldwin, of the Western Turkey Mission, are on the eve of returning to their field after a much-needed and well-earned rest in this country. They have been relieved from an expected detention for work in Constantinople, and Mrs. Baldwin writes, "We are free to go back to our own dear Broosa."

We look forward to her delightful letters, which have been such an inspiration to us in the past, and through which the Broosa school has been made so real to us.



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VOL. XVIII.

OCTOBER, 1888.

No. 10.

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#### SURVEY OF FOREIGN WORK.

By special request we again give our readers a survey of our foreign work. While a thrilling missionary letter may be of more interest to the casual reader, we think a glimpse of the work as a whole will be valuable to our workers for reference in some details, and as a comprehensive view of the results of their efforts. We regret that our space will only give the briefest outline, and will compel us to defer other interesting matter to future numbers.

##### ZULU MISSION, SOUTH AFRICA.

**MISSIONARIES.**—Mrs. Mary K. Edwards, Miss Fidelia Phelps, Miss Martha E. Price, at Lindley (21 miles northwest from Durban); Miss Susan Tyler at Umsunduzi (30 miles northwest from Durban); Miss Gertrude R. Hance at Umvoti (40 miles northeast from Durban); Miss Annie McMahon at Mapumulo (80 miles north from Durban). **SCHOOLS.**—Lindley (Inanda) Female Seminary, in charge of Mrs. Edwards, Misses Phelps and Price, 28 boarders, 17 day-scholars; Boarding school at Umzumbe, in charge of Miss Kate Houseman (supported by the W. B. M. I.) and Miss Welch, 44 scholars, 2 Bible women at Umvoti.

The Inanda Seminary is rejoicing in its enlarged building, the funds for which were largely supplied by the young ladies' and children's societies the past year. An account of its opening is given by Miss Phelps in the August number. During the process of building the accommodations were quite limited, so that the numbers were somewhat smaller than in the previous year. The



agricultural work done by the girls still continues a success. Mrs. Edwards, aside from her classes in the school, spends three hours a day superintending this department. Of the girls in the winter term fourteen were members of the church, and "a large number of others believe they have been forgiven, and wish to unite." Three have asked to be sent to teach the heathen in the Zulu country. Miss Price, who is still in this country, hopes to return to her post during the autumn. Miss Pixley, daughter of Rev. S. C. Pixley, has rendered valuable service in this school the past year. Miss McMahon, who has been at Mapumulo a little over a year, while gaining the language, has been at work in the schools and among the girls. She has already a strong influence over the pupils, and her Bible-class of seventeen members is very successful. In the Umzumbi Home Miss Houseman writes: "God is blessing the work in his own wise way. . . . The Home is attractive to the children; and if they could have their way, we would soon be like the old woman who lived in the shoe! Many of them come here through tears; when tears fail, running away is their next resort."

Miss Hance still remains in this country, seeking health and strength; the Bible-women and kraal schools are under the care of the married ladies at Umvoti. At Umsunduzi the shadow of the death of our dear Mrs. Tyler still hangs over the station. The missionary circle and the native community will long mourn her loss. Her daughter, Miss Susan Tyler, has bravely taken up her mother's work, and finds a warm welcome in our Board and in the Rhode Island Branch, who supported her mother so many years.

#### WEST CENTRAL AFRICA MISSION.

MISSIONARY.—Mrs. Wm. E. Fay, East Central Africa Mission.

The work in this station is still in its beginnings, but Mrs. Fay has made good progress among the children. She first gained their hearts by picture-books, singing, and other delights, and has since succeeded in organizing a promising school. It has its fluctuations, as must inevitably be the case with such unformed material, but is growing in steadiness and power.

#### EUROPEAN TURKEY MISSION.

MISSIONARIES.—Mrs. Ellen R. Baird, Mrs. Fannie G. Bond, Miss Harriet L. Cole, and Miss Helen E. Mathews, at Monastir (400 miles northwest of Constantinople, in Macedonia); Mrs. Isabella Clarke and Miss Sara E. Graves at Samokov (300 miles northwest of Constantinople); Miss Ellen M. Stone at Philippopolis (150 miles northwest of Constantinople); seven Bible-women; three day schools.

Of the general work in this mission Mrs. Clarke of Samokov writes: "We are thankful to be able to report progress in Christian

work in many places. The truth goes marching on, undermining deeply rooted prejudice and overcoming opposition in its course. 'The Spirit has evidently been with us during the winter, chiefly manifesting its power among the pupils of our two mission schools, the permanent results of which the future alone will enable us to speak with confidence.' A new development in the Sabbath congregations, is a goodly number of children from families outside the Protestant community; they also attend the Sabbath-school quite regularly, notwithstanding they are forbidden to come, and are threatened in various ways for doing so. The school at Samokov (supported by the W. B. M. I.) has had a prosperous year, sixteen having united with the church. Miss Graves resumed her place in this school a year ago, and although not very strong, has been most successful in her work. The school at Monastir (supported by the W. B. M. I.), under Miss Cole's care, though small, is doing an efficient work. Of the pupils in the regular course, all but two are professing Christians. Miss Helen E. Mathews left America Aug. 11th for Monastir, to give Miss Cole the assistance she has needed so long. Mrs. Bond, besides her medical work, has rendered assistance in the school, and also accompanied her husband in his tours among out-stations. Mrs. Baird has been successfully laboring among the women in the city. The Bible-women in this mission "have filled the year with profitable service," and "other consecrated women, catching the inspiration of their example, have rendered valuable aid." A new feature in this department was a special effort among children. Large children's meetings have been held in various places, and there have been many conversions among them. An organized temperance work has also been successfully inaugurated by the Bible-women.

#### WESTERN TURKEY MISSION.

**MISSIONARIES.**—Miss Clara Hamlin, Miss Isabel F. Dodd, Miss Flora A. Fensham, Miss Helen E. Melvin, and Miss Ida W. Prime, at the Constantinople Home; Mrs. Fannie M. Newell, Miss Olive N. Twitchell, Miss Martha J. Gleason, at Constantinople; Mrs. Catharine Parsons, Miss Laura Farnham, Miss Marion E. Sheldon, at Adabazar (about 60 miles southwest from Constantinople); Miss Mary L. Page, Miss Agnes M. Lord, Miss Emily McCallum, at Smyrna; Miss Phebe L. Cull, Miss Helen L. Wells, at Broosa (57 miles southeast from Constantinople); Mrs. Myra P. Tracy, Miss Eliza Fritcher, at Marsovan (about 350 miles east from Constantinople); Miss Sarah A. Closson, Miss Fannie E. Burrage, at Cesarea (370 miles southeast from Constantinople); Miss Laura B. Chamberlin at Sivas (400 miles southeast from Constantinople). **SCHOOLS.**—The Constantinople Home, in charge of Misses Hamlin and Patrick (Miss Patrick supported by W. B. M. I.), 47 boarders, 36 day-scholars; boarding school at Talas, in charge of Misses Closson and Burrage, 23 boarders, 3 day scholars; boarding school at Smyrna, in charge of Misses Page, Lord, McCallum, and Lawrence (Miss Lawrence supported by the W. B. M. I.), 22 boarders and 58 day scholars; boarding school at Marsovan, in charge of Misses Fritcher and Wright (Miss Wright supported by the W. B. M. I.), 35 boarders, 57 day scholars; boarding school at Sivas, in charge of Miss Chamberlin, 14 boarders, 26 day scholars. Fifty-three day and village schools; 15 Bible-women.

One of the brightest spots in all our mission work is our Home at Constantinople. Beautiful for situation, charming in its surroundings, and no less delightful in its interior workings, it is a fitting monument to a Christianity which elevates woman to so high a position. The more than usually careful inspection of government officers has caused some labor and anxiety in preparing text-books to meet the requirements, but the school increases in the favor of the community year by year. A class of ten, all but one earnest-hearted Christians, graduated the last of June. Barton Hall proving too small for those who desired to attend the commencement exercises, they were held in the mission chapel. Representatives from the Turkish and United States Governments, and from all nationalities and classes in society, were interested spectators through all the exercises. Miss Patrick has returned to this country for a season of rest, and Miss Hamlin, who has been at home the past year, started on her return journey August 4th. The city mission work in Constantinople, under the care of Mrs. Newell and Miss Twitchell, has had a most prosperous year. The Sunday-school, commenced six years ago by Mrs. Schneider and Miss Gleason with half a dozen children in one small town, now has 320 names on its list, with an average attendance of 202. The evening lectures and individual work has been continuous and successful. The headquarters for this work having become too straight for it, a large house has been secured, in which the day-schools and Sunday-school can be accommodated under one roof, and the whole work carried on to much greater advantage. Miss Gleason is still in this country, but hopes soon to return to Turkey. Miss Maria West, after a long missionary life, has been compelled by failing health to lay down her work and return to this country.

The boarding school at Smyrna, with the exception of rather small numbers caused by the prevalence of small-pox at the time of opening, and the more rigid enforcement of the rule as to tuition fees, has had as "happy and encouraging a year as any in its history." The church-members among the pupils have visited the khans, and read the Bible to the women there, taken books and food to the sick, read to the servants in the kitchen, invited people from outside to prayer-meeting, brought children into the Sunday-school, tried to lead their friends among the day scholars to Christ, and even gone out into the street and brought in little children, and talked and prayed with them. Miss Page is still detained in this country by ill health; Miss Lord reached Boston July 29th, for a period of rest; Miss Jillson was married to Mr. McNaughton of the Smyrna station the last of June. The kinder-

garten in the city, under the care of Miss Bartlett, has been very successful, both in numbers and the improvement in the children.

The school at Marsovan is holding steadily on its way. A fine class of fifteen was to graduate the last of June. Seven of the pupils have joined the church during the year. That the school is constantly growing in favor in the community, is shown by the large number of visitors received, sometimes as many as fifty in a day. It has also outgrown its accommodations, and an enlargement of the building has been promised by the W. B. M. Miss Fritcher, who has been at home for rest, sailed August 4th on her return to the school. Mrs. Tracy still continues her labors among the women in Marsovan and out-stations.

At Broosa the school has taken a new start under its teachers, Miss Cull and Miss Wells, who undertook its management a year ago. Its numbers have been reduced by the poverty produced by the famine, and the pupils have been rather younger than in previous years, but they are from good families and very promising. The closing exercises attracted large audiences, who sat through the long sessions in the intense heat as interested spectators. The shadow of Mrs. Crawford's death still rests upon the work and the workers, and her loss is sadly felt. The woman's work in Sivas is reported as "like an April day, with sunshine and showers." The six girls' schools in Sivas (including the boarding school) have 360 pupils. An interesting account of the work among the women will be given in the next number.

The school in Cesarea continues its efficient work. A most favorable opportunity for the purchase of a suitable building has presented itself, and the Executive Committee of the W. B. M. were able to telegraph a grant of \$5,500 for the purpose early in August. Miss Closson returned to her post in the school in February last, and has taken up the work with renewed vigor. The work of the graduates of this school in the out-stations as Bible-women and schoolteachers continues to be one of the most successful in all our missions.

The school at Adabazar (supported by the native community) has had a most successful year. The death of one of the pupils, a promising Christian girl, was a great sorrow to both teachers and pupils.

#### THE CENTRAL TURKEY MISSION.

MISSIONARIES.—Mrs. Emily R. Montgomery, at Adana (100 miles southwest from Marash); Miss Harriet N. Childs, Miss Ellen M. Blakeley, at Marash (90 miles northeast from Scanderoon); Miss Ellen M. Pierce, Miss Henrietta West, at Aintab (90 miles east-northeast from Scanderoon). SCHOOLS.—Aintab Female Seminary, in charge of Misses Pierce and West; 28 boarders, 31 day scholars, 5 Bible-women, 2 day schools.

Of the seminary at Aintab, the report says the family of twenty-eight has been noted for obedience, industry, love for one another, and respect for the teachers. Of the ten members of the graduating class seven had united with the church, and two more were waiting the opportunity to do so. Quite a number of the girls in the lower classes are professing Christians, and others are secretly indulging a hope that they are following in the footsteps of the Lord Jesus Christ. There has been much earnest thoughtfulness even among the youngest girls. Miss West has given much of her time to tours among the out-stations, and reports large and interesting meetings with the women in surrounding towns and villages. She mentions twelve village schools taught by girls from the seminary. A large work has developed among the women at Aintab, under the care of the married ladies there. Meetings are held in thirty districts in the city, under the care of native Protestant women, and it is estimated that they are attended by at least five hundred women each week, old Gregorians, Roman Catholics, and Moslem women being of the number. The girls' college at Marash, in which Miss Childs and Miss Blakeley are teachers (supported by the W. B. M. I.), though somewhat affected by the famine, has had a prosperous year. Aside from her school duties, Miss Blakeley has done some touring in the surrounding region. Miss Childs, who has made a brief visit to this country, sailed on her return August 11th. She is soon to marry Mr. Mead, a missionary of the American Board in Marash. Mrs. Montgomery is laboring most successfully among the women at Adana, having charge of noon meetings in thirteen different places in the city each week, and superintending a class of sixty young Armenian girls taught by girls from the boarding-school. The dearth of work in the vineyards and fields, caused by the famine, has given the women leisure for the careful consideration of religious questions. Twenty-nine of them have asked admission to the church. The four Bible-women in this mission are doing faithful work in their different stations.

#### EASTERN TURKEY MISSION.

MISSIONARIES.—Mrs. Caroline R. Allen, Miss Caroline E. Bush, Miss Harriet Seymour, Miss Emily C. Wheeler, Miss Mary L. Daniels, at Harpoot (175 miles south from Trebizond); Mrs. Olive L. Andrus, Miss Clarissa H. Pratt, at Mardin (150 miles southeast from Harpoot); Miss Charlotte E. Ely, Miss M. A. C. Ely, at Bitlis (on Lake Van, about 800 miles southeast from Trebizond); Mrs. Martha W. Reynolds, Miss Graco N. Kimball, Miss L. E. Johnson, at Van (eastern end of Lake Van); Miss Harriet G. Powers, at Erzroom (150 miles southeast from Trebizond). SCHOOLS.—Euphrates College (Female Department), in charge of Misses Wheeler and Daniels; 245 pupils. Boarding school at Mardin, in charge of Misses Dewey and Nutting (both supported by the W. B. M. I.); 20 boarders, 5 day scholars. Boarding school at Bitlis, in charge of the Misses Ely, about 40 boarders, 53 day scholars. Boarding school at Van, in charge of Misses Kimball and Johnson, 60 pupils, 29 Bible-women, and 26 day schools.

We are indebted to Miss Dewey for a report of woman's work in the Eastern Turkey Mission, from which we glean the following: The school at Bitlis has had a successful year. A special religious interest in the winter was a joy to the teachers' hearts. Miss Ely has also done considerable touring, finding "open doors everywhere, many to listen eagerly everywhere." There are five branch schools in the city, taught by former pupils in the boarding school. The girls' school at Van opened with about sixty pupils, mostly day scholars, and the year has witnessed much progress both in mental and spiritual development. Of the five graduates of last year, two are teachers in the school, and one has a remarkably successful school of her own in the city. Miss Kimball and Miss Johnson have both been obliged to come to this country for rest. The school during the winter will be under the care of native teachers, superintended by Dr. Raynolds. Mrs. Raynolds' increasing illness has deprived the women of the Van church of her labors and prayers with them. Notwithstanding this a Sunday-school for women and girls has been established; the Mite Society has been kept up with growing success; the brides' class has been continued, and made to include all the women in the Protestant community. In the Girls' College at Harpoot there are 44 girls in the college proper, 31 in the grammar school, 39 in the intermediate room, and 110 in the primary department. One third of these pupils pay full tuition, and twenty-four of the girls teach for tuition. All but one of the girls in the college proper are Christian girls. Miss Wheeler was obliged by ill health to return to this country about a year ago. Her father and mother start for Harpoot September 8th, leaving her to regain her strength. An interesting account of the tours of Misses Bush and Seymour and of the Bible-woman's work will be found in the September number. The school at Mardin has had a successful year, and is gaining in favor with the people. One girl from a village seventy-five miles away walked all the distance, accompanied by her aged mother, also on foot. All her worldly possessions were done up in a pocket-handkerchief. One would only need to contrast her as she is now, with what she was when she came to see the civilizing, enlightening power of even one year in a Christian school. A flourishing kindergarten has also been started, with about forty pupils. Mrs. Andrus and Miss Pratt, of this station, are still in this country seeking health.

#### MARATHI MISSION.

MISSIONARIES.—Mrs. Charlotte E. Hume, Miss Elizabeth Lyman, at Bombay; Mrs. Mary E. Bissell, Miss Julia Bissell, at Ahmednagar (140 miles east from Bombay); Mrs. Mary C. Winsor, at Sirur (30 miles south from Ahmednagar). SCHOOLS.—Boarding school at Bombay, in charge of

Mrs. Hume, Miss Lyman, and Miss Millard (Miss Millard supported by the W. B. M. I.), 55 boarders, 85 day scholars; Boarding school at Ahmednagar, Misses Bissell in charge, 85 boarders, 69 day scholars; Boarding school at Sirur, in charge of Mrs. Winsor, 27 boarders, 73 day scholars; Boarding school at Wadale, in charge of Mrs. Henry Fairbank; Hindu girls' school at Ahmednagar, Mrs. Bissell in charge; fifty village and day schools, in part supported by the W. B. M., 20 Bible-women.

The school at Bombay continues to grow and improve. The experiment of bringing the boys and girls together in their classes in this school,—the only one in India where it is done,—has proved the “best possible thing for both sexes.” A commendable desire to help in every way has been shown by the pupils. Of the necessity for a new dormitory for the girls, Mrs. Hume writes that the need is imperative. The locality of the present one is most unfortunate, subjecting the girls to many annoyances. Some interesting incidents connected with the school will be given in a future number. The school at Ahmednagar is now largely under the care of Miss Emily Bissell (supported by the W. B. M. I.), as Miss Julia, owing to the exigency caused by the death of Mr. De Regt, has been called upon temporarily to take some classes in the Boys' High School and College. The report of the girls' school gives the testimony of several native gentlemen to its efficiency. One of them says: “The maps drawn by these pupils might easily have been taken for printed maps; their *modi* (copy books) could with advantage be used as models for any classes; and their pure pronunciation of the vernacular may well make us of the Brahmin caste hang our heads in recognition of our own shortcomings.” Nineteen of the pupils were received into the church the past year. The societies for Christian work in the school are continued, and the teachers are trying to give the meetings a very practical turn, discussing such topics as, “What is Meant by Self-Control;” “When and How it Should be Exercised;” “How to Treat the Matron Respectfully;” “How to Cultivate Consideration for Each Other's Feelings;” “To be Faithful in Home Work and School Work;” “To Refrain from Idle Gossip;” and, above all, “How to Keep from Impure Thoughts and Words.” The two Hindu girls' schools in Ahmednagar have been combined into one, securing in this way better accommodations and greater efficiency in teaching. In the school at Sirur there are now five different castes, and there is a promise of a large accession to the numbers as soon as there is room to receive them. Among the twenty-two who have united with the Sirur church the past year several are from this school.

Most of the village schools in this mission have gained in numbers the past year, and more and more they are coming to be considered a permanent factor in bringing the people to a high state of Christian civilization. There is great need of suitable buildings



for these schools. The Bible-women in this mission "preached" 5,928 times during the year 1887, to audiences numbering in the aggregate to 85,469 persons. Besides this, there is a great deal of voluntary work among women by wives of preachers and others.

#### MADURA MISSION.

**MISSIONARIES.**—Mrs. S. B. Capron, Miss Mary Pauline Root, M.D., Miss Mary Metcalfe Root, Miss Dency Root, at Madura (270 miles southeast from Madras); Mrs. Charlotte H. Chandler, Miss Gertrude Chandler, at Battalagundu (32 miles northwest from Madura). **SCHOOLS.**—Boarding school at Madura, in charge of Miss E. M. Swift (supported by the W. B. M. I.), 60 boarders, 43 day scholars; boarding school at Battalagundu, in charge of Miss Chandler, 60 pupils; boarding schools at Mandapasalai, Periakulam, and Pulney; nine Hindu girls' schools, 435 pupils; 16 village and day schools, 344 girl pupils; 19 Bible-women.

The Madura boarding school now has three departments,—a normal, middle school, and practicing department. One of the special events of the year was the visit of the Inspectress of Girls' Schools. She remained three days, and the girls acquitted themselves most creditably. There have been eighteen additions to the church from the school. More than two thirds of the boarders are church-members, and those who are not are the smaller girls, who have been kept back on account of their youth. The daily noon prayer-meetings are well sustained, and the Sunday-school begun by the girls for the small children has been kept up without interruption. The Benevolent Society is still most enthusiastically continued, the total amount earned by the girls being twenty-two rupees. The other girls' boarding schools in this mission have been more or less prosperous. The annual report speaks in high terms of their efficiency and influence. The reduction of government grants in all the schools in India has been the source of great perplexity to our mission schools, and they need larger contributions from the home churches. Our nineteen Bible-women have had 1,231 women under regular instruction, have visited 1,440 houses, have had 41,882 listeners to Bible truth, and have sold or given away 1,096 Bibles, Testaments, and Bible portions. "These women go among the highest classes in society, with Bibles and tracts in their hands, teaching Bible truth, and it is believed that an undercurrent of Christian influence produced will do much in undermining the foundations of heathenism." Interesting incidents of Bible-woman's work will be given in the next number. In her medical work Dr. Root reports the houses of high-castes freely open to her. The number of cases treated is 9,939. She has Bible-women in daily attendance at the dispensary, and they relate many interesting bits of conversation with the women. Miss Mary Metcalfe and Miss Dency Root reached Madura early in January, and have been busy in the study of the language.



## CEYLON MISSION.

**MISSIONARIES.**—Miss Kate Hastings, at Batticotta; Miss Susan R. Howland, at Oodoo-ville; Mrs. M. E. K. Howland, Miss Mary and Miss Margaret W. Leitch, at Manepy. **SCHOOLS.**—Boarding school at Oodoo-pitty, Mrs. R. E. Hastings in charge, 29 pupils. Twenty-three village schools; 28 Bible-women.

The school at Oodoopitty continues steadily on its way. Under date of June 22d Mrs. Hastings writes of three pupils in the graduating class who were not church-members. Should they graduate without becoming so it will be almost the first time such an event has happened in the history of the school. Recent letters bring tidings of a powerful revival of religion in Jaffna, and it is hoped the effects will be seen in the school. The school at Oodoo-ville (self-supporting) has been under the care of Mrs. M. E. K. Howland a part of the year, owing to the long illness of Miss Susan Howland. She was able to return to her post in the early summer. Miss Hastings is still at Batticotta, teaching in the boys' school and superintending the work of the Bible-women in that station.

## FOOCHOW MISSION.

**MISSIONARIES.**—Miss Elsie M. Garretson, Miss Emily S. Hartwell, Miss Kate C. Woodhull, M.D., Miss Hannah C. Woodhull, at Foochow. **SCHOOLS.**—Boarding school at Foochow in charge of Miss Newton (supported by the W. B. M. I.) and Miss Garretson; woman's school at Foochow, day schools at Foochow and Shawu; 1 Bible-woman.

The school at Foochow continues its quiet, efficient work. Miss Newton writes: "We have no matron now, and we try to put more responsibility on the older girls. They each have one or two younger ones to take care of, to wash their clothes or see that they do it themselves, and see that they are kept in order. It is a rare thing to see one with soiled hands or face, or untidy hair. The girls do most of the housework, and the older ones also learn to cut and make plain clothing. Most of them are very studious. They often carry their books to their rooms at night, and begin to study just as soon as they can see in the morning." Four of the girls united with the church in the winter.

The ground for Dr. Woodhull's hospital is at last secured, and the building is in process of erection. A large number of people have been treated at the dispensary and at their homes, and the many opportunities for religious work have been faithfully improved. The woman's school, under the care of Miss Hannah Woodhull, is spoken of at some length in the September number.

## NORTH CHINA MISSION.

**MISSIONARIES.**—Miss M. E. Andrews, Miss M. A. Holbrook, M.D., at Tung-cho (12 miles south from Peking). **SCHOOLS.**—Boarding school at Kalgan, day school at Tung-cho; 3 Bible-women.

Miss Andrews and Miss Holbrook are both still in this country; the former on account of needs in her family, the latter for the benefit of her own health. The Bible-women at Tung-cho have made 1,235 visits during the year, and have 58 women and girls under regular instruction. Their work extends to ten different villages. The woman's dispensary is under the care of Mrs. Sheffield, and "those who have heard the truth through her efforts, aided by the assistant and the Bible-woman, have been more than those who have heard in their homes." The married ladies of the station have done much house-to-house visiting, held many meetings, and taught classes of Christian women. The work among the women in Paotingfu has made good progress, although there has been only one lady in the station who has had the language sufficiently for effective work. A promising school of thirteen girls has been started, in which there has been a "helpful, loving spirit," and a "steady, marked improvement in mental power and in a capacity to understand the truth." Miss Elizabeth Pierson, who has worked in this mission at her own expense, is now again on her way to rejoin the mission force at Paotingfu.

#### JAPAN MISSION.

**MISSIONARIES.**—Miss Abby M. Colby, Miss Adelaide Daughaday, Miss Fannie A. Gardner, Miss Mary E. Gouldy, Mrs. Frances A. Gulick, at Osaka; Mrs. Agnes H. Gordon, Mrs. C. L. Cady, Miss Frances Hooper, Miss Florence White, Miss Melinda J. Richards, at Kioto; Miss Anna J. Davis, at Kobe; Miss Eliza Talcott, at Okayama; Miss Julia Gulick, Miss Martha J. Clarke, at Kumamoto; Mrs. T. E. De Forest, at Sendai; Miss R. E. McLennon, Miss E. L. Harvey, Miss A. J. Bradshaw underappointment.

The progress in Japan still continues to be the wonder in all the history of missions. As is well known, all the girls' schools and Bible-women's work are supported by the Japanese themselves, the Board making only a small grant for the school in Kioto for a few general expenses. The past year in this school has been very successful. Owing to Mrs. Cady's occupation in other duties, it has been mostly under the care of Miss Hooper, assisted by Miss Wainwright. Miss White, who left this country the last of December for her work in Japan, has been studying the language, having also classes in the school. Miss Hooper's marriage to Rev. E. D. Davis, of the Kioto station, July 10th, will necessitate Miss White's being at the head of the school the coming year; a place for which she is specially fitted by her long experience in America.

The training school for nurses in Kioto was established in its new building about a year ago, and the young ladies' societies who contributed the portion of funds raised in America for its erection, may certainly feel that their money was well invested. There have been nine nurses under instruction. Miss Richards

reports them as doing well, both in study and work. The very remarkable Christian work in connection with the school and hospital will be found on page 379. Mrs. Dr. Buckley has rendered most valuable assistance to Miss Richards, but they both plead earnestly for a thoroughly trained nurse from this country to come to their aid. Mrs. Gordon continues her work among the women, more especially in connection with the Fourth Church in Kioto. In Osaka the rush of work increases day by day, and bids fair to overwhelm the small force of laborers there. Of the evangelical work Miss Colby writes: "We need help more than I can express. I sometimes wonder if any one in America has any intelligent idea of the work we are trying and are expected to do." The school under Miss Daughaday's care, numbering 96 boarders and 242 day scholars, is doing a most satisfying work. Some of the special results are given in a letter from Miss Daughaday in the July number. Miss Gardner and Mrs. Gulick of this station, and Miss Davis of Kobe, are in this country, seeking health and strength. Miss Gulick, with her new associate, Miss Clarke, reached Kumamoto early in January, and found a promising work already started in this comparatively new field, consisting of a girls' school, a Sunday-school, and various Bible classes; they have also given much time to house-to-house visiting and tours outside the city. Miss Clarke has given most of her time to the study of the language. Of Mrs. De Forest's work in Sendai, an account is given in the August number. Miss Daughaday is in this country for a short visit, expecting to sail on her return voyage November 28th.

#### MISSION TO NORTHERN JAPAN.

MISSIONARIES.—Miss M. Louise Graves and Miss Cornelia Judson, at Niigata.

The establishment of these two ladies at Niigata, about a year ago, opens a new and interesting field to our Board. As in Kumamoto so here, the young ladies found a girls' school already established under native Christian auspices, with the native pastor, Mr. Naruse, as its principal. Although giving most of their time to the study of the language, they are entering into Sunday-school and Bible-class work. Miss Graves is teaching in the boys' school, writes of great satisfaction in it, and adds: "I am certainly much more at rest now than when setting out into the unknown. Then it was faith which really made it endurable; now it is I know (better) in whom I have trusted."

## MICRONESIAN MISSION.

MISSIONARIES.—Mrs. Harriet A. Pease, Miss Sarah L. Smith, Miss E. Theodora Crosby, at Kusaie, one of the Caroline Islands. Boarding school at Kusaie, in charge of Miss Smith, 31 pupils.

The school at Kusaie has been a marked success in its first year, the girls forming a happy, harmonious family, and making good progress in their studies. Some details of the work are given in the August number. Miss Smith also made a trip of ten week's duration, and full of interest, to the Gilbert and Marshall Islands, taking with her the girls living on them to visit their homes. Some of the incidents of the trip are given on page 382. Miss Crosby has been gaining the language, and assisting in the boys' school so far as her uncertain health will allow.

## MISSION TO SPAIN.

MISSIONARIES.—Mrs. Alice G. Gulick, Miss Catharine H. Barbour, at San Sebastian. Boarding school at San Sebastian, Mrs. Gulick and Miss Barbour in charge, 32 boarders, 80 day scholars. Day schools at Santander, Zaragoza, and Pradejon.

The year has been "one of blessing" in the school at San Sebastian. "Not only has the standard of study been raised, but the ideal of Christian living seems higher than ever before." The public examination of classes about the middle of July showed that faithful work had been done, and it was a matter of regret that a persistent, drenching rain prevented the attendance of a large number of spectators. The primary classes did finely in their recitations and other exercises, and among the older ones there were creditable compositions in English, French, and Spanish. There was a fine exhibition of embroidery, drawings, herbariums, and writing-books, and a very enjoyable musical entertainment. Five of the boarding pupils have united with the church during the year, and a flourishing Christian Endeavor Society now enrolls every member of the school among its numbers. Miss Barbour reached San Sebastian early in January. She began work immediately together with the study of the language, and "now is as much a part of the school as if she had always been there, giving invaluable help." Mrs. Gulick writes: "These girls possess great possibilities of development. The Spanish Protestants are looking to us for teachers to help carry on the work which is rapidly passing out of the condition of experiment."

## MISSION TO AUSTRIA.

SCHOOLS.—Boarding school at Krabschitz, Pastor Soltez in charge; the Brunn Home, Pastor Schwartz's School.

Owing to the uncertainty as to Pastor Kaspar's successor at the Krabschitz School, the numbers at the beginning of the year were rather small; and on account of "hard times" and poverty among

the people, the school has not yet reached its former size, but a good amount of earnest work has been done. Of the former pupils, forty are teachers in the Sunday-school; one has married a missionary to Labrador, and another a colporteur in the province of Bosnia. Pastor Schwartz' school is increasing so rapidly he is planning to erect a building that will accommodate sixty orphan pupils, obtaining the funds from Great Britain. The Bible work, under Miss Most and others, "goes on bravely," and is "attended with much blessing." They have Bible and industrial classes among neglected girls, and do much visiting from house to house.

#### MISSION TO MEXICO.

MISSIONARIES.—Mrs. Sara B. Howland, at Guadalajara; Mrs. Gertrude C. Eaton, Miss M. Elizabeth Keyes, at Chihuahua. School at Chihuahua, Miss Keyes in charge.

Mrs. Howland reached Guadalajara early in December, after a brief visit with home friends, and received a most joyous welcome from the little band of workers there. She quickly dropped into the old life again, and has been busy in the same round of meetings, personal invitation, and gospel teaching. At Chihuahua, Mrs. Eaton has been adopted as a missionary of the Woman's Board. Miss Ferris was obliged by ill health to give up her work and has severed her connection with the Board. Miss Keyes has removed from Parral to Chihuahua, to take charge of the day school there. A good work is carried on by a class of thirty women under Mrs. Eaton's superintendence, who voluntarily do the work of Bible-women, and with great effectiveness.

This is a meagre sketch of our work at the present time. It is not often that we can present such an unbroken record of progress. We hear of many places where much more might be done if the force of workers might be enlarged, of many more where promising openings have been closed for want of funds; of deaf ears turned to girls who would gladly enter our boarding schools, because there was no room, or because the teachers must not add a feather's weight to their waning strength; of one place and another waiting in vain for the Bible-woman or the native teacher; of untold suffering among the women, going on year after year, that might be relieved by a lady physician. But in it all we do not hear of one step backward. There are many hindrances in the foreign field, but one of the greatest trials our missionaries encounter is the apathy of the home churches. Bravely have they stood at their posts doing the work that just as truly belongs to every Christian woman in this country as to them. Their duty in this regard may differ from ours, but can any one deny that we who tarry by the stuff have a duty to this work? Is there not every reason that we should do it just as earnestly and faithfully as those at the front?

# Young People's Department.

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## JAPAN.

### THE TRAINING SCHOOL FOR NURSES IN KIOTO.—ITS RELIGIOUS WORK.

The young ladies who have contributed so generously for the training school for nurses in Kioto, will be glad to hear of the remarkable religious influence emanating from it. The report of the Doshisha Hospital and Training School says:—

It is with pleasure that we review this feature of the work for the year, for success in this department has been quite as marked as in the more distinctly professional features of our work. In this we have been greatly aided by Mr. Hori, a former medical student at Kobe, and his good wife, both of whom became connected with the Institution last autumn; he in the capacity of special medical assistant, and his wife, for a time, to profit by the lectures in the nurses' school.

In order to prepare the nurses for organized Christian work, and to further their religious instruction during their term of professional study, it was early decided to commence a Sabbath-school on the premises and a preaching service for convalescent patients, nurses, and employees of the Institution. On the second Sabbath of December, therefore, this school was begun, and in order to increase the attendance, the people of the neighborhood were invited to attend; while each Sabbath some of the nurses went out, two by two, into the adjoining park to bring in any children who might be there at play. The result was an audience the first Sabbath of sixty-five, the second Sabbath of ninety-three, while on the third Sabbath one hundred and three were present. At Christmas-time the ladies took especial pains to make the service attractive, Christmas gifts being made to the children and to others; and with the beginning of the new year, the school took on a life distinctly its own. For the quarter just ending, the average attendance has been: of adults, 55.7; of children, 52.3—a total average of one hundred and eight. The number of classes in the school is thirteen, of which three are taught by Miss Richards, Doctor Buckley, and myself (the latter a class of physicians and

medical students); one each by Mr. Hori and his wife, two by theological students from the Doshisha, and the remainder by the nurses. Following this service at two o'clock, is held the preaching service in the out-patient waiting-room at three o'clock, the adjoining room being used for convalescent patients. The average attendance has been sixty-two. This audience is composed chiefly of adults, the children returning home from the former service to allow their parents to attend this.

The interest in religious work deepening, it was thought advisable to open another preaching place in the neighborhood, evening meetings within the hospital enclosure being impracticable, and accordingly a house was rented for this purpose. Two preaching services have been held here weekly, on Sunday and on Thursday evenings, and a Bible class on Tuesday evening. The attendance at these services are — on Sunday ninety, on Tuesday twenty-one, and on Thursday sixty. These audiences are composed largely of those who do not attend the hospital service on Sunday, so that it is estimated that during the week an average of two hundred and eighteen different people are already brought under the direct influence of our public religious work. As a result, with God's blessing, there is manifest a deepening interest in the truth on the part of all, while eighteen persons, viz., nine men and nine women, have become Christians, and are now desiring baptism. The locality being in the midst of a large population and separated from the churches, constitutes it a natural centre for an independent and prosperous work. The interest will doubtless grow into a church — a church which, taking its origin in the religious work of the hospital, will, it is hoped, regard the hospital, in turn, as a field for its missionary labors. In the meantime these Christians will be advised to receive baptism, and become, temporarily, a branch of the nearest church,—the Heian Kyo-kuwai,—farther south in the city. Preaching at these services has been chiefly by theological students from the Doshisha School.

Besides these more formal efforts, religious services, conducted by the Hospital Staff, have been held each morning on out-patient days, consisting of Bible reading, a short address, and prayer. This audience changes so constantly, many coming but once or twice, and from places far remote in the country, that it is impossible to fully trace the results of these efforts. It is interesting to note, however, that among the hundreds who have been present at this service, about one half have asked for tracts and Scripture portions, while many have talked with the externes or nurses, expressing their belief in the truth of what they had learned. A great number, certainly, have taken words of truth, heard for the

first time, back to remote regions where the gospel is unknown; and with the prayer that God will bless the word spoken and the cup of water given in his name, we leave our work for these sufferers with him.

As I write, a case of interest from the out-patient department occurs to my mind: In 1886 an old gentleman came for treatment from a distant province in the south. He had a variety of ailments, from which, as the result of treatment, he became greatly relieved. One day he came saying that he had decided to remove to Kioto, and that he was now going south to dispose of his property and bring his family here. He did so, and shortly after purchased a lot of land near the hospital, and erected thereon a very comfortable residence. On inquiry why he had located so near to us he replied, "O, I'm getting old, and am not very strong, and I shall feel much easier if I am near the hospital." He contributed generously to the erection of the buildings, has regularly attended our religious services, and now with his wife and daughter, his son and son's wife, has applied for baptism. It is an interesting and influential family. The old man is happy in his new-found life and hope.

Among the in-patients, longer under our care, results can be more definitely traced. Among these, in response to efforts to give them a knowledge of the truth, and to treat them with kindness, all, with one exception, have expressed their deep gratitude, and their belief in the truth and excellence of the Christian religion. Among these, four have desired baptism, while one, who died of consumption, received this rite before his death, and died happy in Christ. Evening prayers among the patients, conducted by Miss Richards, Doctor Buckley and the nurses, have contributed largely to this good work.

Success in this branch of the work calls for gratitude to God; and we entertain a strong, and, we think, a reasonable, hope that in the religious work of the Institution in future, we shall, with his blessing, realize increasing success. A hospital where are found those who, from disease and suffering, are prepared to receive the comforts and consolations of the gospel message, and a nurses' school where the pupils are daily taught the word of God, and who, in the hospital wards, in district nursing, and in their subsequent work as Christian nurses, are enabled to afford practical illustrations of Christian charity, may well be made a potent factor for good in the hands of Christian men and women everywhere, and especially on the mission field. It is to be hoped that this fact will be more and more recognized by missionary societies, and, as a result, nurses' schools be attached to mission hospitals wherever established.



## MICRONESIA.

## KUSAIE.—A TOURING EXPERIENCE.

BY MISS SARAH L. SMITH.

ON the twenty-seventh of August I said good-bye to Kusaie for a tour to the Gilbert Islands, to take care of my ten Gilbert "daughters" who were to re-visit their homes.

None of the girls were allowed to remain upon shore with their friends, as the ship went from island to island, for in some cases the parents, heathen, would have done their best to hold them and prevent their return to us; and, withal, we could not be sure that some evil influence too strong for resistance would not be brought to bear upon them, and thus ruin the work just begun. So they stayed aboard, going ashore when we went, and keeping within sight of some of our party.

All but two of the girls returned to Kusaie; but those two, from Apaian, had proved unfit to remain, and were left at their home. Two new scholars, however, were obtained at Tapetenea, and one at Makin.

At Makin I had rather an unusual experience. At this island more than at any other has opposition been made against scholars being taken away; and it was here that one of the girls, Bereti, came off to the ship at night last year, anxious to go to school, but afraid her friends would prevent her.

Mr. Walkup and I, with some of the scholars, went ashore in the afternoon. At the close of the service in the church there seemed to be a general movement in our direction from the women's side, and as I turned, each hand was seized and tightly held by a girl of twelve or thirteen, while at the same time I felt a pair of arms thrown about my waist from behind; and in front a little girl, whose bright, sweet face had attracted me before, burst into tears and begged me to take her with me. There was a ludicrous side even to this picture. I felt as though I could not breathe in the vise-like grasp of those arms from behind, and turning to see who it was, found myself face to face with a huge, fat, greasy woman of twenty-five or more,—her dress all rents and dirt, her face smeared with oil, her hair in a frowzly tangle all over her head.

"What are you doing? What do you want?" I ask.

"I want to go to school with you," is the somewhat startling announcement, as she tries to bring a few tears to the surface.

"Oh, you are too old; the school is for girls. But take your arms away,—you hurt me."

She released me at once, turning with a marvelously quick change of countenance from craving entreaty to fierce scorn, to say to her companions,—

“Ho! she says I’m too old; she will not take me.”

But suddenly I was surrounded by six or seven women, who grasped the girls who had laid hold of me, and all bent their efforts on pulling them away. I dropped all but the two I had determined, if possible, to take with me, and tried, with an arm about each, to speak to the women. But they were wild, and as unreasonable as could well be imagined; and at last the little one who had so won my heart was seized by three or four men and women, while one wrenched my arm away from her, and another, coming behind me, threw an arm so tightly about my neck that I could scarcely breathe. Then the child, who, kicking and screaming, tried to escape from her captors, was dragged by the hair over the sharp coral stones, closely surrounded by an excited group of men and women, who, beating her as they ran, hurriedly made off into the bush, the child’s screams growing fainter and farther as they came back to us through the cocoanut-trees.

And so I had to give her up; but I held fast to the other—the girl who had tried to come with Bereti last year; and at last her mother, all fierce defiance at first, was tearfully binding a bundle of mats for her, although still murmuring under her breath.

But the screams and cries of that poor little girl sounded in my ears for long after, and the feeling of disappointment in losing her was very keen.

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## Our Work at Home.

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### PUT YOUR COOKIES LOW.

ONCE upon a time a mother, who was going to spend the afternoon away from home, said to her little boy that he might go and visit Aunt Julia or Aunt Debby,—just which he chose. “O, Aunt Debby’s! Aunt Debby’s!” the little fellow cried with such boisterous delight that his mother reprovingly said, “Why, Joe, I thought my little boy loved both his aunties just alike.” “I do, mamma; but—but Aunt Debby puts her cookies so low.” Precious little Joe, with his tooth for cookies and his childish honesty, has swung wide the cupboard doors of our lives, and disclosed to the world far too many empty lower shelves. This world is full of little Joes, Aunt Julias, and Aunt Debbies,—yes,

and cookies, too, if they were only placed within our reach. Is it not strange that in this grandest of all centuries, with its many demands for Christian and philanthropic work, and its corresponding departments for promoting the same, so much of the good and really necessary food for a healthy growth of the "inner person" is spoiled by placing it so high that it cannot be appropriated for the soul-hunger of the world? Why is it that the Aunt Julias do not realize this fact? and why do not the little Joes remonstrate so loud and persistently that top shelves will forever after be considered demoralizing? For are they not demoralizing?

Let us make a practical application, for there is not a missionary society but has its cupboard and cookies, its aunts and Joes. It has been the privilege of the writer during the past year to visit several societies, and in nearly every instance the great hindrance has seemed to be a feeling among the members not to do this or that, for fear it will not be done as well, or just the same, as some other person has done. This feeling has become almost epidemic throughout our local work, and because of its ravages ours is not the strong and healthful body which it might be did every artery and tiny vein pulsate with that life and strength which is hidden away behind cupboard doors, or resting on top shelves. How often do we hear this colloquy: "Are you going to the missionary meeting?" "No, I think not." "You really ought to go. Mrs. True is going to give a paper or a reading." "Is that so? I believe then I will go, for I always enjoy her so much. She seems to get right down among our little needs and perplexities, and makes them so easy for us to take hold of."

Another genuine case of little Joe and Aunt Debby, an instance which recently came under my observation, will illustrate. A president said, "Let us close our meeting by singing the Doxology." A hush seemed to fall on every lip, for the voice that had led these words for years had, but a few days before, been stilled in death. A pained look passed around, when, without a word being said, a dark-eyed woman, who had never been with us before, opened her lips, and in a sweet voice led those grand old words. Dear Aunt Debby, she put her cookies so low, and how we little Joes did love them! The dark-eyed singer was not asked if she could sing a *Te Deum* or an oratorio, but she was warmly grasped by the hand and thanked for the simple, kindly act which had so drawn our hearts to her. "Oh," she replied, "it isn't much that I can do, but I try never to let an opportunity pass of doing that little." How easily she might have said, "I cannot sing a glorious anthem, and so will not give so common a thing as the Doxology." Our work cries out for more common things.

Christ, the instigator and commander of all missionary work, heartily indorses our subject, "Put your cookies low," by those two simple, tiny words of his, "Go ye." He might have said, "Proceed hence," or "March forward," but he knew too well the sweet rhythm of those familiar words, and the power they possessed to move the oncoming people. It was always so. Every example he gave us was so beautifully simple. He might have made them elaborate, but he chose to tell us of the mustard seed, the smallest of all seeds, and the growth of which is probably the commonest of all shrubs, rather than to bother our minds with the twisted botanical name of some famous plant or tree. Let us be quick to imitate a teacher so excellent. Every person has a cupboard. No cupboard is entirely empty, or without a low shelf.—*Woman's Work for Woman.*

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### THE ONE WOMAN.

BY MISS A. P. STOCKWELL.

"AN auxiliary may be organized in almost any church, if there is one woman who wisely and faithfully labors to do it."

Let us consider one field where mission interest has been sustained in this manner. Several years ago, one who is at present one of our India mission band was led, by her enthusiasm and desire for systematic work, to visit various churches and organize forces. She was asked how many were necessary to make an organization practicable, and replied, "If there are three sisters willing to pledge help, and as willing to do whatever may be required of them, organize."

The required number was found, and an auxiliary was formed in a country church, whose entire membership did not exceed forty persons. Two of the three were soon associated with other societies, and for more than four years the burden of the church mission work has rested upon the one who remains.

'Tis true she has always found helpers ready to help, and givers to give; but there was none other to plan for special meetings, to collect and forward pledges, to have pledges renewed, and cards circulated annually to secure subscribers to the magazine, and, in brief, to prompt the work in any way. One or more public services have been held each year. The contributions have been remarkably uniform, and growing sympathy with the cause gives the future a most hopeful outlook. This is not a telling work in the eyes of the world; still, by means of it our mission funds have been increased every quarter, every year or oftener the cause of missions has been forced upon the minds of those who too seldom

allow a thought in that direction. Into many a childish heart has the good seed been sown whose harvest is not yet. This sister has neither abundance of learning nor of this world's goods, but abounds in sincere love for the Lord and his people.

Do not our presidents and secretaries know of churches where the one woman is needed? Is she not waiting for you to suggest and stir her to the work? There are many who long to see more accomplished, but feel incompetent to lead, and because of this are not active. Can we not find the one woman in all our churches? Our people need to do more mission work, and the world needs all that can possibly be done.—*The Missionary Helper*.

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#### OFFER TO NEW SUBSCRIBERS.

THE coming year we hope to present LIFE AND LIGHT to our readers in an enlarged and more attractive form. Of our plans and endeavors in this respect we can speak more fully another month; but at present, desiring to urge all our friends to make renewed efforts to help us increase our subscription list, we would say that all new subscribers sending at once sixty cents for 1889 will receive the remaining months of 1888 free.

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#### THANK-OFFERING BOXES.

THE Woman's Board of Missions has on hand a supply of Thank-offering Boxes for auxiliaries. Price two cents each, twenty cents a dozen. Envelopes for the same purpose will be supplied for the payment of postage. Address Miss A. R. Harts-horn, No. 1 Congregational House, Boston, Mass.

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THERE never was or will be a body of ordained preachers large enough to evangelize this world without the help of the great body of disciples. Generals and captains may plan a campaign and conduct an engagement, but it is the rank and file that do the marching and the fighting. Every torpid church or idle Christian is a hindrance to God's cause and a help to the enemy of God and man, a dead weight upon the usefulness of those who are willing to work, and a block upon the chariot wheels of God. He who anywhere neglects work, everywhere delays work. The church at home is the Engine of the machinery of the work abroad. What if there be no adequate motor to keep the wheels revolving? And what of the indifferent disciples who throw on the fire more water than fuel.—*Arthur T. Pierson*.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1888.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Portland, Wil-  
liston Ch., \$17, Second Par-  
ish Ch., Mission Cadets, \$10,  
Y. P. S. C. E., \$15.33, S. S.,  
\$8, \$50 33  
Total, \$50 33

NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss  
A. E. McIntire, Treas. Brent-  
wood, Cheerful Givers, \$10;  
Chester, Aux., \$30; Dover,  
Busy Bees, \$50; East Derry,  
First Ch., Aux., \$35; Frances-  
town, Aux., \$6; Greenland,  
Aux., \$28.80; Laconia, Aux.,  
const. L. M. Mrs. Wm. Swain,  
\$25, Morning Star Miss'y  
Class, \$5; Lebanon, Aux.,  
\$41.61; Links, \$23.16; Little-  
ton, Aux., \$13.50; Manches-  
ter, Hanover St. Ch., Aux.,  
\$100; Merrimack, Aux., \$20;  
North Hampton, Aux., \$23.50,  
Mrs. John W. F. Hobbs,  
const. self. L. M. \$25; Pem-  
broke, Aux., \$7; Piermont,  
Aux., \$6; Portsmouth, Rog-  
ers Circle, \$40; Salmon Falls,  
Aux., \$10; Stratham, Lamp-  
lighters, \$12; Walpole, Aux.,  
of wh. \$25 const. L. M. Mrs.  
A. Rebecca Buffum, \$30, Y.  
P. M. C., \$61, \$602 57  
Total, \$602 57

VERMONT.

*Vermont Branch.*—Mrs. T. M.  
Howard, Treas. Alburgh,  
Aux., \$6.25; Brattleboro,  
Aux., of wh., \$25 by A Friend,  
\$79.27; West Brattleboro, M.  
C., \$14; Cambridge, Aux.,  
\$10; West Charleston, Aux.,  
\$14.10; Guildhall, Mrs. C. E.  
Benton, \$5; Newport, Banyan  
Seeds, \$11.29, Cheerful Work-  
ers, \$11.63; Orwell, Ever-  
greens, \$13.43; Springfield,  
Aux., \$20; St. Johnsbury,  
North Ch., Aux., \$30, Y. N.  
D. T. Soc'y, \$5; Wells River,  
Aux., \$9; Westford, Aux.,  
\$5; Windham, Hillside Work-  
ers, \$6; Woodstock, Aux.,  
const. L. M. Mrs. Helen  
Amelia Marsh, \$25; A few  
ladies in Burlington, Ben-  
nington, West Brattleboro,

Pittsford, Rutland, Water-  
bury, and St. Johnsbury,  
\$500, \$764 97  
*West Townshend.*—Mrs. Eliza  
L. Bonnell, 1 00  
Total, \$765 97

MASSACHUSETTS.

*Andover and Woburn Branch.*—  
Miss E. F. Wilder, Treas.  
Lexington, Aux., of wh., \$25  
const. L. M. Miss Grace L.  
Wing, \$39.50; Andover, Sun-  
beams, \$1.65, \$41 15  
*Barnstable Branch.*—Miss A.  
Snow, Treas. Yarmouth,  
Aux., 7 25  
*Essex North Branch.*—Mrs.  
A. Hammond, Treas. Haver-  
hill, North Ch., Aux., 78 30  
*Essex South Branch.*—Miss  
S. W. Clark, Treas. George-  
town, Memorial Ch., Aux., 40 00  
*Everett.*—Mrs. Cyrus Hapgood, 1 00  
*Franklin Co. Branch.*—Miss L.  
A. Sparhawk, Treas. Ash-  
field, Aux., \$42; Greenfield,  
Aux., \$3.23, 43 23  
*Hampshire Co. Branch.*—Miss  
I. G. Clarke, Treas. East-  
hampton, Emily M. C., \$35;  
North Amherst, Aux., \$25;  
South Hadley, Junior Aux.,  
const. L. M. Miss Addie E.  
Miller, \$25, Mt. Holyoke  
Sem'y, A Friend, \$27, 112 00  
*Middlesex Union Conf. Asso.*—  
Mrs. A. R. Wheeler, Treas.  
Harvard, Aux., 10 00  
*Old Colony Branch.*—Miss F.  
J. Runnels, Treas. New  
Bedford, Trinitarian Bible  
School, \$25.37, Aux., of wh.  
\$25 by Mrs. M. L. F. Bartlett  
const. self. L. M. \$100, const.  
L. M. Mrs. Warren E. Chase,  
\$210; Lakeville, Precinct  
Aux., \$60, 295 37  
*Springfield Branch.*—Miss H.  
T. Buckingham, Treas.  
Springfield, First Ch., Aux.,  
\$40, South Ch., Aux., \$77.34,  
Junior Aux., \$23.11, Wide-  
Awakes, \$10, Hope Ch., Hope-  
ful Ones, \$80; Ludlow Centre,  
Precious Pearls, \$5, 235 45  
*Suffolk Branch.*—Miss M. B.  
Child, Treas. Boston, A  
Friend, 50 cts., Shawmut Ch.,  
Y. L. M. C., \$1.65, Berkeley  
St. Ch., Opportunity M. C.,  
29.35; Cambridgeport, Wood  
Memorial Ch., \$2; Chelsea,  
Central Ch., Aux., \$40, P.A.

grim Band, \$10; Dorchester, Harvard Cong. Ch., Aux., \$216.75; Foxboro, Aux., \$35; Jamaica Plain, Aux., \$128.80; Needham, Willing Workers, 5; Newton, Aux., \$235; Roxbury, Immanuel Ch., Aux., \$34.55; Waverly, Mrs. Jane D. Butler, \$10; Wellesley, Penny-Gatherers, \$26.65,	938 60
<i>Williamsville</i> .—Miss L. A. Parker,	1 40
<i>Worcester Co. Branch</i> .—Mrs. C. A. Lincoln, Treas. Auburn, M. C., \$25; Gardner, Aux., \$30; Millbury, Second Ch., Aux., \$88; Southbridge, Second Ch., Aux., \$10; Worcester, Old South Ch., \$31.60; Whitinsville, Aux., of wh. \$50 const. L. M's Mrs. Eliza Fletcher, Miss Alice B. Clark, \$412.75,	597 35
Total,	\$2,403 10

## RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss A. T. White, Treas. Providence, Elmwood Workers, \$20, Free Ch., Aux., \$45.50, Pilgrim F. M. C., \$10; Pawtucket, Aux., of wh. \$25 by Mrs. E. C. E. Davis, const. L. M. Miss Maud Mabel Davis, \$300,	\$375 50
<i>Woonsocket</i> .—A Friend,	100 00
Total,	\$475 50

## CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss M. I. Lockwood, Treas. Colchester, Aux., \$1, Wide-Awakes, \$4; Willimantic, Aux., \$1; Stonington, Second Ch., Aux., \$22.50,	\$28 50
<i>Hartford Branch</i> .—Mrs. G. R. Shepherd, Treas. Collinsville, Aux., \$29.80; Hartford, Fourth Ch., Aux., \$25.75; South Coventry, Aux., const. L. M. Mrs. H. P. Topliff, \$25; Suffield, Y. L. M. C., \$8.22,	88 77
<i>New Haven Branch</i> .—Miss J. Twining, Treas. New Haven, Center Ch., Aux., 10, Y. L. M. C., \$120, Ch. of the Redeemer, Aux., \$130.10, Y. L. M. C., \$105, College St. Ch., Aux., \$34.75, Dixwell Ave., Ch., Aux., \$10; Fair Haven, Second Ch., Quinnipiac M. C., \$30, United Ch., Aux., \$8, Mrs. Cady's School, \$5, Mrs. Nettleton, \$5,	457 85
Total,	\$575 12

## LEGACY.

<i>Eastern Conn. Branch</i> .—Legacy of Mrs. Mary Coit Williams, Second Ch., Norwich,	\$200 00
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## NEW YORK.

<i>Gloversville</i> .—Aux.,	\$136 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Aquabogue, Aux., \$30; Brooklyn, Tompkins Ave., Star Miss'y Soc'y, \$25; Copenhagen, Aux., of wh. \$50 const. L. M's Mrs. Mary Bushnell, Mrs. Melissa Austin, \$70; Fairport, Mr. G. Brooks, \$100; Frewsburg, Monthly coll'n, \$5; Madison, Aux., \$25; New Haven, Mrs. R. E. Johnson, \$20; North Walton, Aux., \$4.75; Poughkeepsie, Cong. S. S., Prim. Dept., \$4; Spencerport, Ladies' Benev. Soc'y, \$30; Suspension Bridge, Aux., \$10; Syracuse, Aux., \$100; Walton, Aux., \$10,	433 75
Total,	\$569 75

## GEORGIA.

<i>Savannah</i> .—Woman's Miss'y Soc'y,	\$6 00
Total,	\$6 00

## OHIO.

<i>North Monroeville</i> .—Mrs. H. M. St. John,	\$1 40
Total,	\$1 40

## CALIFORNIA.

<i>El Cajon</i> .—Branches of the Vine,	\$5 00
Total,	\$5 00

## MINNESOTA.

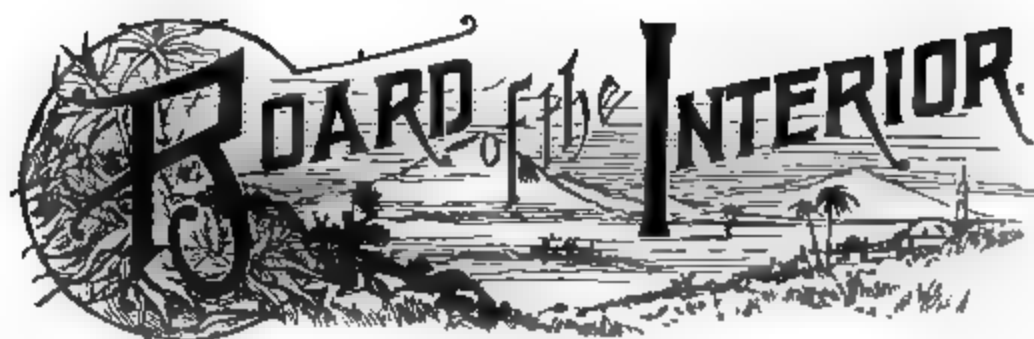
<i>Maine</i> .—Birthday Box,	\$5 50
Total,	\$5 50

## ENGLAND.

<i>Chigwell</i> .—Miss S. L. Ropes,	\$25 00
Total,	\$25 00

General Funds,	\$5,485 24
Leaflets,	21 96
Legacy,	200 00
Total,	\$5,707 20

MISS HARRIET W. MAY,  
Ass't Treas.



## JAPAN.

### EXTRACTS FROM LETTER FROM MISS MARY POOLE.

OSAKA, May 1, 1888.

I AM not yet independent of an interpreter, but give my mornings to study of the language, teaching in the afternoons. I am much impressed by the illustrations of the Orientalisms of the Bible which meet us on every hand in the manners and customs of the people. When I see a man with a large fan, fanning a heap of rice to remove the hulls, I am reminded of Matt. iii. 12. Men are often seen carrying their *futons*, or beds on their shoulders, which brings to mind the miracle recorded in Mark ii. 3-13. The humble seat just within the door, taken by a guest on entering a house, and the invitation to a more honorable place, recalls Luke xiv. 7-12. The common sight of men and women praying in the streets, especially those who worship the sun, brings to mind the verse, "And when ye pray, ye shall not be as the hypocrites are, for they love to pray in the synagogues and in the corners of the streets, that they may be seen of men."

Very many of the Japanese wish to secure for their country the civilization of our own and European nations, without the Christian religion; not knowing that this civilization is the outgrowth of Christianity, which makes the difference between their own condition and that which they covet. Tokio, the capital of Japan, has horse-cars, telegraphs, telephones, and a college with a course of study as elaborate as any in our own land. Here dwells the Mikado, and in the midst of all these signs of civilization, goes regularly with his twelve wives to worship and burn incense at the tombs of his ancestors. All the public officers must believe, or pretend to do so, that he is of divine origin,—descended in an unbroken line from the gods, and after his death will become a god. The masses of the people bow daily in the thousands of temples, or chant their prayers before the "god-shelf" found in every heathen home.

You would have been interested in our exercises on the tenth



anniversary of the opening of our school, Feb. 25th. The girls sang very well, thanks to the careful training of Mr. Allchin, and the English pieces were spoken with distinctness and accuracy. I cannot testify so intelligently as to the Japanese part of the programme.

We are now preparing for the close of school in July. Then Miss Colby and I will go to the mountain Heizan, where all the missionaries of the Board meet, and hold two weeks conference; enjoying tent life in the delightfully cool and invigorating air. There the work of the year is reviewed, and plans for the coming year take shape.

Your prayers are a constant support, and the thought that I am remembered in your Christian love is a great help to me.

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## SOUTH AFRICA.

### LETTER FROM MISS LAURA DAY.

ADAMS MISSION STATION, May 24, 1888.

THIS is the Queen's birthday, and Mr. Arnot, who is in Mr. Goodenough's place in the school, proposed a holiday for the boys, to which I heartily responded. I thought I would accompany them to a waterfall a little distance up the Amanzimtote River, but have concluded to remain at home and write. It is now sixteen weeks since the opening of this term, and this is the first holiday we have observed; in fact, it is almost the only one since my connection with the school. We move on so slowly that it seems as if we cannot afford to lose a single day. The weeks pass so rapidly that one is hardly begun before Friday is upon us; every hour is too short, and it is well I have not the power to double the length of each hour, as I often feel I should be glad to do. However, we do accomplish something, and the superintendent of schools gave us much encouragement when he visited us.

My classes are Bible, reading, grammar, algebra, and singing. The boys are well-disposed, and most of them wish to do well. All but fifteen in the school are Christians, and many of them give good evidence of their sincerity. Our Wednesday morning class prayer-meeting, which was discontinued the first of the term, has been renewed, and I regard it as of great profit to us all. I was surprised on reading some extracts from my letter describing my home, to find I had omitted so many details in my surroundings. From my sitting-room window, looking east, I can see Mr. Russell's house, the church, carpenter's shop, and Mr. Ireland's house. From

my bedroom window, looking west, Jubilee Hall, Mr. Robbins' and Mr. Kilbon's houses. These houses on the west are on high ground, and have a fine view of the sea, which I just fail to get from my room. The first houses here were built near the river, for convenience, and the soil is better for gardens, but it is pleasanter, more comfortable and healthful on the hills. South of my room are five little brick cottages, occupied by students of the theological class, of which Mr. Kilbon has charge this term, Mr. Robbins being laid aside by illness. I am glad to say that he is now better, though for some time his life was despaired of. All about us on the hills are native cottages, among which I often walk in the afternoon, and seldom fail of a pleasant chat with some of the inmates. It is pleasant and encouraging to notice a gradual improvement in the furnishing and keeping of these houses. I always enjoy a call at the home of one of our native teachers, everything is so very neat and wholesome, and the little baby is so well cared for, being bathed, dressed and undressed, as is the custom in our own country, but not the prevailing method here.

I am anticipating a visit to Umtwalume in about two weeks, to spend the vacation with Mrs. Wilder. I shall ride on horseback about five miles to the main road, where I shall meet an omnibus drawn by six or eight oxen, which will take me to the village of Umzinto, about twenty-five miles farther. I shall spend the night there, and Mrs. Wilder will send her horse to take me the remaining twenty miles. I enjoy riding horseback very much, and if the omnibus is not crowded I do not object to being drawn by oxen; they really do get over the ground more rapidly than one would think.

I do less work now than formerly, when I had care of dormitories, dining-room, and mending, besides the general oversight of the boys, and teaching more classes than I now have. Perhaps if I had done less in past years I should have more strength now. As it is, I am obliged to avoid all evening work or visiting, and to take long walks, work in garden or do some active housework to secure a needed amount of sleep.

Miss Jones made us two short visits with Mr. and Mrs. Bates. She took tea with me, and I enjoyed visiting with her very much indeed. She has now gone to Inhambane, to join Mr. and Mrs. Ousley.

While I am visiting at Umtwalume I shall probably ride fifteen miles to Umzumbi, and visit the friends there. I shall then see Miss Houseman, who has written to me a very cheerful letter, and says her health is much improved.

## For the Juniors.

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### INDIA.

MY DEAR ———:

I thank you very much for the little note which accompanied the circular,—more for the note than for the circular, in fact. I wish I could often write “a word for the girls,” for I know and love many of them.

I have just written a letter asking for an appropriation for a new dormitory,—a special grant,—and the mission has voted to support me in making the request. It will require Re. 750, or \$270 for this purpose, and we earnestly hope the grant may be made, and that soon. It seems impossible to allow the girls to occupy the present dormitory through another rainy season. The floor of the house in front is six inches above the ground outside; at the back it is nearly a foot below, so that when it rains the water comes in freely: this, in addition to the leaky roof, renders it a most unhealthy dwelling-place during the rain. The cost of raising the floor and repairing doors and roof, would be more than the old walls — made of sun-dried mud brick — are worth.

If you examine our report, you will see that we are intending to move the circle of girls hitherto occupying this dormitory into the hospital for the next six months. We are sorry to use the hospital for this purpose, and in case of measles (as last rainy season) or small-pox (as at the close of last term), I do not know what we could do; but I hope some way will be provided, and when our new dormitory replaces the old one, all will run smoothly again.

Perhaps you have heard ere this of the death of Professor De Regt, recently sent out to Ahmednagar, to be associated in the college with Mr. Smith. The loss to the mission, and all connected with it, is very great. He was of a gentle and affectionate disposition, and had made friends on every side. One of the teachers, writing to Mr. Smith, spoke of him as the “Pearl” of the college. We all mourn for him as for a younger brother, and our hearts ache as we think of the stricken, mourning parents. Few parents have such a son. We also feel great sympathy for Mr. and Mrs. Smith, in whose family he lived, and who had become much attached to him. He was just the one for his place, and most helpful to Mr. Smith, who must now shoulder the burden again alone. Dr. Clark has written that another man will be sent to take his place as soon as possible,—perhaps by

October. Until the arrival of a new helper, my sister Julia has been appointed by the mission to assist as Professor of Latin and History. Mr. S. seems to regard this as a great sacrifice on our part,—giving up our work for his; but it is all God's work, and I am glad to spare her in this emergency, and glad also that she is capable of taking the position. I shall have help from the superintendent of schools, and feel sure that extra strength will be given me to meet the need. I am confident, too, of special sympathy and prayer from you, my dear Chicago helpers.

I am better and stronger than when I first came to India, and so better able to meet the unexpected demand. I may yet attain the goal I have set before me; *i. e.*, forty years of labor here without a break!

I shall miss Julia very much in the conducting the weekly prayer-meetings among our girls. This has always been her charge, except the last Tuesday in each month, which is missionary day. I often feel very keenly the central truth of a given topic or passage of Scripture, but to analyze it or enlarge upon and illustrate it for the girls is very difficult to me. I long to help them, to lead them to purer thoughts and speech. It is not strange, when we remember their surroundings in their village homes, that they should fall far below our standard in these matters, but it is sad, and I long to aid them to attain to a better mode of life.

Please remember me affectionately to all the young ladies of the Mission Circle, and believe me,

Very lovingly yours,

EMILY BISSELL.

MAHABLEITWAN, May, 1888.

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## JAPAN.

### BOYS' SCHOOL AT SENDAI.

IN the beginning of the spring term I told the second-year boys, through Mr. Ichihara, the principal, that I should be glad to see any of them who would pledge themselves to come regularly and prepare their lessons carefully one evening of each week, for study of the Christian truth, at my room. To my surprise thirty-three presented themselves, so that I was obliged to ask for the larger rooms down-stairs, and divide the class into two. With very few exceptions these have all been present every night thus far.

At first I dictated to them, asking them to prepare carefully what I gave them for the following week, also Bible verses in both Japanese and English bearing on the topic. Then I let them take

the "Story of the Gospel." They read an advance lesson one evening, with a careful explanation of all words, so that the meaning should be perfectly plain to them; then I had the same passage read from the Japanese Testament as recorded by the different evangelists, and on the next evening one of the Christians gave a *resumé* of the reading in Japanese. The boys here do not shrink from speaking on religious subjects, and there have been attentive, respectful listeners every evening. At exactly half past seven I have called them to order, and exactly half past eight they have gone home; but I have allowed them to come half an hour before the time appointed to begin, and let them play games for that time. Early in the spring they played anagrams, and lately croquet, which I got purposely for them. With your knowledge of boys, you will doubtless agree with me that the games have something to do with the regularity of attendance, especially as irregularity is one of the greatest evils we have to contend with in our school.

You will be glad to hear that one of the young men in my German class is now active in all Christian work. The day after he was baptized he led in prayer, and seems faithful and earnest.

Besides the two evenings which I devote to the above-mentioned classes, and the Saturday evening, I still keep up the Bible class I began in the fall. Many of its members have gone into Sabbath-school work, but those who are not engaged in Christian work are regular in attendance, and always have their lessons prepared.

My heart has many desires, as you see, and I know you and the dear friends at home will unite your prayers with mine that the seed sown may spring up and bear much fruit.

Please remember me cordially to all dear friends. It is a comfort to know you pray for us.

Cordially yours.

MATHILDE MEYER.

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## INDIA.

### FROM MRS. HARDING.

*Paduli (in tents), February.*—We have had a most interesting Sabbath here, — two long services, with about an hour between. Mr. H. preached in the morning from the words, "I will give you rest," "Take my yoke upon you;" and in the afternoon on "Forgiveness." The people listened very well. Seven children were baptized and nine adults received into the church, five of them being children of Christian parents. After the close of the communion service we were subjects of a unique ceremony. Garlands of flowers were brought and placed about our necks, and bunches of flowers in our hands. Most of the Christians, also, had flowers in some form or other. Then sandal-wood oil was put on the backs of our hands, or on some part of our clothing, so that we bore its fragrance with us in a marked manner. To us it did not seem naturally in keeping with the solemn and impressive service just closed; but the gifts were an expression of love to the Lord and to his servants, and as such we accepted them from his "little ones."

Since the close of the meeting we have had groups of Chris-

tians about our tents until nearly tea-time. Many came to talk with us, and not a few for medicine; so before night we were well-nigh exhausted, but we count this to have been a most precious day.

*Lipani (Nursû's Village), Wednesday.*—We are meeting with great kindness here from Nursû and his brothers, as we did last year. Nursû's gifts are many, his humility marked, and his love very precious. We have been to-day to a village three miles from here, to see one of our Christian old women. There was a large wedding in progress. It will continue for several days yet. While we were there the young bridegroom was being paraded round, his head and neck decked with tinsel paper, and he himself seated on a white horse. Some were blowing clarionets before him, and others beating drums. The young bride we did not see; she was asleep, they said, for she had been taking part in festivities and processions the whole of the previous night, up to the time we were there. The young bridegroom, and his father and mother, had never seen her at all, but to-day they were to see her. All negotiations for this marriage had been carried on through others, according to universal custom here. We are acquainted with the mother of the bridegroom, as she lives in Watwad, the home of several of our Christians. She was dressed to-day in a handsome robe with a wide silk border, and loaded with jewels. She and her husband must give handsome gifts at this time, as well as the parents of the bride, beside sumptuous feasts to a large number of relatives and friends. We tried to talk to the people who had gathered to the wedding, but their minds were too full of the festivities. These will continue five days, and all will be heartily glad when they are over.

On Monday, at Daulpur, the young woman of whom I wrote you last year as having wept during the communion season because she could not come forward with the others, was baptized. In the forenoon we went to her husband's village, and talked with him. We left one of our Christians to converse with him more quietly. He made no objection to his wife's baptism, and so in the afternoon we gathered some of our Christians together and she received the sacred rite. She seemed very happy. She is a warm-hearted woman, and I found it hard to say "good-bye" to her. "It will be desolate after you have all left," she said.

One of the worst Hindu festivals has just closed, when all ideas of propriety and restraint are set aside, and the people indulge in lawlessness and evil language. We were much annoyed at the hideous noises and the frequent sight of men in a state of drunkenness. When will these wicked festivals be done away, and the true God honored by his creatures!

*Sholapur, June 23d.*—This letter, which I wrote at various points on my journey, has been delayed in getting into shape to send you. About the end of March we went to the hills, for change of air. Now we are back again to our home and our work.

Our rainy season has just commenced. A few showers have fallen and refreshed the earth. We long for showers of blessing, to cheer our hearts and make fruitful our work. We hope and pray for great blessing to flow from the great missionary conference in London. May it be felt all over the world. Pray, pray for us!

## MEXICO.

LETTER BY MRS. SARA B. HOWLAND.

GUADALAJARA, July 25, '88.

DEAR SECRETARY: —

I will "rest and recreate" to-day by writing, because I am so glad that last night's exercises passed off well; and I will send my letter to you, because this is Miss Haskin's school, and she belongs to you.

The school has been small this year, because of Miss Haskin's absence; for I could not receive young ladies, because they need some one with them constantly, and so I could not give them the necessary care. It is customary here for young ladies to be kept under very close supervision, never going into the streets alone; and our Mexican teacher, while she is good and faithful as can be, is but a girl herself. This teacher, Josefa, has never left the school a day during the past six months. She has often come as early as seven, —not leaving till six,—seeing that the girls did their work properly, and always kind, faithful, and patient. On Sundays she has had a class in Sabbath-school, and has taken an active part in carrying on our Temperance and Literary Society, and is a good helper in every way.

Yesterday afternoon the examinations occurred. As the children were small the studies were not advanced, but we had the usual classes in arithmetic, geography, catechism, and reading, with exercises in English, singing, and Scripture recitations.

Our new schoolroom is very pleasant,—with a pretty, frescoed wall and ceiling, floor of red brick tile, and two windows opening on the street; on the wall hang pictures and maps, a small cupboard holds the extra school-books, and the desks are patterned like those used in the United States; an organ stands near the platform, and two tables and two blackboards complete the furnishing of the room. We had a dozen bouquets of roses, orange buds, geraniums, and many other flowers which grow here the year round, and the air was almost heavy with perfume.

But it breaks my heart to talk about the schoolroom, for we have been ordered out of our pleasant new house, where we are so happy, and everything is so convenient for our work. The priests are angry because we are so near their new church (St. Joseph's), and are trying to get us out before the dedication takes place. They have made things so unpleasant for the owner of the house that he has warned us to leave October 1st, and we shall have to go. We do not know which way to turn, as we searched for months before finding this house, but we hope some way will be opened. I have gained rapidly since we have been here, and am thankful for this summer. No priests can take that from us.

Our examinations passed off well, and we had a good audience, which was very gratifying to the children. The sewing was on exhibition, and there were some neat "samplers" and embroidered handkerchiefs, outline cards worked in silk by the little ones, and a large patchwork quilt. Josefa does very beautiful drawn work, but had not time to prepare any for this time.

The evening entertainment was the most attractive, as it was an old-fashioned "exhibition," and we had a full house, many

climbing up on the iron bars over the windows to peep in the bright room filled with flowers, and children in their *serapes* of manila or Mexican print, which is often as pretty as our lawn.

People often ask how our children look. Could you have seen them last evening, I am sure you would have thought them as bright looking as those at home. Some have dark skins, and there are some marked by small-pox; but many have clear olive complexions, and some are clear pink and white. There are many with black, sparkling eyes and beautiful black hair, which they wear "banged" in front and braided at the back, like little "home girls."

I wish you could have seen little Luisa as she gave her recitation in a sweet, lisping voice; or Julia, who gave hers in both English and Spanish; or Elena, who has a natural gift of elocution; or Emilie and Refugio, who did so well in their dialogue; or Clarissa, who is so beautiful; or Josi, whose eyes are so full of fun that I trembled till his verses were safely over. He wore a very neat linen suit, in which his mother had taken the precaution to sew up the pockets, lest he should disgrace himself by putting in his hands.

They all repeated in concert,—

"O what can little hands do  
To please the King of Heaven?"

with appropriate gestures; and when they sang "Jesus, Saviour, pilot me," I saw an American lady, recently come among us, brush away a tear. There were many recitations in Spanish, and a class of four little tots, who had been taught by the wife of one of our native helpers, recited psalm after psalm, the Commandments, and catechism, also each one a separate recitation, and did their teacher great credit.

The exercises closed with singing their usual evening hymn, a translation of "Jesus, Tender Shepherd," and then each received a prize of a pretty book, a Christmas card, and box of candy.

This is one of the times when we feel encouraged about our work. Amid the trials and friction of every-day life we seem to be making but little progress, but on these "red-letter days" we can see that our seed does grow, if not as fast as we could wish.

MRS. SARA B. HOWLAND.

Married, in Niigata, Japan, June 21st, Mrs. Eliza Canfield Kendall and Rev. Doremus Scudder, M.D.

Miss Mary M. Patrick, of the Constantinople Home, has arrived at Lyons, Iowa.

Rev. and Mrs. W. S. Ament, accompanied by Miss Lizzie Pier-son, sailed for China, August 30th.

OUR ANNUAL FEAST OF INGATHERING AT 53 DEARBORN STREET.

WE regret that lack of space forbids any attempt to report this unusually attractive and inspiring meeting, which occurred Friday, August 10th. "The rooms were filled to overflowing; Miss Porter occupied the leader's chair; a piano, presided over by Miss Rice,



and several young ladies from Union Park Church to start the hymns; the presence of Mrs. Ament of China, and Miss Ward from Presbyterian Mission of North China, and of Mrs. Howe and Mrs. Little, mothers of two of our precious new missionaries,—these are a part of circumstances which united in giving us a meeting seldom equaled in interest. For a full account of the exercises we refer our readers to the September number of *Mission Studies*. The same number also contains an article of unusual thoughtfulness and suggestion, entitled, "The Thank-Offering Twice Blessed," from the pen of Mrs. Lloyd, of Ravenswood. This little sheet brings to its readers each month more than the price of its annual subscription in information and encouragement. Price, 25 cents per year. Address Miss M. D. Wingate, 53 Dearborn Street, Chicago, Ill.

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### ANNUAL MEETING.

THE Twentieth Annual Meeting of the Woman's Board of Missions of the Interior will be held at Terre Haute, Ind., October 31st. The ladies of Terre Haute extend a cordial invitation to all who can attend, and hospitality is freely offered. Those desiring entertainment may address Mrs. C. M. Warren, 514 South Sixth Street, Terre Haute, Ind., before October 10th. For reduction of fare, see *Mission Studies* for October.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### WOMAN'S WORK IN THE NORTH CHINA MISSION.

*Lady Missionaries*: Locate them. Who has been in China over thirty years? Over twenty years?

*Kalgan*. What provision is now made for the homes and work of the single ladies? What schools under their care?

*Work among the Women at Kalgan*: In homes; in the Dispensary; the embroidery class; touring. *Life and Light*, April and August, '88.

*Paotingfu*: What work for women in the Dispensary? With the Bible-women? How many members added to the church in January? *Life and Light*, July, '88.

*Peking—the Bridgman School*: How many of its members admitted to the church during 1887?

*Work for Women in Peking*: Bible-woman's work. How many meetings a week do the ladies hold?

*Pang Chuang*: Girls' school; visiting in the courts; woman's class. See "A Blessed New Year," *Life and Light*, May, '88.

*Tung-cho*: Class for Bible-women; their work. Work in the homes; the woman's prayer-meeting. See *Life and Light*, December, 1887. The Dispensary, *Life and Light*, November, '87.

*Are there more Laborers needed?* *Life and Light*, February, '87, and "On the Grand Canal," October, '87.

*Helps* will be found in the Annual Reports of the American

Board, and the W. B. M. and W. B. M. I., and in the October *Mission Studies*.

*Letters from missionaries in China* may be found in this year's numbers of the *Herald* as follows: Mr. Smith, January; Dr. Meritt and Dr. Aiken, March; Messrs. Chapin and Beach, April; Miss Miner, May; Miss Evans, June; Messrs. Sprague and Smith, July.

*Articles on China*: How Shing Cheng, *Life and Light*, May, '87; New Incumbent of the Dragon Throne, September, '87; Helper Mung, October, '87; the Island of Hainan, *Church at Home and Abroad*, August; The Opium Curse in China, *Missionary Review*, August.

*The Bible-women of this Mission* will be found a prolific topic for a paper; also Woman's Medical Work: its Prospects and Results.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1888.

### ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Chicago</i> , First Ch., 101.46; Union Park Ch., 103.20; <i>Chebanse</i> , 75 cts.; <i>Glencoe</i> , 15.50; <i>Geneva</i> , 12.50; <i>Granville</i> , 30; <i>Hamilton</i> , 9; <i>Huntley</i> , 7; <i>Joy Prairie</i> , to const. L. M. Mrs. Alice Joy, 25; <i>Kenwood</i> , 22.20; <i>La Moille</i> , 32; <i>La Harpe</i> , 8; <i>Lee Center</i> , 17.50; <i>Meloin</i> , 2.87; <i>Mendon</i> , Mrs. Jeannette Fowler, 27; <i>Naperville</i> , 12; <i>Oak Park</i> , 50.20; <i>Polo</i> , Indt. Pres. Ch., 13.60; <i>Udina</i> , 2.50; <i>Waverly</i> , 11,	503 28
JUNIOR: <i>Dover</i> , Y. L. S., 7; <i>Elgin</i> , 12; <i>Galesburg</i> , First Ch. of Christ, 10.50; <i>Geneva</i> , 10; <i>Oak Park</i> , 100,	139 50
JUVENILE: <i>Alton</i> , Cheerful Workers, 25; <i>Providence</i> , Miss. Band, 7.68,	32 68
Total,	675 46

### INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Terre Haute</i> , const. L. M., Mrs. Isabella W. Palmiter and Mrs. S. Carrie Newby,	62 45
Total,	62 45

### IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Cromwell</i> , 11; <i>Cherokee</i> , 14.50; <i>Clinton</i> , 20; <i>Cedar Falls</i> , 5.80; <i>Davenport</i> , M. C., 2; <i>Eagle Grove</i> , 2.15; <i>Anamosa</i> ,	
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7.50; <i>Farragut</i> , 10; <i>Gilbert Station</i> , 11; <i>Grinnell</i> , 49.40; <i>Humboldt</i> , 10; <i>Iowa City</i> , 19.50; <i>Magnolia</i> , 3; <i>McGregor</i> , 8.84; <i>Maurice</i> , A Friend, 5; <i>Osage</i> , 2.40; <i>Quasqueton</i> , 4.72,	186 81
JUNIOR: <i>Anamosa</i> , 15; <i>Grinnell</i> , 14.09; <i>Hull</i> , Y. P. S., 5.50; <i>Newton</i> , 4.91; <i>Postville</i> , Y. P. S. C. E., 5,	44 50
JUVENILE: <i>Grinnell</i> , Busy Bees, West Branch, 6.54; <i>Onawa</i> , Cheerful Givers, 15; <i>Muscantine</i> , Seeds of Mercy, 2,	23 54
Total,	254 85

### KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Douglass</i> , 5; <i>Lawrence</i> , 5,	10 00
JUNIOR: <i>Sabetha</i> , Useful Hour Club, to const. Maggie Fox L. M.,	25 00
JUVENILE: <i>Topeka</i> , Cheerful Workers,	10 00
FOR FAMINE RELIEF: <i>Lawrence</i> , 1; <i>Leavenworth</i> , 1,	2 00
Total,	47 00

### MICHIGAN.

BRANCH.—Mrs. Chas. E. Fox, of Detroit, Treas. <i>Allegan</i> , 12; <i>Grass Lake</i> , 12; <i>Grand Rapids</i> , South Ch., 20; <i>Ithaca</i> , 11; <i>Kalamazoo</i> , 19; <i>Lake Linden</i> , 22; <i>Manistee</i> , 33; <i>Olivet</i> , 6.88; <i>Pontiac</i> , 9,	144 88
JUVENILE: <i>Grass Lake</i> , 2.38; <i>Stanton</i> , Cheerful Workers, 8,	10 38
Total,	155 26

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 4.10; <i>St. Louis</i> , Pilgrim Ch., 75,	79 10
JUNIOR: <i>Kansas City</i> , First Ch., Y. L.,	25 00
JUVENILE: <i>Kansas City</i> , Clyde Ch., Cheerful Givers, 11.20; <i>Pierce City</i> , Cheerful Work- ers, 5.30,	16 50
Total,	120 60

## MONTANA.

JUVENILE: <i>Billings</i> , Yellow- stone Crusaders,	8 30
Total,	8 30

## NEBRASKA.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Exeter</i> , 11; <i>Genoa</i> , 1.87; <i>Hastings</i> , 10; <i>Lin- coln</i> , 8.50; <i>Monroe</i> , Ch., 2; <i>Norfolk</i> , 2.20; <i>Neligh</i> , 3.25; <i>Omaha</i> , St. Mary's Ave. Ch., 15.65; <i>Syracuse</i> , 10; <i>Stanton</i> , 4; <i>Wymore</i> , 2.80; <i>Weeping Water</i> , 10,	81 27
JUNIOR: <i>Arborville</i> , 3.50; <i>Exe- ter</i> , 10; <i>Lincoln</i> , 30; <i>Omaha</i> , St. Mary's, 24.07,	67 57
JUVENILE: <i>Crete</i> , 2.50; <i>Genoa</i> , 71 cts.; <i>South Bend</i> , 5.50,	8 71
	157 55
Less expenses,	24 77
Branch total,	132 78
Wisner.—Mrs. Harding,	1 00
Total,	133 78

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Akron</i> , 75; <i>Chatham</i> , 15; <i>Cleveland</i> , Jennings Ave. Ch., 25; <i>Gar- rettsville</i> , 5; <i>Harmar</i> , 30.20; <i>Oberlin</i> , 48; <i>Sheffield</i> , 10; <i>Steuben</i> , 10; <i>Toledo</i> , First Ch., 110,	328 20
LEGACY: Mrs. Mary A. Fuller, of Nelson,	50 00
JUNIOR: <i>Harmar</i> , Y. P. M. S.,	2 45
JUVENILE: <i>Cleveland</i> , Ply- mouth Ch., M. B., 25; <i>Hudson</i> , Little Helpers, 19.24,	44 24
SUNDAY-SCHOOL: <i>Akron</i> ,	25 00
Total,	449 89

## PENNSYLVANIA.

Auxiliary to Ohio Branch. <i>Alle- gheny</i> , First Ch.,	20 00
Total,	20 00

## NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Cale- donia</i> , 2.08; <i>Cummings</i> , 8; <i>Fargo</i> , 15; <i>Harwood</i> , 5; <i>Wal- cott</i> , 2,	27 08
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## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Sioux Falls</i> , 27.50; <i>Volga</i> , 2.75,	30 25
JUVENILE: <i>Vermillion</i> , Chil- dren's Band, to const. Mabel S. White L. M.,	25 00
Total,	55 25

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Denver</i> , First Ch., Aux.,	50 00
Total,	50 00

## TEXAS.

Ft. Worth.—A Friend,	5 00
Total,	5 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 30; <i>Boscobel</i> , 2; <i>Ft. Howard</i> , 20; <i>Green Bay</i> , 25; <i>Janesville</i> , 40; <i>Kinnickinnic</i> , 2.30; <i>Lake Mill</i> , 2; <i>Madison</i> , 13.54; <i>New Richmond</i> , 12.50; <i>Waukesha</i> , 13.93; <i>Viroqua</i> , 10,	171 27
JUNIOR: <i>Boscobel</i> , Y. P. S. C. E., 1.46; <i>Green Bay</i> , Y. L., 10; <i>Madison</i> , Y. L., 57; <i>Milwau- kee</i> , Grand Ave., Y. L. M. C., 25; <i>Ripon</i> , College Girls, 20; <i>Wauwatosa</i> , Y. L., 18.75,	132 21
JUVENILE: <i>Boscobel</i> , Coral Workers, 5.52; <i>Milwaukee</i> , Pilgrim Ch., Little Helpers, 11.62; <i>Waukesha</i> , S. S., 7.70,	24 84
	328 32
Less expenses,	6 56
Total,	321 76

## MISCELLANEOUS.

Sale of leaflets, etc., 24.21; thank- off., August 10th, 187.57,	211 78
Total,	211 78
Receipts for month,	2,579 46
Previously acknowledged,	26,932 22
Total since October,	\$29,511 68



## OREGON AND WASHINGTON BRANCH ANNUAL MEETING.

A JUBILANT song comes echoing from the mountains that shadow Puget Sound,—a song of gratitude and praise; a song thrilling with hope,—for it was revealed at the annual meeting of the Branch at Seattle that the missionary life of those northern churches is awakening.

Mrs. Ellis writes from Forest Grove of the growth of their work.

At the annual meeting in June, '87, we found ourselves \$100 short on our pledge of \$250, and our first effort this year was to make up the deficit. Our report at the meeting just closed made a grand total of \$418.77 raised during the year, \$318.77 of which is for the year's work just completed.

The ladies freely and gladly voted to assume a pledge of \$450 for the coming year,—\$250 for Mrs. Holbrook, as heretofore, and \$200 for Miss Denton, the new missionary for Japan.

Their work has already assumed a magnitude requiring additional secretaries, and their constitution was altered to provide a Home Secretary for Oregon, a Home Secretary for Washington Territory, and a general Foreign and Recording Secretary.

Mrs. Staner was compelled by ill health to resign her office as President of the Branch, though her sympathy and counsel will always be ready for the work so near her heart.

Mrs. Ellis of Forest Grove was unanimously elected President, which proves the recognition by the Branch of her efficient service in the past.

The public meeting at Seattle was one of great interest, and the blessing of God was manifest to all.

Thus the fruitage ripens on this thrifty Branch of our Board, which humbly called itself "only a bud" a very short time ago.

One graceful offshoot must be mentioned, which has put forth its blossoms in a newly organized Young Ladies' Mission Circle at Tacoma, Washington Territory. This circle will not stand alone, but it will reach out its influence, as certain ferns bend their fronds downward and touch the earth, to spring up in new forms of life and beauty, which, in their turn, move onward and outward, a chain of living green.

L. M. F.

# TREASURER'S REPORT, OREGON AND WASHINGTON BRANCH.

YEAR ENDING JUNE 30, 1888.

## RECEIPTS.

Salem,—Ladies' Missionary Society . . . . .	\$26 25
Walla Walla,—Ladies' Missionary Society . . . . .	9 00
Walla Walla,—Cheerful Givers . . . . .	2 50
Whatecom,—Mrs. Jos. Wolfe . . . . .	2 00
Portland,—First Church Ladies . . . . .	49 50
Colfax,—Ladies' Missionary Society . . . . .	10 00
Houghton,—Ladies . . . . .	5 40
Forest Grove,—Ladies' Missionary Society . . . . .	36 00
Tacoma,—Ladies' Missionary Society . . . . .	38 70
Anacortes,—Ladies' Missionary Society . . . . .	26 80
Spokane Falls,—Ladies' Missionary Society . . . . .	7 20
Spokane Falls,—Joyful Workers . . . . .	5 00
Atalum,—Ladies' Missionary Society . . . . .	11 50
East Portland,—Church . . . . .	7 50
Seattle,—Ladies' Missionary Society . . . . .	45 00
Seattle,—Helping Hands . . . . .	10 00
Willamette,—Association . . . . .	22 30
Albina,—Church . . . . .	3 05
Beaverton,—Church . . . . .	8 45
Corvallis,—Ladies' Missionary Society . . . . .	10 25
Corvallis,—Busy Bees . . . . .	8 10
Hood River,—Ladies' Missionary Society . . . . .	8 00
Steilacoom,—Ladies . . . . .	1 50
Olympia,—Ladies . . . . .	7 15
Seattle,—Taylor Memorial, Ladies' Missionary Society, . . . . .	7 00
Pullman,—Ladies' Missionary Society . . . . .	10 00
Oregon City,—Ladies' Missionary Society . . . . .	23 00
Oregon City,—Mission Circle . . . . .	5 00
Oregon City,—Mrs. H. Whitlock . . . . .	3 00
Mt. Zion,—Ladies' Missionary Society . . . . .	5 10
Skokomish,—Willing Workers . . . . .	2 60
Cheney,—Ladies' Missionary Society . . . . .	6 10
Christopher,—Church . . . . .	5 00
Coupeville,—Mrs. Lindsey . . . . .	1 00
Total . . . . .	\$423 95

## EXPENDITURES.

August, 1887,—By cash to Treasurer W. B. M. P., for Mrs. Holbrook, South Africa . . . . .	\$30 15
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	10 00
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	50 90
<i>January, 1888.</i>	
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	36 50
<i>February.</i>	
By cash to Secretary of Branch for postage, leaflets, etc., . . . . .	6 50
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	2 50
<i>March.</i>	
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	36 25
<i>June.</i>	
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	95 75
By cash to Treasurer W. B. M. P., for school building at Ruk, from Busy Bees, Corvallis, Oregon . . . . .	1 50
By cash to Treasurer W. B. M. P., for Mrs. Holbrook . . . . .	102 00
By cash to Treasurer W. B. M. P., for Morning Star, from Willing Workers, Skokomish . . . . .	2 60
Balance in Treasury . . . . .	47 40
	\$423 95

Respectfully submitted,

MRS. H. L. BATES,

*Treasurer of Oregon and Washington Territory Branch  
of the Woman's Board of Missions for the Pacific.*

## ONE WOMAN'S EXPERIMENT.

I HAVE been so wonderfully benefited by an experiment that I relate it, in hopes that it may help others. I often found myself at the time for the payment of the quarterly dues, and other missionary and benevolent appeals, short of funds, and my observation discovered many women in a similarly unhappy condition. My conscience reproached me with slackness and ingratitude. I searched for a remedy. I found a superannuated portemonnaie that was precious because of its former ownership, and with great solemnity, on my knees, in my closet, I dedicated this to the Lord, and promised him that one tenth of all the money that I thereafter received should be sacredly "laid by" in this for benevolent purposes; and that I would on no occasion allow myself to borrow from this sacred fund for any other purposes.

Thus far the plan is a success. If I get two dollars, twenty cents of it goes straightway into this benevolent fund; if I get ten cents, one penny is irresistibly attracted by the magnet of a just benevolence toward this humble receptacle. I have not yet found it so full that there was a surplus of funds after the quarterly payment days, but I have a comfortable sense of "dealing justly," and a feeling of inner satisfaction over this little systematic arrangement that no amount of pretty things, or selfish spending, or lavish expenditure for others who have no need, could confer. This gift-giving is becoming a craze, is blocking the wheels of real benevolence, and robbing the treasury of God. The Bible witnesses against it. Is there not a "more excellent way"?

Don't be satisfied, my dear sisters, by a stranger's testimony, but try the experiment for yourselves; "take it on probation" for a year, and then see if it is not worthy of complete fellowship.—  
*Amy A. Hoag, in the "Heathen Woman's Friend."*

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SPAIN.

## FROM THE SCHOOL AT SAN SEBASTIAN.

In Mrs. Gulick's report of the school at San Sebastian, she writes:—

WE realize that another year has gone, only by the sound of preparation for examinations, which causes a great going to and fro in this establishment.

The year's work has been quietly but successfully accomplished, and twenty-four names are to be found upon the Roll of Honor. This will be framed and hung in the schoolroom, as a stimulus to the classes of next year. It is gratifying to note that the standard of both conduct and scholarship is being raised from year to year.

Statistics, as such, do not mean much except to those who know a work in all its relations. This is especially true in Spain. Given religious liberty, as it exists in America, and the evangelical schools would be crowded. As it is, some make the experiment of sending their children here, though they may be forced afterward to remove them by fanatical employers or landlords. With all there is an advance each year in the number of those who attend the different classes. The list is as follows: Boarding school: girls, 30; boys, 2; total, 32. Day school: girls, 42; boys, 38; total, 80. Night school (from October to May): women and girls, 20; men and boys, 12; total, 32. In the day school there has been one death. Five have moved away, and entered evangelical schools in other parts of Spain. Five of the boarding scholars united with the church on the first Sunday in January.

The Christian Endeavor Society has had the great satisfaction of receiving into its membership all those of the school who were not already members. They have raised over fifty dollars by self-denial, and have appropriated it toward the support and education in this school of the daughter of a recently deceased pastor in Madrid. Surely they should be called by their name, "Hijas Leales," or "Loyal Daughters."

We like whatever is good, so this year we celebrated Children's Sunday, in harmony with that observance in America, only we were five hours ahead of the children there. The pulpit and organ were beautifully decorated with flowers brought by the children, and they were also adorned with roses. At eleven o'clock the children and boarding school came into the chapel in procession, singing a stirring Spanish hymn. After devotional exercises came examinations of the different classes in the Catechism. Then followed the recitation of chapters of the Bible, psalms, the journey of the Israelites, the names of the books of the Bible, etc. These were given in concert with great precision. In fact, the verbal memory of these children is a continual astonishment and pleasure. We hope, however, that these "words" hidden in their hearts will help to raise up a new generation in this land, which shall worship God in spirit and in truth.

The night school, begun last year with five men and women, has increased to thirty-two. The older girls of the boarding school have here found a field for "Christian Endeavor," which they have willingly occupied. Men and women, boys and girls, have thus spent an hour learning the three "R's," and their reading-book has been the New Testament. Thus the net is cast out, and it is gathering of all kinds. One of the graduating class of 1888 offered herself the other day as a missionary to the Spaniards in North Africa, after hearing of the great need there, from a missionary who stopped here for rest on her way to England. It may be that she will go. And who can tell if we shall not be called upon, in the course of time, to send missionaries to the Caroline Islands?



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VOL. XVIII.      NOVEMBER, 1888.      No. 11.

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A TRIP AMONG THE KARENS.

BY MRS. ARMSTRONG.

One of the gems of the London Conference was the following story, told by Mrs. Armstrong, of the Baptist Missionary Society. We give it to our readers as one of the many instances of the loving care of Him who guards our missionaries:—

A YEAR or two after my arrival in Burmah I seemed to be directed for work to Tavoy, near the mountain wall between Burmah and Siam. There were large numbers of Karens there without the gospel, and for lack of mission schools among them they had no teachers to educate their children, and few pastors to care for their churches. When we had reached Rangoon, on our way, a young girl, very favorably known where I had stayed while learning the language, came to me and said, "Mamma, my school work is done, and I want to work for Jesus. There are many who love him here, and who can tell the story; but in Tavoy there is no one to teach their schools, no one to tell the heathen of Christ, and my heart is longing to go there. Will you take me?"

"Nau-Nau," I said, "I have no money for you. The Bassein Karens pay the expenses of those they send. I have faith for my portion, but I have not asked for any money from home for this work. I dare not promise anything out of my own salary, for my plans will take every rupee of it."



In my own mind, too, I doubted if she realized what she was doing in leaving a comfortable home and the pleasant society of educated people in the station where she had grown up. I thought very likely she would grow tired of our jungle life. She did not say much, and I thought she was discouraged, but she came back again, and said:—

“Mamma, I cannot rest. I want to go with you. I have plenty of clothes, enough for some years; if I come with you can you not give me rice?”

“Oh, yes,” I said. “Nau-Nau, you shall share my rice every day, but I can promise you nothing more.”

So the matter ended. When I went on board the steamer, however, rather to my dismay, there I found Nau-Nau, with her basket of clothes and quite a large basket of books,—all her worldly possessions. She seemed to be not very sure of her welcome, but determined to go, and I concluded it must be of the Lord.

We reached Tavoy, renovated things as best we could in the disused mission house, and as the Karens were all in their jungle homes, far from town, we set off as soon as possible to find them.

It was Christmas morning when all preparations were concluded, and we mounted our elephants and started away under the overhanging bamboos, glittering with dew, to cross the mountain ranges to Siam. That night we camped far away in the forest with very happy hearts. There is no joy in this world like foreign missionary joy. After many days of travel we reached the Karens on the other side. We had engaged Siamese elephants returning home from Burmah, because no one else knew the route, and as the elephants were owned by Siamese Karens, they could take us to their villages. The Karens are naturally a most hospitable people. Wherever we went the chief of the village had a large, covered veranda built especially to accommodate strangers.

The villagers all brought a share of their food to the chief's house, and he supplemented it out of his own store; and whoever came were village guests as long as they chose to stay, and served with the best they had. They treated us in the same way; we were all Karens. I was the only adopted child of the party, yet my party would not have gone without me. As we proceeded farther into the heart of the country we found among the Karen villages a most unaccountable unwillingness to receive us. It was contrary to all precedent among the Karens, and the Christians with me could not understand it. At last we came to a village where they absolutely refused to allow us to enter their village, or to have any dealings with us; so we did as we were accustomed to

do at other times,—we camped under the trees just outside. Karens, and others from a distance gathered around our fires, and we preached to them till we were all quite exhausted. It was twelve o'clock, and still they stayed; one, and they did not go away. At last I told them we had to leave early in the morning, and must have our rest; and reluctantly they departed, and we were left alone under the quiet stars. All night we were disturbed by a prowling in the woods around, and had the strangest guard I ever had. The pariah dogs at the village all left their kennels, and came and curled themselves up beneath the bamboo platform on which the girls and I spread our rugs to sleep. Anyone who knows anything of those dogs, knows that they avoid you as much as rats would; but they slept beside us all night, and whenever the prowling was heard in the bushes they rushed out barking till it was quiet again, and we could not drive them away.

The next morning early we were on our way to a village where we were sure of a friendly welcome, for it was Saturday, and we would rest there on Sunday. We got to the village about noon, and here again the old chief looked troubled at our coming. We took up our place on his veranda, thankful for the shelter, and told him we had come to stay a day or two. But I felt a great cloud drawing down over us. Shortly after we reached his house the old man came and said we were welcome to stay, but an urgent summons had come from another village they dared not disobey; they must all go, but would be back in the morning. One by one we saw all the men of the village pass away into the forest, and we were left alone with two or three old women. The last thing the old chief did was to go out into the green around which the village was built and open up a limekiln, where they were burning limestone. The cloud of terror had been drawing down over me since noon, and when I saw smoke rising from that, although I had no apparent reason for it, I felt it through and through me that it was meant for our grave—that the limekiln was to be the hiding away of some great crime, and an undefinable and uncontrollable dread took possession of me. Twice in my life I have felt very conscious of the presence of invisible beings, and now it seemed to me the angels about us were shuddering at the fate that was near. I was so impressed with this that I called our party together and told them what was in my mind, and asked if there was anywhere we could flee. Our elephant-driver had taken away his elephant, and had told us where to send if we wanted him again, so we were quite alone there. I remember so well how Nau-Nau spoke; the men, of course, could not understand such fancies at all; but Nau-Nau spoke out:—

“Why, mamma, you have never been afraid where there was real danger, and now when we are here among Karens, and there is nothing at all to fear, why are you afraid? Where can we run? The forest is our enemy; here we are safe. It is only that mamma is very, very tired; when you rest you will be brave again.”

I could say no more, so I told them we would have our evening worship. We went out into the open green beside the limekiln, and, as our custom was, the native pastor read the Bible, commented upon it, though we were alone, and the heathen who usually gathered round us were gone, and then we prayed. I knelt quietly in an agony of prayer. I knew death was near, though there was no sign. My mother would never know what had become of me. The dear Christians at home would be discouraged in the work; they would not dare send women out again; they would think God could care for men but not for women. How could it be for his glory? And as I prayed I wrestled in prayer for help; and help came. I rose from my knees sure God would come to deliver us. We had scarcely risen when we saw the old chief coming back through the woods. He came silently back, and was going silently up into the house, when I said to him:—

“Grandfather, we are glad to see you back; we thought you would be away all night.”

He gave what I must call a Karen grunt, and went stolidly up the ladder. One by one they were all coming back through the dusk. Soon the fires were lighted and the rice was cooking, but there was a strange expectancy over it all. There is never anything to fear from Karens; there is no treachery, nothing but kindness, to be expected from them, especially toward their guests.

Dark had fallen on the forest when some elephants came trampling through the jungle and stopped at the chief's door. There was a great noise of dismounting and tethering the elephants. Then a group of men came up into the house, brushed past us, and went in to talk to the old chief. They were not Karens, and talked in a language we could not understand. We went to our rest, and about three in the morning I awoke as the men went past us over the vibrating bamboo floor. They put the trapping on the elephants and went away. We had a very quiet Sabbath, and then went preaching to the villages along the path to meet our elephant-driver, to whom we had sent word to come for us. I shall never forget that morning.

Now let me tell you what we did not know till afterward. More than two years later a messenger came from this village asking for a teacher to be sent to them, adding that whoever came

must send word first, and they would send trusty men to meet him. Then we learned for the first time how two years before a band of dacoits (banditti) had followed us for a week; how all the Karen villagers had been warned that if they harbored us they should share our fate; that the old chief had been told that if he stayed in his village he must either help to kill us, or be killed himself; that all the men had left the village in consequence, but that the old chief had been so troubled in mind he was constrained to come back again; that the dacoits had come, and finding him there, asked the reason. He had told them he could not stay away; that many signs and auguries had assured him it would be bad for those who touched us—the English would discover it, and they could not escape. He was a soothsayer, and a wise man among them. They tried several auguries, and they were all so alarming, the dacoits reluctantly decided not to touch us, and went away.

When Nau-Nau heard this she came to me with such an awed face, and referring to my fear that day, she said,—

“Mamma, you were right and we were wrong, but God took care of us, after all.”

The reason that I have told this story is that you may see that the age of miracles is not quite past; for however we may think of this, to the heathen Karens in that district it was a miracle. Our elephant-driver thought it so; he had left us with a grim thought of pity, but unable to help. When we sent for him again, it was as though he heard a voice from the dead. The villagers all thought it a miracle. When we talked to them the next morning we all noticed how preoccupied they were,—they gazed at us with such a strange look, and scarcely seemed to hear what we said. They were glad we were safe, and in their own quick way, which I did not understand then, determined to keep us safe. They invited us to a village we had not heard of before; they hid us there; they said their elephants must rest. When I urged them to take us farther on into the district, not knowing the danger, they said little, allowed us to get on our elephants thinking we were going in another direction, and turned them toward Burmah. When I expostulated with them they said: “The country is dangerous; we shall lose our elephants if we go farther into Siam; we dare not take you there, but we will take you back.” And so they did,—not by the usual route; they cut a new path through the forest, and made a long detour, lest the dacoits, repenting their mercy, might follow us again. We did not understand it then, but we did afterward.

I came home feeling we had accomplished little or nothing. Twelve years passed away, and I was permitted to go back to

Tavoy. Only then I discovered that the elephant-driver, his mother, and his wife had come over into Burmah, and were living among the Christians. They had been baptized many years, and he was a deacon in the village church. The old chief and his wife had been baptized, and removed to another Karen village, where they lived a most honored and useful life, and died honored and revered by all the Christians. This much I know of the fruits of that trip. There may be more to know hereafter.

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## TURKEY.

### LETTER FROM MISS SHATTUCK.

MARASH, TURKEY, June 2, 1888.

DEAR FRIENDS IN AMERICA: Although exceedingly busy in school-work, more or less time is given daily by Miss Blakely and myself in listening to the tale of suffering from hunger from those all about us.

We decided this (Saturday) morning to go the rounds of visitation from house to house with the agent appointed to dispense aid among the non-Protestants of our city. He has the city divided, I think, into fourteen or fifteen wards, which he takes in regular order. Neither agent nor people knew of our intended visitation to-day, and I believe what we saw and heard, to be the ordinary occurrences on these rounds. We feel that you who are contributing for the relief of this people should see them as nearly as possible as we saw them.

We enter a yard and seldom find one family alone; often three or four are crowded into a small space, a little, dark, under room, or in several cases a family occupied only one end of the open veranda before the house. They need little room, for they have nothing but a pile of bedding, sometimes more like rags than bedding, and a few dishes. In most of the homes visited to-day (some fifty or sixty in number), they have left to them literally nothing but a copper kettle, the cover of which is used for a plate, and a water-bucket. Many of the dishes sold have been given at less than half their real value. These, unlike most who are not receiving aid, had no ear-jewels, rugs, books, or extra garments to sell, though I do remember one said that she had sold an unworn shirt made for her husband last year, and so got food for one day this week. Many were washing, as Saturday is the day for washing here, and the agent often inquired if the large copper vessels they were using were theirs, and invariably found they had borrowed of a neighbor. Some were washing without soap, using

ashes alone for lye; others told of waiting weeks without being able to get soap for washing, and finally going hungry to bed last night, using the scanty allowance in hand for soap instead of food.

In not more than six homes did we find food of any sort except beet-tops or grape-leaves, which many had gathered for to-day and to-morrow; the former from the gardeners, who make no use of them in selling the roots, the latter from the vineyards. At one place an old woman was making bread from a poor flour, selling, for good reasons, at one third the ordinary rates; and she had but little of that, even. One was cooking a little flour in water, making a thin kind of porridge. We went freely to their innermost room, if they had such a storeroom, looked into all corners, and everyone was perfectly willing we should investigate, for they seemingly had nothing to hide.

Many visited were widows in reality; at one place we found three living together; many more had been alone with children for four or five months, their husbands having gone abroad to seek work, and sent no aid during this time. Most of the men found at home were weavers, a few of whom had work. The most a man can now earn is seven and one-half cents per day making a coarse white cloth; the very few making olaja receive a little more, but none of those were on the list visited. One little fellow of ten or eleven years looked very pale and sad working at the loom. His mother said he earned five cents working all day long! They have seven in the family.

A few were found in bed; many looked very pale and pinched; and when we asked if they could not find work, they replied, "We being weavers have little chance of being employed for field or vineyard work"; and we did not wonder they would be rejected when so weak, and especially in view of the fact that very few of the many seeking out-door work can be employed at all.

Some seemed half frantic in efforts to secure aid; others in few words and with trembling lips told of their needs. Many said they had had nothing to eat since yesterday at that time, had nothing for to-day, no hope for to-morrow.

One young man who certainly looked very thin, pale, and hungry, followed us quite a while begging something for his aged parents; but the agent felt he could not give him, as he had given them within ten days, and if he broke over his custom of giving only to those in the ward visited he would be in daily trouble. Another, an old man from Karaman, half-hour distant, tried the same, but failed. It was sad to have them refused, but it seemed right. New ones were found who were so needy they could not be passed by, and at last the tickets gave out while there were yet ten or twelve families unvisited as needy as any that had received.

None received more than two tickets, more but one. Each ticket entitled them to an amount of flour of about two quarts or same value of bread. On returning we met several who had been to the market, to the one appointed to receive the tickets in place of money in exchange for bread or flour. We opened the bundle of one, tasted the flour, and found it to be of good quality, and was assured it was of full measure. How small seemed the amount when we knew they could have no more from us for two weeks!

We saw several little children who are soon to end their sufferings. Poor little things, their own fountain of support quite dry, they were surely starving to death! How we pitied their parents! In one home there was a new-born babe, which we did not notice till the father, in answer to our inquiry as to the number of his family, said, "Our children were five; thank God we have a little new one since Avedis was here last." The mother smiled the joy of a true mother, but they and those in the yard with them seemed the neediest of all the needy ones we saw. Such sore eyes as some of them had, alone showed they could not go out for work, and their one loom was empty.

In one home there were three,—a mother, and grown-up son and daughter, all blind. The daughter recited readily and most distinctly from Matthew fifth till she had given us more than half the chapter, when we felt obliged to stop her and pass on. She was too deaf to understand much we said, and it was a satisfaction to feel she had some of the good Word stored up in her mind, given we know not by whom, or when. Should we count all the blind we saw during those four hours, I think there would be a full dozen that were totally blind, besides others partially so.

More than sixty persons must have received tickets, one hundred being the number given out, and not less than three hundred persons would share in the nine dollars' worth of aid for that day. Some received this with deep gratitude; some looked longingly for more when but one ticket was given. It was gratifying to them to hear that one ticket would give them more flour and bread now than last time, as the price of wheat has declined considerably within one week. But though it be even less, I see no way by which these very poor ones can soon support themselves unless there be a starting up of business. At present there is almost utter stagnation in trade, and none can judge how long this condition will continue.

The spring rains, so long continued, sorely hindered some of the people from working in vineyards at a time when scanty earnings would have saved them from selling off their household articles, as they are now seen to have done. At the same time these heavy rains have doubtless, in prolonging the cool weather to a remark-

able degree, had the effect of warding off much sickness among the destitute.

The amount given is not a support, but simply a little aid, but for which I believe very many must have died before now. We cannot but feel that the indirect influence of this aid, distributed regardless of sect or nationality, will tend greatly to break away barriers and open hearts to a reception of spiritual truth, as well as sustain temporarily the physical life given by God.

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## Young People's Department.

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LETTER FROM DR. MARY PAULINE ROOT.

MADURA, S. INDIA, June 10, 1888.

*To the Young Ladies of the W. B. M.:*

MY VERY DEAR FRIENDS,—Once I made a confession that before becoming a missionary I had at one time doubted the reality of the closing appeal in many missionary letters, "Pray for us."

'To-day I am a missionary, and I feel like telling you girls why it is a real heart-cry when we say, "Pray for us;" "Pray for me." Not long ago I was a girl, too. Now my medical work or my twenty-nine years weigh upon me, and I feel old,—older by years than when I left home in July, 1885.

In Madura there are six of us "girls," all between the ages of twenty-five and thirty; five of us live together, and I occupy the dignified position of "mother" of the house. Now, I am not writing of any one or more persons, but of reasons why—in India at least—we, the young ladies, need your prayers. Do not pray for missionaries in a bunch only, or for a bunch of temptations or trials; but, if you can, learn and know your missionaries by name, and get some definite idea of what work each is engaged in; in this way you will have some little idea of their personal and special needs. Not that I would not have you pray for us collectively. The Father knows all about us, and we will be very glad to have you commit us all to his care, though you may not know our special needs.

There is a thing of which I have never heard any missionary express any doubt,—and that is that God does hear and answer prayer. We believe with all our hearts in prayer, and it is not wonderful, but very sweet to us, to see God's guiding in our friends' prayers for us. When a dear friend writes—only a scrap, perhaps—to say that he is specially moved to pray for me on a



certain day, and that very day my heart is heavy over a hopeless case, a dying patient, a temptation, an unkind letter or word, an accident, or any other special Providence, do you not think it is a happy memory when, looking back, I see that on that very day my friend was praying for me, though he did not know why? Do you ask, "Why do you need our prayers?" Because you are young. "Because you are strong, and the word of God abideth in you." Because your prayers belong to us. Are we not your substitutes? The Lord's vineyard is a wide one, and all cannot work abroad, or at the West, or in the South. We, taking our lives in our hands, leaving homes and all dear ones, go out to work as your paid representatives. You give your money—each according to her ability. Ought not you to give what you all can give, and what is infinitely more needed,—your prayers? "These ought ye to have done, and not to leave the other undone." I do not doubt—I know you pray for us; but pray with a faith that will not let go unless He bless us. For we live in the midst of idolatry, and so subtle are the influences about us that we grow deadened to the heinousness of sin, and idolatry becomes to us as child's play.

As we go through our vast temples and see the black, greasy idols and bowing worshipers (who bow just as humbly to us, crying, "Swami"); as we see the fantastic rag-doll, jewel-adorned idols carried about the street on silver peacocks or horses; as I go into my houses and see an old woman or dirty priest sitting surrounded by many tiny brass jars or lamps, wreaths of flowers, and perhaps the blood of a cock sprinkled about,—does it seem like idolatry? Yes, and no. At first it seems like a dreadful sin; then repulsive only; and gradually we grow almost indifferent or disgusted at what seems like grown children playing with toys. If my patient has a yellow rag with a rupee in it tied about her arm, as an offering to the god if she gets well, it seems a superstition not more absurd than half the old women's signs at home. Pray then that our hearts may not lose their sensitiveness, and grow hardened and indifferent.

Again, we live in the midst of dirt and filth of which you know nothing. Our work is in squalid mud or plastered homes, and the sights we sometimes see would make you turn away with a shudder with sinking hearts, and filled with a physical and mental nausea. We are less proof against odors and sights than we once were. Every year the sickening, withering heat weighs upon us, and every year these things are harder to bear.

You often wonder what we eat, and wear, and how we live? We eat and live as we would at home, in proportion as our salaries allow it. In a few respects we are better off than at home;

but if you think a dozen, with their dozen different duties, easier to manage than two home servants, ask any old Indian resident. By nature the race are beggars, and they have no hesitation about asking for anything they wish. Though, as a rule, far superior in many ways to the "help" in America, they have aggravating ways that sorely try one's patience. Little things that would not once trouble us in cool New England, become formidable trials in sultry India. And so I am not ashamed to ask that you will pray for the young ladies who are housekeepers, that they may be guided into all patience and gentleness,—living a Christ-like life before those who do so much to make life happy for us in this country. Writing them out in this way the trials seem trivial, the blessings from the Lord great. And so it is. We do receive the hundred-fold promised; but to realize this constantly, we need to be living very close to Christ, and we need your prayers for this.

Think of yourself the cherished daughter in your father's home, the "dear child," the "little girl." You have, perhaps, taught a class in the Sunday-school and belonged to the mission circle, and it may be you have occasionally attended the ladies' prayer-meeting. By and by you think you are called to serve God in a foreign field. Knowing no one, you go forth full of love to Christ, and an enthusiasm to enter his work. You reach the new home,—home without father, mother, brothers, or sisters, and yet you grow more enthusiastic, seeing how gladly and cordially you are welcomed. You begin the study of the language, and it is more than possible that many a time you will throw yourself on the bed and cry,—yes, you, a missionary,—cry from sheer weariness and discouragement, and perhaps wonder if, after all, you might not have made a mistake, and run before you were sent. And after a little while, knowing, as it seems to you, nothing of the language, you are put in charge of a dozen Bible-women. Every word that you teach them, or that you carry to the women in heathen homes, has to be studied patiently and practiced with your teacher,—often a half-educated and heathen young man, knowing so little English that it is almost impossible to make him understand any spiritual truth in English. It is a real trial and a constant struggle for you to have your Bible-studies translated into the vernacular. Or you are put in as sole principal of a girls' boarding and normal school, with but half-trained assistants. You have no loving, faithful, private secretary. You are not simply the guide in mental and moral philosophy, but to those three hundred girls you are mother, teacher, guide. You alone are responsible for the faithful teaching of every branch; you alone must lead those girls to Christ; you alone must lead and guide them into a moral and physical

well-being, which, in our country, belongs to the responsibility of motherhood; you alone are the special *confidante*, and you the disciplinarian,—and all this you do in a language not your own, and one difficult to acquire. And this may be but a tithe of your work, for you may be put in charge of schools among the Hindu girls, and you may have to conduct meetings for the Christian women, every one of whom is a child in knowledge, and whom you must teach over and over again, “line upon line,” “precept upon precept.”

Does this bring to you a picture all pleasant? or do you between the lines see days of discouragement and heartache?

Then, my dear friends, is the time when it is an untold comfort to know that dear ones far away are praying that the Lord may bless us and keep us, and that his face may shine upon us.

One thing more: as St. Paul asked, so I ask you, “Pray for us, that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the gospel, . . . that we may speak boldly as we ought to speak.” Do you think this is a strange request? Then try to put yourselves in our place. The people are indifferent to the gospel truth; we work in a but partially learned tongue; the people are stolid; there is every temptation not to preach the gospel. And for this reason we ask you to pray that the Spirit, without whom we are powerless, may fill our hearts to overflowing, and then give us grace to enter joyfully and faithfully into every open door set before us. May He make us and you to realize fully that “as he is, so are we in this world.”

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## Our Work at Home.

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### THANK-OFFERING MEETINGS.

AMONG the many different methods of raising money and plans for systematic giving, the highest form is generally conceded to be the thank-offering. We all know how in the ideal Christian life, as individuals grow in grace, and the besetting sins one after another lose their power, the irksomeness of duty disappears, and the service becomes more willing and joyful, till in this world or in another life it may be one long song of thanksgiving. In the Christian graces the true spirit of unselfishness and right giving is often the hardest to attain, and there are many planes upon which the

givers stand. There are those who give "because they are asked," or "because they hate to refuse a friend;" and others who are convinced that it is a duty, but who constantly consider how small a sum will do—or will satisfy their consciences. There are also generous souls, who love to see people about them comfortable, who rejoice in the applause and loving service of the recipients of their bounty. On the next plane are those who have a strong sense of stewardship, rendering full tithes of all they possess; and finally there are the joyful givers, who deem it one of their greatest privileges to present their gifts to their Lord, freely and gladly,—a spontaneous expression of loving worship; a thank-offering to the Giver of all for their innumerable blessings.

While it may be said that in a sense all giving should be a thank-offering, yet are there not particular times and seasons, or special blessings, which should call forth an unusual act of praise. We believe there are many such, and it is this impulse which has brought into being so many thank-offerings among our branches, and auxiliaries. We think also that there is great gain in spiritual power in giving testimony one to another of our Lord's goodness, and we rejoice in the growing custom of thank-offering services in our societies. Wherever they have been held we hear expressions like these: "Such a volume of precious, thankful utterances as filled that hour touched all hearts"; "Only those who were there, and heard the tender words, and the glimpses of hidden sorrow that underlaid many of the thank-offerings, could form any idea of what a sweet service it was."

As any form of public service can reach perfection only by careful attention to details, it may not be amiss to suggest some of the methods of carrying on such a service. We glean from letters from those who have had practical experience. As a preliminary, may we say that the service presupposes a certain amount of consecration. With Hezekiah of old we would say, "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord." It is of little use to set in motion such a movement when the hearts are not ready. While it is not to be expected, perhaps, that every member of an auxiliary should respond, yet we think it should not be undertaken without the hearty co-operation of at least the "faithful few." Above all, we should hope it would never degenerate into a mere perfunctory service, a part of the "machinery" of any society. One who failed to receive the desired encouragement in this direction, writes: "We need first of all the outpouring of the Holy Spirit; then the new church for which many are

anxious will come easily, and our giving will be doubled at the same time. I love our ladies, but they do not give their hearts and their interest as I long to see them. Some day, please God, thank-offering boxes will not seem a 'bother' but a 'privilege.'"

Thank-offering services are held both in branches and auxiliaries, and are quite similar in character. We give the following suggestions as to the manner of conducting them.

A good time for such a meeting in an auxiliary is thought to be either at the beginning of the new year, when thoughts turn naturally to mercies received during the year, or the first week in December, quickly following our national Thanksgiving. Many are held also at the time of harvest-home festivals in the autumn. In the Branches some meeting besides the annual meeting is preferred, since more time can usually be given to it. The time being fixed, a preliminary notice is sent out to each auxiliary. With the notice in one instance was an added note like this:—

Beloved: Has our Heavenly Father prospered you the past year? Has your home been left to you? Have your dear ones been spared? Has your own heart been at peace? The small, uncounted every-day blessings,—have they been vouchsafed to you? If illness has been your portion, has the Saviour's hand and the light of his love sustained you? If your loved ones have been taken from your sight to dwell in his presence, has his promise been fulfilled in you that he will be more to you than father or mother, sister, brother, or child? Whichever way you turn can you not see that he has been with you to comfort, to strengthen, and to bless? Then, dear sisters, if these things be so, join us, we beseech you, in bringing into the storehouse of our Father a thank-offering which shall speak of our heart's love and gratitude to him, and be an earnest of our more faithful service hereafter.

Yours, in Christian love and work.

Signed by the President and Secretary of the Branch.

In the notice sent it is suggested that each auxiliary have a thank-offering service the month previous, and a letter similar to the above with a thank-offering envelope sent to each member. As one says: "It gives us something for some who manifest little interest to do. It is easy to take paper, envelopes, and letter, with a list of a few names, and ask as a favor that ——— would copy and send these notes. In this way the manual labor of copying is minimized, and several are interested." In this way a good auxiliary meeting is insured and an interest quickened in the approaching Branch meeting. "The individual envelopes, each with its text of Scripture or sacred sentiment, are opened at the auxiliary meeting, the contents placed in a large envelope, a text

selected either from those already brought in or one embodying a large portion of their sentiment, and this in turn is forwarded to the Branch officer. The individual envelopes with their texts are often exceedingly interesting,—beautiful to those who hear them read, and of special and precious value to those who write them; a tender and secret bond between herself and her Lord.”

One suggestion is: “I think it would be pleasant to make the whole meeting on such an occasion one of thanksgiving, reading psalms of praise responsively or in concert, and choosing appropriate hymns. Then let all the missionary items have a hearing on the same subject, either showing how native Christians bring their thank-offerings, or contrasting our own condition with that of women still in darkness and heathendom.”

The thank-offering service usually occupies about an hour of the regular Branch meeting. One writes: “We let the service furnish the keynote for the morning session, and, indeed, for the day. At our last meeting the leader of the morning praying-meeting read a psalm of thanksgiving, and called for testimonies to the Lord’s goodness, leading the way with tender acknowledgment of his healing mercies in experiences of trial and pain. The response was general, and led so naturally up to the thank-offering, which followed the formal opening of the regular session.”

Another writes of a special meeting: “I have always considered it one of the greatest privileges of my life that I was allowed to be the person to receive the offerings; for so much of spiritual life was manifested in the bringing of these gifts that my own heart was greatly warmed and quickened. I had in mind many things that I could say in regard to the self-sacrifice and the prayer which were represented by these sealed envelopes, and I had, too, a memorandum of things that might be said in case of any detention or necessity for waiting a moment or two, so that there need be no dragging to the service. Among other things I had extracts from the ‘Journal of Mercies,’ of Miss Havergal, found in the book of her life. These are specimens:—

“‘Able to come down stairs for the first time.’

“‘Hattie B’s friendship.’

“‘Being allowed to give a word of real comfort.’

“‘Clearance of my path.’

“‘Our good maid, Mary F.’

“‘Maria’s writing letters for me.’

“‘Dr. D’s sermons.’

“In fact, I gathered as many ideas and quotations on thanksgiving as I could, and then used such as my best judgment prompted at the time. After all the envelopes had been broken (the name

of the auxiliary being read, and the inclosed text also read), the basket into which all were broken was taken out by a committee to be counted, while with deeply moved hearts we offered in prayer our gift to the Lord. On the return of our committee we were astonished to learn the largeness of the sum gathered, and rose and heartily sang, 'Praise God, from who all blessings flow.' I think it may be, and ought to be, a deeply religious service."

In this, as in all methods, it is thought very important that the children should have a share, that they should be "taught the habit of thankfulness and the remembrance of the love of the great Giver." A pretty suggestion is: "For a children's service, or where a society desires to make a more elaborate service, each offering could be attached to a small bunch of wheat, which could be bound together into a full sheaf by the leader, and the verses in regard to the gathering in of the harvest be chosen to accompany the gifts."

Many very touching incidents have occurred at these meetings, of which the following are specimens:—

"We had one offering from an old lady of eighty-four years, with expression of devout thanksgiving for the prosperity of the Branch, for all it was doing in Christ's name, and for his work; another from a very weak auxiliary, telling of their gratitude that they could do a little, and asking the prayers of the Branch that they might have the disposition and the ability to do more." "You have heard of the five cents sent by the poor washerwoman, who thought she could save it on letters sent during the year, and which led to many dollars, fifty or more, that were saved that year in the same way by those whose correspondence was large. There was one other instance of a poor woman who sent a ten-cent piece, which her father had given her when a child, just before dying. This piece, so long and tenderly cherished, she gave to God, in thanks for special mercies." "Two young ladies who were employed in stores in Boston took to their home a mite-box and the accompanying leaflet of "Mrs. Pickett's Missionary Box." In a few days one of the sisters said to me: "I am nearly wild with having that dreadful mite-box in my house. It appeals to me all the time. Why, if we were to render something for all our benefits we should be bankrupt, for we have received nothing but benefits all our lives. I am sure we cannot count them and render according to what we have received, but here are six dollars which we gladly and freely give, although it does not cancel our indebtedness."

In the nature of the case but few of these instances can be made public, but we have no doubt the unwritten history of these

offerings would form a volume of most pathetic interest, showing that the donor drew very near to her Lord in this special act of worship.

Fenelon says: "God's treasury where he keeps his children's gifts will be like many a mother's store of relics of her children,—full of things of no value to others, but precious in his eyes for the love's sake that was in them."

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THANKSGIVING.

ONE of our own poets writes of November, that "the melancholy days have come, the saddest of the year." Not so. He must have written it in a fit of the blues. The firelight had faded from his hearth, a mist was before his eyes. Not at all so. November is one of the cheeriest, gladdest months of the year: its Indian summer, with torrid excitements left out; its capacious lap running over with ripened grain, pumpkins,—golden spheres,—fruits, russets, pippins, and

"Grapes which swell in sunny June,  
And redden in the August noon,  
And drop when gentle airs come by  
That fan the blue September sky,"

with the generous outcome of dear old Mother Earth to her hungry and expectant children.

It is fittingly our month for thanksgiving. Our fathers understood it so, when with their battle with weather, wet, weeds, and weevils well over, they gathered the harvest, and set apart a Thanksgiving Day to praise God for their newly filled garner. Nor was this all. Thanksgiving went out in substantial gifts to this poor neighbor and that, kindling gladness around many a straitened fireside, and gratitude in lowly and lonely homes.

"It is not real Thanksgiving," Aunt Ruby used to say, "unless you make somebody else thanks give."

The good old day has haplessly been turned over to base-ball and turkey, but the day and the reason thereof nevertheless stand sure.

"What shall we render to the Lord for all his benefits?" must ever be the refrain of thoughtful Christian hearts; and as the circle of His benefits widens, it has greater and greater meaning to us all. If the question is not a passing feeling, which, like the flowers, blow and blow away, it will suggest new ways of answering the true hearts' importunity.

"O," said a woman the other day to her friend, "how much have we to be thankful for."



"What are you going to do about it?" asked her companion.

"Do about it?" she repeated.

"Yes; how are you going to show your gratitude?"

"I had not thought about that part of it," she said, "though I have special reason for thanksgiving. I should like to give something more to the Lord's work if I had anything more to give."

"Well, a willing mind is something," said her friend; "but St. Paul says, 'Now, therefore, perform the doing of it.' He would have you put your good feelings in practice; he was a practical man, Paul was."

A work pressing with renewed importunity on Christian people is the enlarged and enlarging mission work of the Church. Many people, perhaps, feel that they are doing all they conveniently can; but must we not be doing sometimes what we inconveniently can? If God has blessed us in making our year richer and fuller than ever before, it is not to make our lives easier but our outcome greater. It is not to weaken our sinews, but to increase our power for the higher self-denials of Christian responsibility. What fresh consecrations have we in mind? How many of us this thanksgiving month, in view of larger fields and lagging gifts, are purposing to make special thank-offerings, it may be inconveniently special ones, to further our mission work? How many?

H. C. K.

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## A WORLD OF GRATITUDE.

BY LUCY WHITE PALMER.

"You have literally the whole world before you, Helen. What is this, anyway?"

As Inez Gray spoke she took up from her friend's desk a miniature globe, fastened to a little, square standard, which was gilded, and bore in dainty lettering the words, "God so loved the world."

"Why, it has a slit in the top," she continued, "and it jingles! What is it, Nell?"

"I call it my 'world of gratitude,'" answered Mrs. Mildmay, smiling. "In other words, it is my thank-offering box."

"Thank-offering for what?"

"For any special help or unexpected blessing for which I feel unusually grateful."

"And what do you do with it,—the money, I mean? And how often do you put it in? And where did you get the idea?"

"Why, Inez," exclaimed Mrs. Mildmay, laughing, "I didn't expect such a string of questions about such an everyday affair as

a thank-offering box,—at least not from you. I thought you were interested in missions, and a stanch adherent of the Woman's Board."

"So I am, my dear, generally speaking; but that does not include, in my case, any intimate acquaintance with the subject of thank-offerings. So tell me all about it."

"How do you conduct your giving?" asked Helen.

"Strictly on principle," answered Inez, with a satisfied air. "We set aside a tenth of our income for that purpose, and apportion it as seems wisest. I give twenty dollars a year to our auxiliary. Then, of course, we have our annual gift to the American Board, and there are home missions, and incidental collections, and so forth. There are calls enough, I'm sure."

"Isn't it delightful?" asked Mrs. Mildmay.

"To give? Well, no, not always. It's duty; I am firmly convinced of that. But duty isn't always delightful, you know; and I must confess that sometimes that tenth looks pretty big, especially in the spring and fall, when I think of the clothes we all need. Now I suppose that shocks you."

"O no," said Helen; "but I think I know a more excellent way, into which my little globe is helping to lead me."

"Why, don't you think that giving is a duty, and that we ought to do it on principle, and from a certain proportion of our income?"

"Yes, to all those questions," answered Helen; "but I also think that if we give only as a duty we are on a somewhat low plane, and are missing one of the luxuries of the Christian life. We ought to give on principle, surely, but it should be a double-stranded principle of duty and love. And in setting aside a certain proportion of my income for giving, I do not want to bind myself never to go beyond that. Or, if I absolutely cannot go further than that amount, I want, in my apportionment of it, to leave myself a margin for spontaneous offerings, which shall be the expression of some special state of my heart."

"You make giving rather an individual and personal affair," remarked Inez. "I had always looked at it more in the abstract, as a general duty."

"Are not the love-offerings between parents and children personal affairs?" asked Helen. "God is our Father, we his children. 'What shall I render unto my God for all his benefits unto me?' What can I render but a thank-offering? How can I help but love to render it? How can I help grieving that it is so small? I do not believe in balancing gifts,—God's gifts to us in one scale, ours to him in the other. That is too often done, at

least impliedly, generally unconsciously, I suppose. 'Freely you have received from God, therefore freely give to God,' is common teaching, but not good exegesis or sound doctrine, to my mind. That command, 'Freely give,' you will find on studying it, has as its object man, not God. Give to your needy fellow-man with the bounteousness which God has shown to you. To God you can give only a child's loving 'Thank you,' which may find its tangible expression in the free giving to man. That I delight to give, Inez, for each fresh mercy, and so I keep this little box. You don't know, if you haven't tried it, how this conscious marking off and acknowledging God's special favors helps to keep one near to him. 'Gratitude is a means of grace,' it has been said; and, indeed, I have found it so. I never loved God so much as I have since I had this globe. This kind of giving is truly a luxury. I can understand the feeling of that good man—Spurgeon, was it?—who said that first he set off a tenth of his income for giving, and that afforded him so much pleasure that soon he made it a fifth; and he found that so delightful that he thought he really must indulge himself by doubling it again."

"I don't think many of us Christians are given to that form of self-indulgence," remarked Inez, dryly.

"No; more is the pity," said Helen. "Too many of us gather our mites into 'self-denial bags,' instead of thank-offering boxes."

"What is the objection to self-denial bags?" asked Inez. "I have heard of those, and thought them rather praiseworthy arrangements, myself."

"My objection is only that they are down on the lower plane," answered Helen. "What father wants perpetual repressions and self-denials instead of a hearty, joyous 'Thank you'? We should so love God that nothing we do for him is a self-denial, but it rather should be a self-denial not to do."

"That is a higher ideal than most of us reach," said Inez.

"Yes. I don't pretend to have reached it myself, but 'he aims too low who aims beneath the stars.' Why not place before ourselves that ideal, and help ourselves toward it by constantly counting up God's mercies, and returning thanks for them? That I find more profitable and pleasant than to dwell down among my own self-denials."

There was a pause; then Mrs. Gray said: "You have done me good, Helen, and set me to thinking. Now, one more thing: will you tell me what are the mercies which you acknowledge by your little globe here?"

Helen hesitated a moment; then she rose and took from her desk, beside the globe, a pretty little box. "I shouldn't feel like

showing this to many, Inez," she said, "but we are such close friends, and I do so want to help you up into this happiness of giving, that I will show you. You will respect my confidence. I have taken up the habit of dropping into this box a little memorandum of each mercy for which I give special thanks. It fixes it in my mind, and the slips make profitable reading for me. You may look them over while I am out attending to the dinner."

"Thank you very much, dear Helen," said Inez. "Just one more question now. What do you do with the money you gather so?"

"Oh, there are a thousand things to do with it," exclaimed Helen, "so many that I ache, because I cannot make it a thousand times more than it is. I open the globe once a year, on the anniversary of my Charlie's birthday into heaven, Inez,"—her voice faltered a little,—“and I divide the money. The dear Woman's Board always has its share, and then some goes for Home work; one year to a home for boys, another year to the Fresh-Air Fund; once it bought some crutches for a little lame girl. I ask the Lord to use it where he wants it, at home and abroad."

She left the room, and Inez turned to the box in her lap. It contained a multitude of little slips of paper, each recording some cause for gratitude. It was a curious and various collection. Inez laughed over some, and over others her eyes moistened. "Because the children are safely over the measles;" "Because I found the ring I lost last week;" "Because my dear daughter Alice has this day publicly confessed Christ;" "Because I had a good letter from mother;" "Because my neuralgia is better;" "Because in the fire our home was spared;" "Because I have a pretty new dress;" "Because my Charlie entered into glory on this day five years ago." And so on, through many slips, Inez read. "Dear heart, how she sees the Lord's hand in everything, great and small," she mused; "and says 'thank you' for it all! She is right; this sort of giving must be not only a luxury, but a help toward God. I will try it."

And Inez tried it. Afterward she wrote to her friend: "As to the duty of giving, Helen, which did at one time seem hard and cold to me,—

‘God placed a duty in my hand;  
Before mine eyes could see  
Its rightful form, that duty seemed  
A bitter thing to me.  
The Sun of Glory rose and shone;  
Then duty I forgot,  
And thought with what a privilege  
The Lord has blessed my lot.’ ”

## WOMAN'S BOARD OF MISSIONS.

*Receipts from August 18 to September 18, 1888.*

MISS ELLEN CARRUTH, Treasurer.

## MAINE.

<i>Bangor.</i> —Central Cong. Ch.,	\$15 00
<i>Castine.</i> —Desert Palm Soc'y,	35 00
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Saccarappa, Aux., \$18; Kennebunkport, Aux., \$10.75; Machias, Aux., \$8.05; Monson, Sunshine Band, \$18; Yarmouth, Buds of Promise, \$50; Madison, Aux., \$5; Greenville, Aux., \$22.	161 80
Total,	\$211 80

## NEW HAMPSHIRE.

<i>Franklin.</i> —Cong. Ch. and Soc'y,	\$10 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Acworth, Aux., prev. contri. const. L. M. Mrs. Ellen S. Lamprey, \$14; Atkinson, Flowers of Hope, prev. contri. const. L. M's Miss Vesta A. Smith, Miss Amy F. Shannon, \$5.50, Aux., \$13.50; Barrington, Aux., \$7.50; Bristol, Aux., \$15; Centre Harbor, Aux., \$10.42; Claremont, Aux., of wh. \$25 const. L. M. Mrs. H. Ella Mellen Emerson, \$35.50; Dover, Aux., \$67; Exeter, Aux., \$41.19, Mrs. Woodbridge Odlin, const. L. M. Miss Anna O. Barrell, \$25; Great Falls, Aux., \$60; Greenfield, Aux., prev. contri. const. L. M. Mrs. Sarah Holt, \$18.25; Greenville, \$5; Hampstead, Aux., \$14; Hanover, Aux., \$53.60; Harrisville, Margie and Maggie, 46 cts.; Hillsboro Bridge, Aux., \$15; Hollis, Aux., \$32, Mrs. Lizzie Russell in mem. of her mother, Mrs. Nancy C. Heyward, \$10; Hopkinton, Aux., \$10; Hudson, Aux., \$12; Keene, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Harriet L. Buckminster, \$46, Second Cong. Ch., Aux., \$10.58; Kensington, M. C., \$7.50; Kingston, Aux., \$10; Manchester, Hanover St. Ch., Aux., \$54, Wallace Circle, \$16, Franklin St. Ch., Aux., \$84, Earnest Workers, \$33; Lisbon, Aux., \$11; Mason, Aux., \$7.50; Marlboro, Aux., \$27; Meriden, Aux., \$15.50; Mt. Vernon, Aux., of wh. \$25 const. L. M. Mrs.	

Nancy A. Stinson, \$26, Buds of Promise, prev. contri. const. L. M. Miss Alice F. Bruce, \$12.14; Nashua, Aux., \$178.65, Talent M. C., \$17.50, Mite Circle, \$20; New Boston, Aux., \$20; Orford, Beacon Lights, \$10; Peterboro, Aux., \$20.83; Plaistow and North Haverhill, Aux., const. L. M. Miss Adeline J. Messer, \$25; Portsmouth, Aux., \$80.50; Salem, Aux., \$12.75; Seabrook, Aux., prev. contri. const. L. M. Mrs. John Batchelder, \$16; South Newmarket, Aux., \$15, Junior, Aux., prev. contri. const. L. M. Mrs. Lizzie L. Pillsbury, \$10; Tamworth, Aux., \$6; Temple, Aux., \$10; Laurels, \$18; Tilton, Curtice M. C., \$25; Wilton, Aux., \$21.35; Wolfboro, Aux., \$17.59, Newell Circle, \$5,	\$1,354 31
Total,	\$1,364 31

## LEGACIES.

<i>New Hampshire Branch.</i> —Mrs. Eliza M. Young, Hanover, \$100; Mrs. Edw. Spalding, Nashua, \$50,	\$150 00
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## VERMONT.

<i>West Townshend.</i> —"A. L. B.,"	\$2 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. East Arlington, Aux., \$3; Bakersfield, Aux., \$7; Barton, Aux., \$14.51; Barton Landing and Brownington, Aux., \$26.60; Bellows Falls, Aux., \$14; Mt. Kilburn, M. C., \$30; Bennington, Aux., \$30; East Berkshire, Aux., prev. contri. const. L. M. Mrs. Marion Forsyth, \$17.50; Brandon, Aux., \$16; West Brattleboro, prev. contri. const. L. M. Mrs. Rebecca C. Clarke, \$13.38; Brookfield, First Ch., prev. contri. const. L. M's Mrs. H. J. Rood, Mrs. Maria Battles, \$25.80, Second Ch., \$20, Evergreens, \$5; East Burke, Aux., \$10; Burlington, Aux., \$37; Cabot, Aux., \$13; Castleton, Aux., \$8.50; Charlotte, Aux., \$16. Little Women by the Lake, \$8; Chester, Aux., \$14; Cornwall, Aux., \$20.32; Coventry,	

Aux., \$13.25; North Crafts-  
bury, Aux., of wh. \$5 by Mrs.  
Fraser, \$22; Danville, Aux.,  
of wh. \$25 const. L. M. Mrs.  
Walter Davis, \$32; Dummerston,  
Aux., \$16.60; Enosburg,  
Y. P. M. C., \$14; Essex Centre,  
Aux., \$10; Fairhaven,  
Aux., \$5.04; Georgia, Aux.,  
\$15.50; Greensboro, Aux.,  
\$21.40; Guildhall, Aux., \$8.50;  
East Hardwick, Aux., \$16.15;  
Jericho, Aux., \$8; Kirby,  
Aux., \$3.50; Lyndon, Aux.,  
const. L. M. Mrs. Henry  
Chase, \$25, Buds of Promise,  
prev. contri. const. L. M.  
Miss Florence Chase, \$11;  
Lyndonville, Aux., \$29.70,  
M. C., \$8.30; Manchester,  
Aux., \$41.30, Miss'y Workers,  
\$25; McIndoes, Aux., \$20.25;  
Middletown Springs, Aux.,  
\$5.50; Milton, Aux., \$8;  
Montpelier, Bethany Ch.,  
Aux., \$41.50, Busy Bees,  
\$8.55; Montgomery, Aux.,  
\$2; Morrisville, Aux., \$11;  
Newbury, Aux., \$56.22,  
Beacon Lights, \$38.25, S. S.,  
\$11.56; Newport, Aux., \$24;  
Northfield, Aux., const. L.  
M. Mrs. Laura M. Hazen, \$25;  
North Troy, Aux., \$10; Nor-  
wich, Aux., \$24; Orange,  
Aux., \$4; Peacham, Aux.,  
\$15.50; Pittsford, Aux., \$72;  
Post Mills, Aux., \$19; East  
Poultney, Aux., \$10.64; Ran-  
dolph, Aux., prev. contri.  
const. L. M. Mrs. H. S. Cas-  
well, \$20, S. S., \$10; Rich-  
mond, Aux., \$31; Rochester,  
Aux., \$20; Royalton, Aux.,  
\$10.50; Rupert, Aux., \$25;  
Rutland, Aux., \$5 by A  
Friend, \$130; Salisbury,  
Aux., \$5.60; Saxton's River,  
Merry Rills, \$6; Sharon,  
Aux., \$17.20; South Hero,  
Aux., \$37; Springfield, Splin-  
ters of the Board, \$2; St.  
Albans, Aux., of wh. \$5 by  
Miss Smith, in mem. of her  
mother, \$50; East St. Johns-  
bury, Aux., \$9; St. Johns-  
bury, South Ch., of wh. \$25 by  
Mrs. Henry Fairbanks, const.  
L. M. Mrs. Henry Ross, \$61,  
North Ch., Aux., of wh. \$50  
by Mrs. Horace Fairbanks,  
const. L. M's Miss Louisa G.  
Bartlett, Miss Marion H.  
Lamson, \$25 by Miss Harriet  
Baxter, const. self. L. M.  
\$113; Stowe, Aux., of wh.  
\$25 const. L. M. Mrs. W. H.  
H. Bingham, \$43.56; Swanton,  
Aux., \$31.75; Vergennes,  
Aux., \$32; Waterbury, Aux.,

\$19.50; Wethersfield, Aux.,  
\$7.79; Westminster, Aux.,  
\$5, M. C., \$10; Williston,  
Aux., \$18; Wilmington, Aux.,  
\$11.75; Windham, Aux., \$15;  
Woodstock, Aux., of wh. \$35  
thank-off., \$52.15, Wide-  
Awakes, \$8. Ex., \$5.75, \$1,878 87  
Total, \$1,880 87

MASSACHUSETTS.

*Attleboro.*—A Friend, \$10 00  
*Berkshire Branch.*—Mrs. C. E.  
West, Treas. Hinsdale, Aux.,  
\$17.96; Housatonic, Aux.,  
\$16.20; Lee, Senior Aux.,  
\$265.80; South Egremont,  
Buds of Promise, \$35.60;  
Stockbridge, A Friend, \$5;  
Pittsfield, First Ch., Aux.,  
\$5.30, 345 86  
*Essex North Branch.*—Mrs.  
A. Hammond, Treas. West  
Boxford, Aux., \$20; West  
Newbury, First Parish, Aux.,  
\$13; Ipswich, Linebrook  
Cong. Ch., \$25, 58 00  
*Franklin Co. Branch.*—Miss L.  
A. Sparhawk, Treas. Ber-  
nardston, Aux., \$10; Orange,  
Aux., \$17.67, Junior Aux.,  
\$13.58, 41 25  
*Hampshire Co. Branch.*—Miss  
I. G. Clarke, Treas. West-  
hampton, Aux., \$80; Lanman,  
M. C., \$33; Northampton,  
Mrs. C. H. Ladd, const. L.  
M. Mrs. C. S. Clark, \$25, 138 00  
*Lawrence.*—Miss Phebe A.  
Mills, 20 00  
*Middlesex Union Conf. Asso.*—  
Mrs. A. R. Wheeler, Treas.  
Dunstable, Aux., 26 50  
*Middlesex Branch.*—Mrs. M. W.  
Warren, Treas. Southville,  
Aux., 10 50  
*North Leominster.*—Cong. Ch.,  
coll'n, 8 16  
*Norfolk and Pilgrim Branch.*—  
Mrs. F. Shaw, Treas. Hali-  
fax, Aux., \$8; Hingham,  
Light-Bearers, \$6; South  
Braintree, Aux., \$5; Braintree,  
Aux., \$5.75; Easton, Aux.,  
\$19.75, 44 50  
*Old Colony Branch.*—Miss F.  
J. Runnels, Treas. Attleboro,  
Boys' Branch of Lenses, 10 00  
*Springfield Branch.*—Miss H.  
T. Buckingham, Treas.  
Chicopee, Third Ch., Aux.,  
\$12; Longmeadow, Ladies'  
Ben. Soc'y, \$29.25; Spring-  
field, Hope Ch., Aux., \$25;  
Holyoke, First Ch., Aux.,  
\$30.75, 97 00  
*Suffolk Branch.*—Miss M. B.  
Child, Treas. Dedham, Asy-  
lum Dime Soc'y, \$1.50; Rox-

bury, Elliot Ch., Aux., of wh. \$25 by Mrs. A. C. Thompson, const. L. M. Mrs. Emma L. Thomas, \$116.40; Watertown, Aux., \$25,	\$142 90
<i>Worcester Co. Branch.</i> Mrs. C. A. Lincoln, Treas. Spencer, Aux., \$135; Westboro, Aux., \$30; Clinton, Aux., 23.70; Charlton, Aux., \$10; Leominster, Aux., \$30.10; Hardwick, Aux., \$53; Blackstone, Aux., \$18,	290 80
Total,	\$1,252 47

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Pilgrim Ch., Aux., \$66.56; East Providence, Aux., \$27.50; Barrington, Aux., \$50; Bristol, Aux., \$20; Riverside, Aux., \$10,	\$174 06
Total,	\$174 06

## CONNECTICUT.

<i>Willimantic.</i> Mrs. E. G. Learned,	\$3 00
<i>Hartford Branch.</i> Mrs. G. R. Shepherd, Treas. Bristol, Aux., const. L. M. Mrs. Martha J. Newell, \$25; Burnside, Long Hill M. C., \$7; Glastonbury, Y. L. M. C., \$100; Simsbury, Aux., \$55; Suffield, Aux., \$4.35; Poquonnock, Cheerful Givers, \$30, Willing Workers, \$32; Unionville, Aux., \$27.86; Wethersfield, Westward M. C., \$20; Vernon Centre, Aux., \$11,	392 21
<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Chaplin, Happy Workers, \$43; Norwich, Park Ch., Aux., Thank-off., const. L. M. Mrs. Margaret H. Keep, \$25, Mrs. Anna E. Pierce, \$100; New London, First Ch., Aux., \$37.12,	205 12
Total,	\$600 33

## NEW YORK.

<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Aux., \$25; Aquebogue, Aux., \$14; Bristol Centre, Aux., \$20; Brooklyn, Lewis Ave. Aux., \$13.40, E. Ch., Cheerful Givers, \$30, Puritan M. B., \$4; Binghamton, Aux., \$14; Cambridge, Aux., \$5; Columbus, Ladies, \$3; Franklin, Aux., \$56; Harford, Aux., \$10; Hamilton, Second Ch., Aux., prev. contri. const. L. M. Mrs. Emily Mann, \$18.50;	
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Homer, Aux., \$20; Jamestown, M. C., \$23.15; Java Village, Ben. Soc'y, \$5; Lockport, Aux., \$18; Little Valley, Aux., \$6.40; Morristown, Aux., \$21; North Walton, Aux., \$21; Otto, Ladies, 6.78; Oxford, Little Women, \$10.25; Rochester, Plymouth Ch., Aux., \$25; Sherburne, Aux., \$75; Wadhams Mills, Aux., \$10,	\$454 43
Total,	\$454 43

## PENNSYLVANIA.

<i>Guy's Mills.</i> —Cong. Ch., L. H. M. S.,	\$5 00
Total,	\$5 00

## PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Bound Brook, Aux., \$20; East Orange, Trinity Ch., Y. L. M. S., \$10, Boys' Br. M. C., \$15, Grove St. Ch., Proctor M. C., \$60; Plainfield, Aux., \$20; Westfield, S. S., \$35.65; Montclair, Aux., \$57.25; Orange Valley, Aux., \$150; Md., Baltimore, Aux., \$29, Y. P. M. C., \$10; D. C., Washington, Aux., \$43.95, First Ch., Monday M. C., \$131.25; Va., Herndon, Aux., \$10,	\$592 10
Total,	\$592 10

## TENNESSEE.

Legacy of Mrs. Sarah Bailey, Knoxville,	\$111 00
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## WISCONSIN.

<i>Ripon.</i> —Mrs. E. F. Chandler,	\$10 00
Total,	\$10 00

## CANADA.

Canadian Cong. W. B. M.,	\$570 00
Total,	\$570 00

## BELGIUM.

<i>Antwerp.</i> —A Friend,	\$12 50
Total,	\$12 50

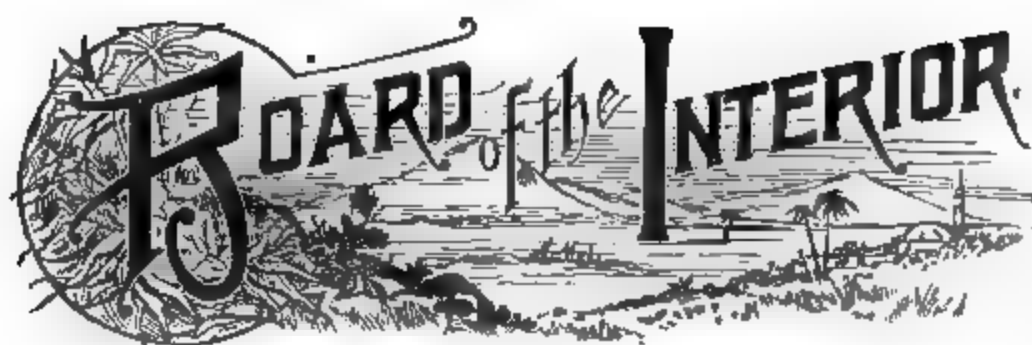
## TURKEY.

<i>Smyrna.</i> —American Women,	\$4 40
Total,	\$4 40

General Funds,	\$7,132 27
Leaflets,	30 44
Legacy,	261 00

Total, \$7,423 71

MISS HARRIET W. MAY,  
Ass't Treas.



## INDIA.

MADURA, MADURA DISTRICT, SOUTH INDIA,  
July 27, 1888.

MORE than a year has passed since my pleasant visit in Chicago, and how many curious experiences have come to me since then. I am well now, and very happy. I have not acquired the language, as yet, but am enjoying the study very much. Natives who teach us are called munshis. My munshi is named Moses, and is one of the teachers in Rev. Mr. Washburn's Theological Seminary, at Pasumalai, three miles from Madura. I drive out to Pasumalai each morning at 7 o'clock, reaching there in half an hour, when I study with Moses until 9.30. By 10.30 I am at home again. How I would love to send you sketches of what I see as I drive along. Shortly after leaving our bungalow I come into the midst of weavers' looms; which consist of two sticks as far apart as the width of the cloth is to be, and two other sticks the same distance apart, and put into the ground as far from the first sticks as the length of the cloth to be made. Around these four sticks the weaver goes back and forth, carrying his shuttle of threads, sometimes very fine, either silk, cotton, or gold, white or bright colors; then he has a long sort of a short-toothed comb, by means of which, in a curious way, he weaves in the cross threads, and brings out beautiful pieces of cloth which are used for native apparel. The streets are thronged with naked, dirty children, some of whom impudently throw stones and mud at me as I go by; others touch the forehead with their dirty little hands, and, according to the custom, greet me with a salaam. Mud huts with thatched roofs are huddled close together along either side of the street, and as I pass early in the morning I usually see the women doing the day's grinding of curry stuffs. The various seeds, and herbs, and spices are put into a hollow stone, and with thick poles are ground to powder. They manipulate the pole in a very graceful manner, as if they had been trained to it by the rhythm of American music. The streets are narrow and stuffy, the foul odors being almost unbreathable. But soon I am outside the city on a clean, pleasant road bordered by tulip-trees and an occasional clump of palm-trees.



Here, too, are curious sights. A little way out and off to the right is a large image of a horse made of white plaster; near it a little white temple. On feast days this horse is decorated with festoons of flowers, and in and before the temple are kept burning lights, day and night. Those little white oxen we see coming, so covered with twigs and leaves that you can see nothing but head and feet, are sacred oxen of the great temple in Madura, and the leaves are food for the sacred elephants which are kept in the temple. These leaves are gathered from outside the city, fresh each morning, and do really appear, as they come in tied to these little oxen, as "trees walking." There come a string of loads of grass with feet. They are the grass-women, who carry their property on their heads, and take it to Madura to be sold. I meet these women as I return, coming back with a small bundle of rice done up in a rag, on their heads,—probably their day's food. The thought came to me as I was driving along, Why might I not have some influence toward bringing these women to the knowledge of Christ? So I pray for them as I pass them, and occasionally one of them will smile at me or salaam. This is like "going into the highways and hedges." Numerous flocks of skinny goats and sheep are grazing on the meagre tufts of grass which try to grow along the edges of this country road. A herd of buffalo, curious, dark-skinned, maltese-colored, lumbering creatures, with long horns turned back, so that they give them an expression similar to elderly ladies with curls, who move along very slowly and carry their heads very low, occasionally cross my path, and it is like the children of Israel crossing the Red Sea to drive through their midst. The scenery is grand; open country with a low range of hills in the distance, which look blue against the hazy sky. The hills near at hand are red, brick-dust color, as is most of the soil here. The early morning air is cool and pure on this country road, and I enjoy filling my lungs for the day. I am sailing along prosperously in Tamil now, and I hope by this time next year to send you a little report of really true missionary work done. Remember me kindly to all at the Rooms.

CARRIE S. BELL.

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## CHINA.

### APPEAL FOR HELPERS.

FROM MRS. BEACH.

TUNG-CHO, June 8, 1888.

You may remember that I wrote a month or two ago, urging some one to come to our help in Tung-cho. At our annual meeting, just passed, Miss Miner was located here as soon as some one

can take up her work at Pao-ting-fu; the reasons being that she was originally designated to Tung-cho, and has special qualifications for teaching in the boys' High School as well as for woman's work. Consequently the special appeal I sent for Tung-cho is not now necessary, but the need of other fields is just as great as before.

We have called for five young ladies to come out to North China this fall, and we need them very much. Miss Miner cannot come to the work here, which needs her so much, until some one comes to take her place in Pao-ting-fu, and has learned enough of the language to be of use there. We hope earnestly, therefore, for reinforcements this fall.

The need is the same everywhere, the difference being chiefly in the stage of development in the work. The frame of mind that will secure the greatest contentment is a readiness to go just where most needed: whether to go to Lin Ching, buried in the Chinese city which is an entirely new and untried field; or to Kalgan, under the shadow of the great wall; or to Peking, where there is the stimulus and relaxation of foreign society.

Mrs. Sheffield has just left for the hills with her three little girls, who droop quickly in the heat. We stay on here until September, being quite weather-proof. Doctor and Mrs. Ingram, with Mr. and Mrs. Winchester and Mrs. Pierson and family, of Pao-ting-fu, will also spend the summer here. Miss Evans and Miss Miner will be here a part of the time.

[NOTE.—For further particulars of the Pao-ting-fu field, to which Miss Miner is called, and for which one of the five young ladies is wanted, see July number.—ED.]

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## JAPAN.

### A SPRING TOUR.

BY MISS DUDLEY.

WE are on the mountains once more. It is good to be here, though nearly a week of rain before we are settled has been rather trying. I am superintending the putting up of tents.

I was off two months on my spring tour. Went over the same ground as the last two years, except that I did not go to Rochi. I spent more time in Matsuyama, where a girls' school is started, and where missionary help is much needed. We are calling loudly for one family and one lady for this place. A million and a half of people and a clear field as to foreign help, except for the

touring which Mr. Atkinson and I put in once or twice a year. The work, you know, is some of our best; four churches, and another to be soon organized, and many devoted Christians, makes it a delightful field. Oh, how I long to go! But the school—this “annex”—has my heart. We are realizing the benefits this year as never before. I had one of the best women with me, and she was such a comfort and help! She has a gift for addressing audiences. She is self-poised, clear, and almost eloquent, and moves women as no others have. We spoke in three places before the students of the High Schools, speaking in all, I think, to eight hundred young people. This is “a new thing under the sun.” I must not take time to write more. I want you should know how happy and hopeful I am about this school.

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#### KIOTO SCHOOL.—MISS M. E. WAINWRIGHT.

HOGENJI, HAKONI, August 16, 1888.

THE past year has been a very pleasant, though very busy one. The school closed a year ago this last spring with eighty scholars, and through the summer we had a new school-building built; but the first day of the fall term it was too small, as a hundred and forty came. Our average for the year was a hundred and fifty, about seventy-five of them boarders. Since January 1st some thirty girls have given themselves to Jesus, and a great many others, I am sure, are thinking about it. My principal work has been with music, but I had a class in foreign sewing and knitting, each meeting once a week for two hours. And since the 1st of January I have been housekeeper, and have found it a great help to me in learning the language, as I am obliged to talk and understand. School closed June 28th; five girls graduated in Japanese and English, and one in English, having graduated in Japanese some time ago. On the 10th of July, Miss Hooper, our principal, was married to Dr. Davis, leaving Miss White and me alone. On the 12th I started on an overland trip of three hundred miles, with one of the girls. It was a very interesting trip, though a very hard one. I got an insight into the ways of the people that I could not have gotten in any other way, and I passed through some beautiful country. I lived on Japanese food and slept Japanese fashion; but after a week and a half of it I was glad to get back to my own ways. I am spending the summer with some Canadian Methodist young ladies who came over on the steamer with me, and I am having a very pleasant and restful summer.

## WESTERN TURKEY.

## BROOSA.—MISS CLARA D. LAWRENCE.

WE were very busy the last weeks of school with company, Miss Jillson's wedding, and getting ready for closing exercises; but then, who is not busy? and will there ever come a time when we shall not be? I very much doubt it. Just now I am having a very delightful and restful time with Miss Cull here in Broosa; but I find the time only too short for what I want to do, and the days are slipping away all too quickly. Broosa is a lovely place, and just now delightfully quiet, as we have the school quite to ourselves. There are most charming walks all about, and such greenness and abundance of trees as I have not been accustomed to in Smyrna and vicinity; certainly not to so much freshness of verdure in the middle of summer. It is owing to the great abundance of water here, and the heat is not so great, also, as in and about Smyrna. The last week before I left Smyrna the heat was greater than I ever knew it before; it was almost insupportable for nine days, just at the time that the cold wave was passing along the Atlantic coast. We have very much to talk about, and so we cannot be lonely, though we have been quite left to ourselves. Miss Wells is in Marsovan, and Mr. Crawford and children away at the seaside. The latter are to return to-day. Doubtless you know that Miss Lord, who for two years has been principal of our school in Smyrna, has returned to America this summer, so that I shall have more responsibility than ever during the coming year. Miss McCallum and I will share the cares. I look forward with some dread, but also with the confidence that strength will be provided according to our need. Miss Jillson we have lost, also, but in her place we have Mrs. McNaughton, who is to live in the Bowen house, which is connected on both floors with the school, and has thus far belonged to us American teachers; so she will be ready to help us as far as possible. We hope also to have a new teacher from America, but have heard nothing definite as yet. Dr. Constantine also left for a visit home; a much-needed change, which Mrs. Constantine was anticipating with much pleasure, when she was called so suddenly to a higher and better home, from which there is no return, and Dr. Constantine was left to visit his children and friends alone. We feel his absence from Smyrna very much; but very likely it may be no loss in the end, as the young men who have been accustomed to look to him for everything will be thrown more on their own resources, and so will develop more independence and self-reliance. The length of his absence is uncertain, depending chiefly on the needs of the work.

During the school year just closed, Smyrna was very quiet, and we went on our way in comparative peace and safety again. It is true that we can hardly step out of the house without being hooted at by children, and even grown people, but that is a harmless kind of annoyance to which one at length becomes accustomed. Naturally we mind that sort of thing much less than our native brothers and sisters, for we are foreigners, and do not expect anything else, while for them it comes from their own people, and in a form much more stinging. Yet they bear it well,—marvelously well, I think. The hall on the quay, which had been the cause of all the contention, was finally given up, with many regrets, in the

middle of April. There is no very special interest in Smyrna just at present, and it occurs to me that you might be more interested to hear something about Manisa, where your interests were so long centred, and for which so many prayers were offered. The little church there has had its full share of opposition the last two years,—the movement which originated in Smyrna including Manisa and most of our out-stations within the circle of its disturbance. For several years the church in Manisa had known little of either opposition or progress *from without*, its existence apparently exciting neither apprehension nor disapproval in the community. The small body of men belonging to it were recognized by their neighbors as honest and earnest men, having malice toward none, but good will toward all; and as such they were respected, and allowed to follow their own way in peace. Some members of the church were subjected to much annoyance and some losses by the edict, but after the first few months the first severity passed. All but the Protestant children were removed from the school (the day school which we left, taught by Kyria Klio, one of our pupils), and the school remains in that condition to the present time.

## CENTRAL TURKEY.

### WOMAN'S WORK IN THE MARASH DISTRICT.

THE calamities of fire and famine, sent upon our field during the past year, have given peculiar opportunities to our workers to get near the people for whom they labor; and while work has been opened in but one new place, we feel that through these special opportunities many new hearts have been reached.

In DERE KEONY there is more hopeful progress than before. School has increased from eight and nine pupils to seventeen. Formerly, as soon as the teacher began to interest two or three Armenian children, the priest would open a school and draw them away, but now he sends his own son to receive instruction. Mariam, who has been teaching in this, her own village, is soon to be married. She writes of the poverty—no, we cannot say poverty, for they are always poor, but actual hunger of her pupils. She divides her own lunch, but is puzzled to know how to apportion it, there are so many hungry ones.

In FUNDAJAK the teacher is Hatoon, the daughter of the preacher. The numbers gained last year have not diminished, but continue twenty-six or seven. Last year when the school was visited the children had no superfluous clothing; but this year it is truly pitiful to see the bare limbs which were plump then, now almost literally skin and bones. Poor children! if fortunate enough to have bread, it is often made from flour and water, without salt. Through the efforts of the teacher and her mother, there is a new and refreshing interest among the women of this village. Instead of the disheartening indifference shown before, they are eager to attend the prayer-meetings. One very rainy day—and Fundajak is famous for its heavy rains—the preacher hesitated before ringing the bell for the women's meetings, thinking that no one would come; but when they were assembled the room was full. Very prompt and fervent are the prayers, and one from a near village once said, "Would that it could be so in our village."

Last autumn the people of UNDEROON sent in a request for a teacher, promising to pay twenty piastres a month—a large sum for them—toward her salary. This was an especially hopeful movement, as there has never been a school of any kind here before. A young woman of some experience in Marash City schools responded to the call, and has been greatly blessed herself in seeing the improvement of the children and interest of the women. These women formerly found many difficulties in the way of their coming to the religious services, and came because it was habit, and the proper thing to do; but now the difficulties are all gone, for they love to come. The teacher presented the school with a *mongol*, i. e., a dish for coals; and thus the warmth of the schoolroom, together with the earnest desire of many of the pupils, increased the number to about sixteen. This teacher, in the absence of any more suitable person to do it, conducts services on the Sabbath, as well as the meetings for the women.

Because of the prevalent feeling that it is unnecessary for a girl to learn to read, it is very difficult to maintain a school for girls in ALBUSTAN. But this year the daughter of the preacher, who has the respect of the community as a quiet Christian girl, is teaching there. In looking over her letters we find that the attendance has been variable. At one time thirteen; then three had left because they had no books or suitable clothing; later the number was seventeen. Naturally, there are no advanced pupils among these girls, but we hear of good progress.

ZEITON.—This ever-interesting town is especially so this year,—this year of the great fire,—which has been followed by a religious awakening such as has not been seen there before. Gadar, the girl who last year was reported as going about among the women teaching them to read, continued her work until the fire in August scattered the people into the vineyards on the hillsides. She reports sixty-five pupils when her work closed, twelve reading from the primer, the remainder from the Bible, and three were learning to write. In going from house to house with this teacher (for these Armenian women would not go away from home to learn to read), one is impressed with the fact that these women are willing to toil for what they get. Not unfrequently is it the case that the pupil holds a nursing baby while one, two, or three children cling to her. The perspiration rolls from her face as she with difficulty reads the simple words. After they can read tolerably well from the Bible they are dropped, that more time may be given to beginners. A special difficulty they encounter in learning to read is that they must translate what they get, for their spoken language is neither Turkish nor Armenian.

An interesting feature of the work of the "Lovists" in Zeiton was the meetings for the women. Two missionary ladies being in Zeiton one Sabbath last summer, were invited by our Bible-women to attend one of these meetings. They were struck on entering, and while waiting for the service to begin, by the quiet, subdued manner of the women. A man who was present to conduct the exercises asked one of the Bible-women to begin the service, which she did by selecting a hymn, and reading and commenting on a portion of Scripture. Two men made short addresses, which were followed by the weird chanting of a hymn descriptive of Christ's suffering and death. What was especially interesting was, that the

evidently intense feeling of the listeners was not expressed by any violent movements or sound of grief; silently the tears rolled down their faces. The ladies were invited to speak, and one of them gladly improved the opportunity to drop a few seeds into these softened hearts.

When the people were beginning to get into their new homes, Osanus began to teach some women to read, and for a time gave half the day to a little school. Late in the autumn, when the school-building was ready, she began her work as a regular teacher. As the congregation increased in number the school grew rapidly, so that at one time it numbered over one hundred. This was thought too large a number for one teacher, so in March another was sent from Marash, who has taken the thirty-five who are learning their letters or reading from the primer. There is another school in Zeitoon for advanced boys. With one exception these teachers and Bible-women above mentioned are undergraduates of the Central Turkey Girls' College.

Last summer three of the missionary ladies spent six weeks in the region of YENEJE KALA,—a region in which no American lady had ever been before. Within a radius of an hour's distance there are seven Christian—i. e., nominally Christian—as well as a few Moslem villages. The work with these women was mainly on the Sabbath, when they would leave their work to listen to the Bible. They are very, very ignorant, not knowing the “first principles,” and their minds are so untaught that their attention cannot be held for any connected talk. Trying to give them any good thoughts seems like scattering seeds to the winds, not knowing which will drop by the wayside and which fall into good ground. One Sabbath the services with the people were with a large number gathered in a graveyard. While they were waiting to have the graves of their dead blessed, they listened eagerly to the story of the Gospel, but as soon as the priest came they scattered. A few cents were given to have certain words of blessing recited over each grave. Then they had a great feast before going away.

One of Mrs. Coffing's pupils, at her home for the vacation, as she came to the tent with tidy dress and combed hair, together with modest manner, was in striking contrast to the other visitors. She was literally the only clean girl seen during the six weeks stay. It is slow, hard work to civilize one of these village girls, but it pays, and what has been done is but the beginning of what is hoped may be accomplished.

In behalf of the ladies of Marash,

ELLEN M. BLAKELY.

APRIL, 1888.

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## MEXICO.

### A PICNIC IN GUADALAJARA.

WE have had our *dia de campo*, or picnic, for our school and congregation.

About a mile from the city is a romantic spot called the Black Rocks, and the place is made still more picturesque by an old mill.



Here the committee decided to have the picnic, and many were the conferences about the arrangements,—putting up swings and a vaulting-bar, and last, but not least, cooking the food.

Would you like to know what we had to eat? We took breakfast in the open air; it consisted of *tamalies* and *atole*. O how full our kitchen was of “women grinding at a mill.” We had four stone mills, or *metales*, where the corn was ground to a smooth paste. Then it was beaten up lightly, sweetened, and spiced with cinnamon. Of this mixture a spoonful was placed in a clean corn-husk, folded tightly and boiled. This is a sweet *tamal*, and tastes like a corn cake. Another kind has a piece of meat in the centre, and is seasoned with *chile*. *Atole* is a kind of corn gruel, with milk and brown sugar. Dinner begins with rice soup; then chickens, served with a rich dark sauce made of roasted squash-seeds, corn-chili, and raisins. This takes a long time to prepare, but is very palatable. Then fresh pork with green chili sauce; and *tortillas* accompanied every course, serving also for knife, fork, and spoon. And I assure you they serve very well for spoons; I think them far preferable to chopsticks. The last course was fruit,—bananas and peaches, and dried plums.

Everything was cooked the day before, and Doña Julia and Doña Refugio did not go to bed at all Monday night, that the *tamalies* might be cooked by daylight.

It would take too long to tell you all of our day; but it passed very pleasantly, and nothing occurred to mar our pleasure. Over eighty were present, about a dozen being guests from a Methodist school, and Mr. and Mrs. Wilson, of the Baptist Society, were also with us.

The next day was a very busy one, as the girls must put their rooms in good order before closing them for vacation. They had rather gloomy faces as they made up their bundles, for they never want to go away, and always long for school to begin. So now they are all gone, and will be happy when the time comes to return.

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THE Misses Cozad, who sailed for Japan in July, have been assigned to the Niigata Station. One is to give her time to the Girls' School, which, although only a year old, already numbers one hundred. The work of the other will be in the Boys' School, numbering one hundred and forty, which is rapidly developing into a college, the buildings being nearly completed.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

#### THE SHANSE MISSION.

*Missionaries* : Which of these joyfully returned to this mission last year?

*Tai-ku* : Unfavorable beginnings. Present condition.



*The First Convert: Herald, January, '88.*

*The Medical Work: Herald, April, '88.*

*Fou-Chow-fu:* How many inhabitants in this new station? How far is it from Tai-ku, and in what direction?

*Work Among the Women:* Are any becoming interested? Do any attend church? Have any idols been destroyed?

*Hsao Yi Hsien:* What work has the China Inland Mission done here? What outlook for work for our mission? Some account of this field may be found in the *Mission Studies*, December, '86; but as the work is still in its beginnings, it will probably leave a little space in the auxiliary meetings for the Report of the Meeting of the American Board, which is always so rich in interest.

*Recent News of Missions:* A column may be found in the *Mission Studies* for this month, as well as information regarding the Shanse Mission.

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## In Memoriam.

Two missionary homes are darkened by the shadow of death; two little beds are left vacant; two baby voices are hushed; two mothers walk softly in their lonely chambers, and infold in their longing arms the little white robes that still keep the shape of dimpled baby necks and limbs. Little Chauncey Ellsworth Goodrich, who was growing old as fast as he could, that he might become a missionary for China, has gone where eternal youth is joined to immortal power. The sweet baby who used to help Mrs. Howland to win her way into Mexican homes, is sheltered forever in the blessed home above. The two little voices so suddenly hushed on earth, now unite in the chorus of praise to Him who said, "Suffer little children to come unto me." May the ears of the bereaved mothers catch the echoes of these songs, that even here their cries of sorrow may be changed into whispers of thanksgiving. We long for words for their comfort from the very lips of Jesus himself, and we have them. Remember that "Jesus wept;" hear His voice crying out through the darkness, "Be of good cheer; it is I, be not afraid. . . . I will not leave you comfortless: I will come to you. . . . Your sorrow shall be turned into joy, and your joy no man taketh from you. . . . As the Father hath loved me, even so have I loved you. . . . What I do thou knowest not now, but thou shall know hereafter. . . . He is faithful that hath promised"; and we commend these dear ones to the covenant love that can never fail. We mingle our tears with theirs, while we give thanks for the voice that speaks to us from behind the cloud, saying always, "God is love."

M. J. W.

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## ANNUAL MEETING.

THE Twentieth Annual Meeting of the Woman's Board of Missions of the Interior will be held at Terre Haute, Ind., October 31st. The ladies of Terre Haute extend a cordial invitation to all who can attend, and hospitality is freely offered.

# WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1888.

## ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Atkinson</i> , 10; <i>Canton</i> , 36.20; <i>Chicago</i> , Friends, 7.50, A Friend, 23.50, New Eng. Ch., 25, South Ch., 25; <i>Geneva</i> , 11.50; <i>Granville</i> , 6.50; <i>JoyPrairie</i> , 35; <i>Lombard</i> , 18; <i>Ravenswood</i> , 28; <i>Roseville</i> , Mrs. L. C. Axtell, 8.03; <i>Rockford</i> , First Ch., 24.36, Second Ch., 44.50; <i>Thawville</i> , 5; <i>Wheaton</i> , 9; <i>Wauponsie Grove</i> , 10,	327 09
JUNIOR: <i>Ravenswood</i> , Y. Peo. Soc., Mary L. Goss, const. self L. M., 25; <i>Rockford</i> , First Ch., 15.80; <i>South Park</i> , Y. P. C. E., 7.30.	48 10
JUVENILE: <i>Chicago</i> , South Ch., 25; <i>Sheffield</i> , Lamplighters, 5; <i>Marseilles</i> , Helping Hands, 20; <i>Thawville</i> , Mission Band, 3; <i>Toulon</i> , Lamplighters, 4.70,	57 70
SUNDAY-SCHOOL: <i>Chicago</i> , Plymouth Ch.,	14 93
THANK-OFFERINGS: <i>Clifton</i> , Aux., 4; <i>Rockford</i> , Second Ch., 42.80,	46 80
Total,	494 62

## IOWA.

BRANCH.—Mrs. E. R. Potter of Grinnell, Treas. <i>Anita</i> , 9.15; <i>Bellevue</i> , 2.45; <i>Dunlap</i> , 15; <i>Des Moines</i> , Plymouth Ch., 18.58, Mrs. M. A. Low, to const. Mrs. J. H. Merrill L. M., 25; <i>Decorah</i> , 25; <i>Farragut</i> , 23.50; <i>Iowa City</i> , Mrs. K. A. Borland, 10; <i>Lawler</i> , 1.50; <i>Mt. Pleasant</i> , 12; <i>Manchester</i> , 10; <i>Mitchellville</i> , 2.69; <i>Ogden</i> , 11.60; <i>Stuart</i> , 10; <i>Storm Lake</i> , 12; <i>Waverly</i> , 12.50; <i>Waucoma</i> , 6.60; <i>Fairfield</i> , 3.75,	211 32
JUNIOR: <i>Des Moines</i> , Plymouth Rock Soc., 31.50; <i>Bellevue</i> , Y. P. S. C. E., 4.36,	35 86
JUVENILE: <i>Grinnell</i> , Busy Bees, East Branch, 1.02; <i>Ogden</i> , Willing Workers, 81 cts.,	1 83
SUNDAY-SCHOOLS: <i>Sloan</i> , 58 cts.; <i>Storm Lake</i> , Miss Smith's Infant Class, 5,	5 58
THANK-OFFERINGS: <i>Clinton</i> , 10, Pilgrim Ch., <i>Creston</i> P. O., 2; <i>Elkader</i> , Mary H. Carter, 1; <i>Ogden</i> , 25.65; <i>Mitchellville</i> , 2.30; <i>Marshalltown</i> , 10.14,	51 09
Total,	305 68

## KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Anthony</i> , 5; <i>Ft. Scott</i> , 6; <i>Manhattan</i> , 2.75; <i>Plevna</i> , 3.15; <i>Sterling</i> , to const. L. M. Mrs. H. L. Dunlap (10 of wh. from the Young Ladies), 25; <i>Wabaunsee</i> , 10,	51 90
Total,	51 90

## MICHIGAN.

BRANCH.—Mrs. Chas. E. Fox, of Detroit, Treas. A Memorial Gift, 200; <i>Alpena</i> , 5; <i>Bedford</i> , 5; <i>Douglas</i> , 11.92; <i>Grass Lake</i> , 8.36; <i>Port Huron</i> , 30; <i>Red Jacket</i> , 10; <i>Richmond</i> , 8; <i>St. Joseph</i> , 12; A Friend, 5; <i>Watervliet</i> , 4.75,	300 03
JUNIOR: <i>Cheboygan</i> , Y. P. M. S.,	2 90
JUVENILE: <i>Oxford</i> , Morning Star Band,	3 00
Total,	305 93

On and after Nov. 1, 1888, Michigan societies will please remit to Mrs. Robert Campbell, Ann Arbor, who will succeed Mrs. Fox as Treasurer.

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Anoka</i> , 8; <i>Austin</i> , 23.20; <i>Benson</i> , 8.66; <i>Cannon Falls</i> , 11.81; <i>Clearwater</i> , 11.81; <i>Crookston</i> , 5; <i>Detroit</i> , 7; <i>Elk River</i> , 16.80; <i>Excelsior</i> , 16.27; <i>Faribault</i> , 77.55; <i>Glencoe</i> , 4.35; <i>Glyndon</i> , 4.76; <i>Mankato</i> , 10.16; <i>Mantorville</i> , 8.80; <i>Mapleton</i> , 3.78; <i>Marshall</i> , 7.50; <i>Mazeppa</i> , 1.10; <i>Medford</i> , 2.25; <i>Minneapolis</i> , Fifth Ave. Ch., 5.45, First Ch., 70.15, Open Door Ch., 4.20, People's Ch., 5, Pilgrim Ch., 40, Plymouth Ch., 111.28, Second Ch., 15, Vine Ch., Aux., 10, Mrs. E. S. W., 5, James Edmund Bell Fund, 162.50; <i>Montevideo</i> , 9; <i>New Ulm</i> , 5; <i>Northfield</i> , 30.15; <i>Owatonna</i> , 36.66; <i>Paynesville</i> , 5; <i>Plainview</i> , 5.75; <i>Rochester</i> , 20.30; <i>Rushford</i> , Mrs. A. Moore, 1; <i>St. Anthony Park</i> , 30; <i>St. Charles</i> , 6; <i>St. Cloud</i> , 10; <i>St. Paul</i> , Park Ch., 100, Plymouth Ch., 95.25; <i>Sauk Centre</i> , 25.90; <i>Sauk Rapids</i> , Swedish Cong. Ch., 8.30; <i>Spring Valley</i> ,	
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4.10; <i>Stewartville</i> , 1.50; <i>Villard</i> , 2; <i>Wabasha</i> , 16.60; <i>Waseca</i> , 12.44; <i>Winona</i> , 83.50; <i>Worthington</i> , 6; <i>Zumbrota</i> , 15,	1,186 83
Contributed for expenses,	14 96
	<hr/> 1,201 79
JUNIOR: <i>Alexandria</i> , 10; <i>Austin</i> , 33.12; <i>Clearwater</i> , 16; <i>Faribault</i> , 16; <i>Minneapolis</i> , First Ch., 41; <i>Plymouth Ch.</i> , 8; <i>St. Paul</i> , <i>Atlantic Ch.</i> , 12.50; <i>Plymouth Ch.</i> , 32.71,	169 33
JUVENILE: <i>Austin</i> , Juv. M. S., 40; <i>Benson</i> , S. S., 4.91; <i>Elk River</i> , M. B., 12.50; <i>Glyndon</i> , M. B., 4.81, S. S., 3.42; <i>Hutchinson</i> , Daughters of the King, 4.20; <i>Mapleton</i> , Willing Workers, 1; <i>Minneapolis</i> , Pilgrim Gleaners, 5, M. B., 1.90, <i>Plymouth Ch.</i> , S. S., 50; <i>Northfield</i> , S. S., 40; <i>Oratonna</i> , Merry Hearts, 25; <i>Waterville</i> , S. S., 2.50,	195 24
Total,	<hr/> 1,566 36
MISSOURI.	
BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Breckenridge</i> , 11; <i>Cameron</i> , 10; <i>Hannibal</i> , 5.50; <i>Pierce City</i> , 15,	41 50
JUVENILE: <i>Pierce City</i> , Willing Workers,	4 30
THANK-OFFERING: <i>Pierce City</i> ,	3 00
Total,	<hr/> 48 80
NEW HAMPSHIRE.	
<i>Croydon</i> , Mrs. Morse,	50
Total,	<hr/> 50
OHIO.	
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Charlestown</i> , 8; <i>Cuyahoga Falls</i> , 1.94; <i>Greenwich</i> , 5; <i>Ironton</i> , 10.70; <i>Kent</i> , 25; <i>Mesopotamia</i> , 4.25; <i>Painesville</i> , 43; <i>Tallmadge</i> , 24.05; <i>West Andover</i> , 6.54; <i>West Richfield</i> , 20; <i>West Williamsfield</i> , 10,	158 48
Total,	<hr/> 158 48
NORTH DAKOTA.	
BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Coopers-town</i> ,	11 27
Total,	<hr/> 11 27
SOUTH DAKOTA.	
BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Lake Preston</i> ,	2 00
Total,	<hr/> 2 00

ROCKY MOUNTAIN.	
BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Denver</i> , First Ch., Aux.,	50 00
Total,	<hr/> 50 00
TENNESSEE.	
<i>Chattanooga</i> , L. M. Lawson,	2 00
Total,	<hr/> 2 00
VERMONT.	
<i>Bennington</i> , Mrs. Edwin Hubbard,	2 00
Total,	<hr/> 2 00
WISCONSIN.	
BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 7.98; <i>Beloit</i> , First Ch., 40, Second Ch., 10; <i>Bloomer</i> , 5.80; <i>Blake's Prairie</i> , 6.25; <i>Cambridge</i> , 3; <i>Evansville</i> , 10.25; <i>Eau Claire</i> , 50; <i>Hammond</i> , 19; <i>Janesville</i> , 27; <i>Knoxville</i> , Tenn., 5; <i>Lake Mills</i> , 6; <i>Menasha</i> , 13 06; <i>Platteville</i> , 11.50; <i>Stoughton</i> , 12; <i>Sparta</i> , 39.65; <i>Viroqua</i> , 2; <i>West Salem</i> , 2; <i>Wauwatosa</i> , 23.29; <i>Watertown</i> , 21; <i>Whitewater</i> , 7.60,	323 07
JUNIOR: <i>Fox Lake</i> , Maria Nutting Helpers, 18.65; <i>Grand Rapids</i> , Arbutus Band, 20; <i>Janesville</i> , Y. L., 10; <i>Milwaukee</i> , Grand Ave. Ch., Y. L., 29; <i>Madison</i> , Y. L., 8; <i>Rosendale</i> , Mayflower Band, 30; <i>Sparta</i> , Y. L., 2.06; <i>Wauwatosa</i> , Y. L., 4.90,	122 61
JUVENILE: <i>Hammond</i> , Busy Workers, 5; <i>Platteville</i> , Pearl Gatherers, 5.20; <i>Sparta</i> , M. B., 2,	12 20
	<hr/> 457 88
Less expenses,	9 10
Branch Total,	<hr/> 448 78
— A. Friend, per Rev. Henry D. Porter,	100 00
Total,	<hr/> 548 78
MISCELLANEOUS.	
Sale of leaflets, 24.96; envelopes, etc., 42 cts.; thank-offering boxes, 2.62; per Miss M. H. Porter, special, 15.94,	43 94
Total,	<hr/> 43 94
Receipts for month,	3,597 67
Previously acknowledged,	29,511 68
Total since October,	<hr/> \$33,109 35



### WONDERFUL NEWS FROM JAPAN.

IN the town of Fugiooka lives a man sixty-four years of age, named Machida Totaro. He has long been afflicted with a weakness in his eyes, and went from place to place and to various doctors and priests for some remedy. But his efforts were of no avail, and he became almost totally blind. Then he heard that there was a skillful foreign physician living in Tokyo by the name of Whitney, and he went to him for relief. After careful treatment for awhile his sight was partially restored, and he was greatly rejoiced and thankful for the services that had been rendered.

Hitherto he had been a firm believer in the Buddhist religion. But this kindness on the part of a Christian doctor so touched his heart that he quite changed his views, and was very ready to hear about the Christian belief. After some instruction from the doctor and others he made a full confession of his faith in Christ as his Saviour, and received baptism from the Rev. Mr. Fuwa. So there has come to him a double healing, and he can now truly say with a double meaning, "Whereas I was once blind, now I can see."

On the Island of Yesso is a large portion of country that has hitherto been uninhabited. It has been proposed to occupy the land by means of colonization, and a Daimio at Nagoya has sent about twenty men each year to a spot called Yakumomura. In this way the village has grown to consist of about one hundred houses.

The people in general are much attached to their old way, and have little thought or desire to make any special change, either in their temporal or spiritual condition.

But one of their number favored Christianity, and invited Rev. Mr. Nakasu, of Sapporo, to come and teach them. The invitation was accepted, and services were held both day and night for five successive days. At each service about one hundred and twenty to one hundred and thirty were present, and gave good attention to the preaching. At the close of the exercises some would remain and inquire in regard to what they had heard.

So great was the encouragement that a second series of meetings was held, and in December last four men were baptized. Fifteen more have applied for baptism, and have been taken on

trial. So great has been the change in the attitude of the people toward the gospel, that it is thought this will soon become quite a model Christian community.

In the ancient and celebrated city of Nara there are thirteen officers connected with the judicial department who are engaged in the study of the Scripture.

One of the largest temples at Sendai has been purchased, and is now used as a Christian church. In the Medical School there is a society for the study of the Bible. In two of the schools there are thirty Christian pupils; and their number and influence is increasing daily.

There was one Christian teacher in the Medical School at Kumamoto, and as the result of his efforts thirty of the students have been converted. In this same city some years ago there were several young men who decided to serve God, and they had to undergo great persecution. The school was broken up in consequence, and they were in danger of even losing their lives. Now a great change has taken place, and one of that same number is at the head of a large school conducted for the purpose of spreading Christianity.

The membership of the Kaigan Church, in Yokohama, has become so large that the services have been divided. The communicants alone are sufficient to fill the church completely. Now, the pupils from the schools come in the afternoon, and the morning service is intended for all others.

In the city of Mishima a former brewery has been changed into a Christian church and a school for girls. The press has been made into a pulpit, and the tubs into seats. The proprietor is an earnest Christian, and rejoices in a new-found love and experience. What a blessed change!—*H. Loomis, in "The Pacific."*

YOKOHAMA, JAPAN, July 23, 1888.

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### ANNUAL MEETING.

ACCORDING to time-honored custom, the annual meeting of our Board was held in the parlors of the First Congregational Church, San Francisco. The occasion, always of interest, awakened this year peculiar encouragement in many hearts, for the official reports indicated progress in our work. The Treasurer declared all obligations met, and a surplus of more than two hundred dollars remaining to our credit.

The Home Secretaries reported the formation of new auxiliaries, and indications of freshly awakened activity all along the line. Encouragement was felt, in the main, as we listened to the intelligence given by the Foreign Secretary concerning our mission fields.

A movement onward was discernible, slow, indeed, but strong and genuine, in all the places to which we are linked by our especial work; and as we stood upon our own hilltops and looked once upon other fields, we saw the ripening fruit, "thanked God and took courage," while the dark, sterile places beyond called anew for more labor, more faith, more intercession. The opening prayer was offered by Mrs. Sturges, whose voice for many years told the story of the cross in Micronesia. The Scripture read was the ever-uplifting chapter from Isaiah beginning, "Comfort ye, comfort ye my people."

In the prayer of the President, which followed, there was expressed a tender remembrance of our new missionary, Miss Denton, who was then upon the sea, sailing toward the untried, yet hopeful, work awaiting her in Japan. Inspiring hymns were sung and we repeated together the Lord's Prayer with the joyful assurance in our souls that Christ's kingdom will come, and his "will be done in earth as it is in heaven." With the Doxology closed the fifteenth annual meeting of the Woman's Board of the Pacific. The officers for the current year are: *President*, Miss Lucy M. Fay; *Vice-Presidents*, Mrs. J. K. McLean, Mrs. J. M. Parker, Mrs. W. C. Pond, Mrs. W. H. Scudder, Mrs. C. S. Richards; *Home Secretaries*, Mrs. J. H. Warren, Mrs. I. E. Dwinell; *Foreign Secretary*, Mrs. H. E. Jewett; *Recording Secretary*, Mrs. S. S. Smith; *Treasurer*, Mrs. R. E. Cole; *Auditor*, E. P. Flint, Esq.

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#### ANNUAL MEETING OF THE YOUNG LADIES' BRANCH.

THE annual meeting of the Young Ladies' Branch was held on Saturday, August 18th, in the pleasant ladies' parlor of the Third Congregational Church of this city.

This was our third annual meeting, and was an especially good one. The day was bright and sunny, and the attendance at the meeting was fair, although not nearly so many were present as we would like to see, when we consider the large number of young ladies in the churches which are represented in the Branch. Our President, Miss Perkins, who has so faithfully served us the past year, presided over the meeting, and after singing and reading of the Scriptures, led us in a brief opening prayer, imploring the Divine blessing upon the meeting and upon the general work of the Branch.

After the opening exercises the reports of the officers of last year were listened to with interest. How anxious we all felt as the Treasurer read off her long list of figures; and how rejoiced we were to hear the total, showing that the wished-for amount is

so nearly attained! Still, our joy was tempered with regret; for, if we all had worked a little harder, might we not have obtained more than our wished-for \$700, instead of a little less? It will be remembered by those present at the November meeting in Oakland, that the young ladies of the Branch voted to attempt to raise, not only Miss Gunnison's salary of \$650, but \$50 in additional, to be given toward a scholarship in the Broosa School. We were all interested in the reports from various auxiliaries, although there were fewer of these reports than we had hoped; for not all our city churches were represented, and only a few outside the city. This is not the fault of the Home Secretary, for she has done faithful work during the past year, writing to all the auxiliaries quite often, and sending them reports of the meetings. Dear sisters, it would do us so much good if we could receive a word from you; and it would surely be no great task for you to write us an occasional letter telling of your progress and methods of work. All the reports that were presented were interesting, and some of them so bright and spicy that we wished they were longer.

The election of officers was quickly accomplished by accepting the report of the Nominating Committee, and by the Secretary casting a ballot for the officers named; and then we were all pleased both to see and hear dear Mrs. Sturges, who was for many years a missionary in Micronesia, and also Mrs. Snelling, who spoke a few heartfelt words to us. Mrs. Snelling came to this city with her husband, on their way to Ruk, to take the places of Mr. and Mrs. Logan; but, owing to the failure of her health, she was obliged to remain here while Mr. Snelling went on to his field of work, where she hopes to join him next year. The curiosities shown by Mrs. Sturges seemed to bring nearer to us the far-away places of which she spoke, and we were all deeply interested in her account of her experiences in these heathen islands of the sea. It was a joy to us, as it always is, to listen to a letter from our dear Miss Gunnison, and this last letter seemed an especially delightful one. These letters are always so inspiring that it seems a pity that all our auxiliaries should not have the privilege of reading them; for when we read her earnest words our souls are uplifted and our faith and courage renewed, and we wish others could have the same cheer and encouragement.

Altogether, this meeting of the Branch was deeply interesting, as are all our meetings; and our only regret is that more of the young ladies and girls in our churches do not avail themselves of this privilege, for they could not fail to be inspired and strengthened thereby, and to receive fresh interest in the cause of missions.—*Com.*



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VOL. XVIII.

DECEMBER, 1888.

No. 12.

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### CHINA.

#### A GLIMPSE INTO SOME OF THE FOOCHOW DAY SCHOOLS.

BY EMILY S. HARTWELL.

DIRECTLY at the mouth of the Min, dividing the channel of the river, lies Sharp Peak Island. Here the sanitariums of the various missions are built on elevations looking far out at sea. Some distance from these, near a muddy beach sandwiched in between rocky cliffs, is huddled the little village, quite under the hill and away from the breeze,—for fresh air doesn't seem a necessity to the Chinese. The village is composed of rough fishermen, and petty farmers who cultivate the steep hillsides with sweet-potatoes and peanuts.

The preacher in this rude hamlet has a son, who proved himself one of the most promising students of the Boys' Training School at Foochow, and at nineteen went home to a place where letters were not in much repute to start a Christian school. It could have been no easy task to procure pupils, but the father, who was well spoken of, won the consent of the parents because his own son was to be the teacher, and over a year ago the school was successfully started. The fact that the preacher secured the pupils, was according to the Chinese custom that the teacher does not solicit pupils himself, but depends upon some friend to secure the scholars for him. These scholars, some of them tanned almost



black, and coarsely dressed, are not very attractive in their rude surroundings; but the teacher, with his large eyes and sunny smile and his tall, lithe figure, has a grace which makes him seem almost out of place. While at school himself, he was always upright and ambitious for all that meant advancement, as was shown by his preference for foreign books above the native classics. He was captain of the gymnastic class, and a leader in the singing, as well as able to play the hymns on the organ. His one failing was a hasty temper, which he often lamented, as it made him impatient with those more erring and less honest, so that a few years of this experience in an humble school may help make him a wiser and gentler preacher by and by.

Leaving Sharp Peak, let us come up the picturesque Min, past the two narrow "passes" shadowed by rocky, fortified hills, till, twenty miles inland, we turn to the left, and follow a small stream for some distance among pretty hills and fields. At last we know we are nearing a Chinese town by the pagoda-crowned hill we see, and we near the proud old city of Chang-loh. It has been a thriving business place, but now, its business and its wall are alike decaying. This is the city where, thirty years ago, three families earned a good living by making idol paper; but a little time since the last one of the three talked of giving up the business, as trade was so dull. This, surely, was a compliment to the effect of the teachings of the missionary and preachers. Chang-loh is an aristocratic city, and is proud to claim descendants of the great philosopher Mencius. Here, therefore, schools are popular, and we have had two day schools in different parts of the city to teach the little ones that there is One greater than Mencius, and a Book more sacred than the classics he helped compile; and through the children the parents are learning the same. The success of these schools depends very much on the faithfulness and kindness of the teachers, for most of the children come from heathen homes, where the parents only require the Chinese classics taught; while in our Christian schools the scholars devote half their study to Christian books every day, and study no native books on Sunday. It is not for the religious teaching, but because the teacher keeps the school regularly and has real interest in his work,—which the heathen teachers seldom do, but take vacations any day they choose,—that the parents appreciate the good influence over their children, whom the Chinese always wish to be good and dutiful.

Among the foreign improvements is a steam-launch run by the natives, eleven miles between Chang-loh and Foochow. Those who wish, therefore, can go by steam instead of the neat rowboat, or *sampan*. We will not go to the Foreign Settlement, but turn

into a creek at the right, and land near Ponasang. After walking or taking sedans for a short distance across the paddy fields, and then through a very narrow, crowded thoroughfare, we reach our church. It is a substantial brick building near a fire-wall; a needful precaution where fires are so apt to sweep through, with no fire companies to stop them. Behind this church is a schoolroom with about thirty lusty scholars who sustain quite a reputation for brilliant public examinations. On these occasions the school goes into the church, and invite their friends to hear their exercises. Contrary to the Chinese custom of reciting separately with backs turned to the teacher, the scholars have been formed into classes, and, toeing a chalkline, they repeat page after page of both native and Christian books. A Bible lesson, and sometimes a class in elementary geography, or astronomy and arithmetic classes, vary the exercises. The examinations are usually opened and closed by singing a hymn by the children, and the whole school recite in concert the golden texts for the last quarter or six months. Perhaps you have noticed a quantity of pictures from illustrated papers. These are given at the close of the exercises to the children, who choose in turn, according to regular attendance. The afternoon is always a pleasant one to all, and the children are delighted with the pictures, with which they often decorate the bare walls at home.

These few are only samples of the day schools in and about Foochow. In thinking of them we must not forget they all are Sunday-schools on Sunday afternoon. In some there have been the early Sunday morning prayer-meetings, where the children pray together; in others there is the Sunday evening prayer-meeting, half an hour before the Christian Endeavor meeting. Surely if any work is wise and promising in China, it is to sow the right seed in the young minds, before the weeds of superstition have grown rank in a soil overrun with such weeds for so many generations. If China has been so devoted to a barren philosophy, it is no hopeless task to train her children in the Truth; for already great with only a shadow of truth, a greater day awaits her when she has learned of Him who alone is "The Way, the Truth, and the Life."

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## INDIA.

### BIBLE-WOMEN IN THE MARATHI MISSION.

[From the Annual Report of the Mission.]

OUR lists show that the 28 Bible-women employed by the Mission have preached 5,928 times during the year, to audiences numbering in the aggregate 85,469 persons. This is an advance upon

the work of last year. Besides this, there has been a great deal of voluntary work among the women, by the wives of our preachers and others.

*Visits in the City.*—Mrs. Bissell says: “My visits in the city have not been very regular, but when not prevented, one or two houses have generally been visited three or four days in a week. No teaching is done, but religious instruction is given. Assisting a young Brahmin woman who needed medical advice, accompanying her to the hospital, etc., gave me access to her house, and several visits have been made there. On one occasion recently, after reading a little tract, an interesting and familiar conversation ensued, each of the four women present taking part. Two of them wore the widow’s garb, and some of the remarks were intended especially for them. On taking leave they spoke of having enjoyed the visit and conversation, and urged me to come again. Thus through the Bible-women and others, many women are having opportunities to hear the Truth. We can but hope and pray that it may find a lodgment in some hearts.”

*In the Ahmednagar Districts.*—Mrs. Bissell writes: “We spent the first two months of the year mostly in the districts, and found abundant opportunities for meeting and speaking to the people. I had two Bible-women with me, and we went among all classes. That does not mean into the houses, and yet we were sometimes invited into the Wādās and upon the verandas. I recall a number of such occasions among the Kunabis. Our visits to them were usually made quite early in the morning, that we might make sure of meeting the women before they should go to their fields. Often the cattle would only recently have been loosened from their stalls in the verandas, and we would have to sit amid not very pleasant surroundings; but this would soon be forgotten in the endeavor to interest those who had left their work so early in the morning to hear us. How often some one among them would say, ‘It seems very nice to hear these things, but we can’t remember them when we go back to our work, and perhaps you do not come again to tell us for a whole year.’ Among the lower castes we always sit outside under a tree, or in some sheltered corner, or, maybe, in the *chawadi*, or rest-house, if the men promise to keep at a distance. In a few places both men and women have gathered in and around a *chawadi* for a preaching service on Sunday. Village women would rarely be seen in a *chawadi*. But in one way or another many women were reached during those tours.”

*Annual Examinations.*—The Bible-women have had their semi-annual meetings as usual, when they, with a good many other Christian women, were examined on their Bible lessons, as previously appointed. At the meeting in October all the Bible-women

of the district were present, and the class of other Christian women was large. Among these last we were pleased to find a number who were doing voluntary work, and had interesting reports to give. We are trying to encourage this kind of work as much as possible. One of these said she was visiting in ten different villages. We thought the Bible-women at that meeting spoke with an unusual degree of fervor, and they seemed to have been as diligent as could be expected under all the difficulties and hindrances women who are mothers of families are liable to have,—and most of our Bible-women are such. The work among the Christian women has been conducted as in former years.

*Influence of Early Education.*—“We found quite an interest among the Mángs of two villages, and a number of women came forward with their husbands and brothers to receive baptism. They were all very ignorant, but the women showed an earnest desire to be instructed, and we have been trying to devise ways and means to have them taught. It would not be difficult to find a teacher for them, but for this and much other work the means have been wanting. One young woman among the rest particularly attracted our attention. She came forward with her husband and a number of little children, all looking so clean and tidy as to form quite a contrast with the rest. Each child had its hair nicely combed, and their much dilapidated garments were clean, and carefully adjusted to their little bodies, giving them quite an air of respectability in their poverty. On inquiry we found that her former home, before her marriage, had been Rahuri, and that she had attended the school there for a year or two. This, then, was the explanation of the difference between her and the other women. She had only been a day scholar, and it was a mixed school, yet it had exerted this civilizing influence over her. It seemed such a pity that she had forgotten how to read, but not surprising with the care of her little children and the constant struggle for a livelihood. She was very pleased with a first book which was given her, and thought she might recall a good deal. There was not one among her people who knew as much as she even, and we are sorry not to be able to send anyone there to teach them all.”

*Bible-women at Wadale.*—Mrs. Fairbank reports: “Three Bible-women were reported as working in the Wadale District last year. At the beginning of 1887 one of the Nagar Bible-women, who had begun work in Wadale many years ago, but for the past seven years had been under Mrs. Bissell in Nagar, came back to her old home, and has been doing faithful work there all the year. She is not strong enough to walk to the surrounding villages as the other

women do, so her work has been restricted entirely to the village of Wadale. She goes to the women at their homes morning and evening, and the regularity of her visits makes it possible for her to teach them not only Bible stories, but verses and hymns. At first these rude farmers' wives laughed at the idea of their being able to learn anything. 'Where have we the time or brains for any such nonsense?' But Gangabai, in her quiet, winning way, persisted in making them repeat the words after her; and now they astonish themselves at the ease with which they commit verses, even learning a whole chapter. I hope this winter Gangabai will succeed in teaching two or three of the younger women to read. The little girls, unmarried, have been promised for the Girls' School. The other Bible-women have done good work, and have been laid aside less by sickness or family cares than in former years."

*Examinations at Wadale.*—"When it came time for the semi-annual Bible examination of the Christian women, in March, it was decided that our women should come to Wadale, and be examined there, instead of in Nagar, as it would be a more central place for all in the district to come to. A very general invitation was given, and the result was that sixty-five Christian women came together. Nearly all had prepared the lesson to some extent, while the Bible-women and those who could read, some twenty-five in number, had learned the lesson well. Reports were given from sixteen villages; and we learned wherever there was at least one Christian woman in a village who could read, there women's meetings were held once a week, or oftener, and more or less voluntary work done of speaking to heathen women."

*An Interesting Case.*—Mrs. Fairbank says: "In our touring last winter we were specially encouraged by the interest shown among the women at Awhane. An elderly widow, a Gosavin or preacher by profession, had an interesting experience to relate. She had known about Christianity for many years, but it was not until her only boy left her to go to our Christian school at Wadale that the subject became a personal one to her. One morning she woke up and found she was blind (this is as she tells it); she had heard Paul's story, and felt Jesus was teaching her in the same way. From that hour she gave her heart to the Lord. The magic string of beads about her neck—the badge of her profession—was cast aside, and with it all her old Hindu customs. Gradually her sight has returned, but only partially. There is a cataract growing over each pupil. I hope some time she will have courage to have them removed. All the year she and the schoolmaster's mother have gone about among the near villages, as they have opportunity, and

told or sung the glad tidings to their heathen sisters. Thakubai has a retentive memory and a good voice for singing, and rejoices in using these gifts for God rather than in Satan's service, as she once did. When asked who 'made her a Christian' she did not say a certain missionary, as many have done, but 'God made me a Christian.' There are twenty miles of country road between Wadale and Awhane, and I can meet this woman but seldom. But 'God is mindful of his own,' and I feel sure he will instruct and keep her."

*Bible Study.*—Mrs. Winsor writes: "The women have shown their usual interest in the study of the Bible, studying, besides the International Lessons, the six months' lessons marked out by our senior missionary, Mrs. Bissell. That they have been regular in their attendance at the weekly and mothers' monthly meetings, is evident from the strict record of attendance noted and preserved. This keeping the account of attendance is quite a stimulus, especially when we are obliged to be absent from the station in our touring, and so forth."

*A Guzarati Woman.*—Mrs. Winsor says: "There has been some interest in two or three of the villages visited by Kamlabai and Baizabai. That among the Guzaratis, in a village a few miles away from us, is perhaps most worthy of note. A high-caste Guzarati woman called us to her house 'to read the Bible.' 'I want to hear you read,' she said; 'I like to hear about God.' She had a very pleasant face, and was exceedingly intelligent; could read Marathi and her native Guzarati. As we were getting into the tanga to come away, she followed, and said, 'I am coming to see you next Monday.' I hardly expected to see her, but she appeared, walking the distance from her village with her baby in her arms, bringing with her a neighbor and also her servant, a bright woman, who, in the course of the conversation which followed her arrival, said, 'If my mistress becomes a Christian, I shall also.' I told the Guzarati woman that I feared a person so loaded with jewels would find it rather hard to come to Christ; that it might be she must lay aside some of these—perhaps give them to him. She said she felt willing to give them to Jesus. 'I mean to be a Christian; tell me what is expected of a Christian; I hope soon to join the church.' When asked how soon, she said, 'Just as soon as my daughter goes back to her mother-in-law's house. When she is safe away, so that none can persecute her, I will come—yes, I will come and be baptized.' Her daughter left her last week, and I look for her every day. She seems to enjoy much in coming to talk with us. There will be many obstacles presented when she really makes the final resolve. She must suffer all the more, as

she and her husband are wealthy, well-to-do people; but we have the good news that her husband says that he shall not hinder her. O that those who love the souls of these who are surrounded by so much to lead them away from the Truth, would pray most earnestly that the smoking flax may not in any way be quenched; that these dear ones convinced of sin and trusting in Jesus, may be enabled to overcome, to receive the Crown of Life!"

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## SPAIN.

### CLOSING EXERCISES OF THE SCHOOL IN SAN SEBASTIAN.

BY MRS. WM. H. GULICK.

IN our public examinations, the first day was devoted to the primary classes, and the little ones astonished even their parents. As one child came forward to recite a poem, I heard one woman say to another, "What a small child!" "Yes," was the reply; "but you wait and see how much he knows!"

The best result, perhaps, of the morning work was an addition of nine new names to the list of scholars.

In the evening there was an exhibition of herbariums, writing-books, drawings, sewing, and fancy-work in the chapel, while the older girls were examined one by one in the theory of music and reading at sight. Early in the year a prize was offered for improvement in writing, which was gained by one of the younger scholars. The most noticeable article among the specimens of handiwork was a copy of a lithograph, made in fine black silk on white satin, which was hardly to be distinguished from the original picture.

On Tuesday our enthusiasm was somewhat dampened by a downpour of rain, resembling in force of character the never-to-be-forgotten South Hadley semi-centennial deluge. Contrary to our expectations, many friends came in to the exercises both morning and evening.

The intermediate classes were examined in the morning, and only one or two proved by failure that they had been unfaithful during the year.

The first exercise of the evening was a discussion about the "Education of Woman." Two girls were on each side, who were carefully kept in "order" by a president, who tinkled her bell when there seemed to be undue excitement. The conclusion of the argument was very gratifying, as the opposers of the education of woman were won over to the other side by the powerful arguments in its favor. At the close the president, in a few fitting words, earnestly recommended the subject to the women of Spain.

Then followed some compositions in Spanish and French. A dialogue in English, carried on by Spanish girls, created some amusement, as much from the piquancy of the pronunciation as from the graphic way in which the old "schoolma'am" managed her scholars.

The last exercise of the evening was a gymnastic exhibition and fan drill, which seemed to please all the spectators. I suppose it is the first time such an exercise has formed part of school training for girls in Spain.

The rain continued on Wednesday, and yet the older girls, including the graduating class, went bravely through the appointed exercises. More than once we longed for a larger audience to appreciate the work of these bright Spanish girls.

My father presented the diplomas to the graduating class, who had chosen, at his suggestion, for their motto, *La Luz* (The Light). The Spanish pastor spoke a few words of stimulation to the class as well as to those who are hoping to follow in their footsteps, and Mr. Gulick, after a short discourse, pronounced the benediction. In the evening the pupils in music, assisted by the teachers, gave a musical entertainment, which seemed to be greatly enjoyed by a large audience, which had dropped in between the showers.

We feel as we look back over the year that it has been one of blessing. Not only has the standard of study been raised, but the ideal of Christian living seems nearer than ever before.

These girls possess great possibilities of development. The Spanish Protestants are looking to us to carry on the work which is rapidly passing out of the condition of "experiment."

Is it not the *duty* of American girls and women, who have received so many precious privileges, to share them with this people, who are, in the providence of God, looking to us to give their daughters a truly Christian education?

Is it not a *privilege*—God-given—to place in this land one Christian Home school, which shall be a blessing for Spain to all eternity?

Let each heart reply to these questions in the quiet hour before God, and the solemn answer will be one which will bring joy and rest to many waiting hearts.

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## BIBLE WORK IN CHIHUAHUA.

BY MRS. GERTRUDE C. EATON.

SAID a Baptist missionary of successful experience in mission work in Mexico, "I would not employ a Bible-woman here in Mexico, under any consideration whatever." His position is substantially our own, mainly for the following reasons: First, the effect upon the other women of the congregation is bad: if one of



their number receives a salary for doing the work in which all should be interested, they naturally leave all for her to do, since this is what she is paid for. Secondly, the effect is bad upon the families visited. They say, "O, she is paid for coming to see us; it is not from love to us; we could do the same were we also paid." But if they know that the woman who enters their house and seats herself with open Bible to read, is the mother of a family, having the same household duties that they themselves have to perform, and with sacrifice of time and convenience has come to make this call, the effort is appreciated, and there is more probability that the Word will be listened to and accepted.

Letters are received occasionally asking about the work of a Bible-woman supposed to be employed in this mission. It has been my pleasure to reply that no Bible-woman is paid by us, nor do we wish to engage one, so long as every Christian woman in the church rightly feels that she is called to take part in this work of enlightening her sisters.

The adult class of women in our Sunday-school numbers thirty, with an average attendance of twenty-five. Nearly all of them are also present at the woman's Bible study and prayer-meeting held every Tuesday afternoon; and the accounts there given of work done, and the requests made for prayer for certain individuals, give a remarkable freshness and interest to our meetings. Some of the women are more especially pledged to this work of visiting houses, having promised to give at least one afternoon a week to it, and are called the "Willing Workers." But I do not know of a drone in the hive; all, according to their capacity and opportunity, are workers for Jesus. One woman who seldom goes out, but who is very hospitable, finds chances among those who come to spend a few days with her. One family, a young man and his wife, are now constant attendants at the services, having received the gospel from the one who dispensed to them the hospitality of her home. Yesterday this sister asked our prayers for another couple that is now in her house, and who had promised to attend the Thursday evening prayer-meeting with her. Another man has come for several Sundays, as the result of faithful visiting and reading of the Word by one of these women, who herself, when converted, did not even know how to read, and who had led a life of open sin. This man is in need of the prayers and help of the Christian brethren to enable him to persevere, as his wife opposes him in every way, threatening to leave him if he continues going to the house of the Protestants, or, as she expresses it, "following the Devil."

At the opening of the reading-room in February, there were a number of visitors present for the first time, through the invita-

tions of the women; and as attendance upon only one gathering held on mission premises is enough to stigmatize them as "Protestants," it is an encouragement to have them present even at an entertainment of such a miscellaneous character as that, which included music, readings, and sciopticon views. Many of the experiences of our women are very disheartening and humiliating. On one occasion a sister offered to lend a Gospel in a house where she was unknown. It was gladly accepted, and she promised to return in a week to receive it, or the money. When she made her second visit it was to find only averted faces and cold looks. The woman who had received the Gospel wanted to know what she meant by bringing her poisonous Protestant books there, and said that if she had known what the book was she would never have taken it, and it had been sent to the Padre Valentine to be burned. Our woman replied meekly that no deception had been used; there had been offered her the gospel of our Lord Jesus Christ, and she knew not what she had refused in sending that little book away. But our sister left the house amid the jeers of a number who declared she deserved to be burnt with all her heretical books. The Mexicans are exceedingly sensitive, and such experiences make it hard for our workers to persevere; but they do. A woman who is now attending the meetings constantly was greatly affected the first time she heard the Bible read by one of our workers. She said that she had never heard anything so beautiful, and had not known that such a book as the Bible existed. We are thankful that she has persevered, in spite of bitter opposition from husband and friends. These are only a few of the interesting cases that keep coming to our knowledge. Many of them, alas! prove to belong to the first three classes of hearers rather than to the last mentioned in the Parable of the Sower; but our confidence is in Him who hath said of his word, "It shall not return unto me void, but it shall accomplish that which I please."

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## Young People's Department.

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### FEMALE DEPARTMENT OF EUPHRATES COLLEGE.

So many of our young people are specially interested in Euphrates College, they will be glad to read the following from the pen of its President, Mr. Wheeler:—

THE first point to be noticed is the remarkably increased interest in all parts of our mission field in female education, leading to constantly increasing calls from our cities and larger towns, as well

as from other mission stations, for the best teachers which the college can furnish. (Outside the college, with its about two hundred and thirty pupils of all grades, from the primary to the college proper, there have been under instruction about fifteen hundred women and girls.

The most remarkable advance has been seen in the eagerness of young ladies to enter the college grade, and the willingness of their parents to aid them in so doing; not only paying their bills, but—a thing impossible but a very few years ago—allowing and even encouraging them to run the risk of remaining unmarried long enough to complete the course. Run the risk, I say, for for a girl to remain unmarried is regarded as more than a misfortune, and not long ago a girl of seventeen or eighteen years was regarded as a permanent “stay-at-home,”—the Oriental for “old maid.” Providentially we have now a new name for such,—“antique,” which in that land means something precious. Not many antiques, however, can we retain to adorn the college and honor their sex as professors in the college, and teachers in high schools outside, for unfortunately—fortunately, I should rather say—there has been such a change—revolution, I might call it—in public sentiment in some quarters that education adds to the value of a young lady in the matrimonial market, and with such the lapse of more than twenty years is by no means a sign that their day has passed. In 1886 one of our three chief teachers, a young lady of twenty-four, was wooed and won by a young missionary in Persia, a graduate of our college. During the year we have welcomed back from Erzeroum, where she had taught three years in your female seminary, Miss Nazloo Nenejanian (see chapter 31st of “Grace Illustrated”), another of the “three” whom we lent to them for a time, and who is filling the chair recently endowed by your gift of \$2,500; to which chair I suggest that a name be given. Our corps of nine teachers, to whom are to be added as many assistants who both teach and study, are a joy of heart to us.

But to return to the subject of increasing interest in what is called higher education. When in 1869 some of us began to use the word college in connection with the girls, we were warned to desist, and told that no girl would ever complete the very long course of study for four years which we then ventured to propose; and such was my own lack of large faith, that when, in 1882, I erected the fine building for the female department, I only ventured to provide for thirty-two in the college section, saying, “If I live twenty years I may see these seats filled.” The number in that department in 1887, after five years, has risen to forty-eight, outnumbering that of the young men. While speaking of teachers,

I should have said that three of the male professors, married men, of course, also give instruction in the female department, teaching such branches as Arabo-Turkish, Armenian classics, Natural Theology, and Physics.

Two years ago we added a fifth year to the four of the college course in both the male and female departments. The courses of study, of course, differ materially, the young ladies having no Latin, Greek, or French, nor so much Turkish and mathematical study, and the young men having no botany, plain and ornamental sewing, nor instruction in household duties, such as cooking and whatever is required of them to elevate the home.

The young ladies also devote more time to music, instrumental included, a "baby organ" finding its place even in the primary grade, and the tuition in this, as in other branches, being but half what is charged in the male department for the same branches. I hardly need say that, owing to the fact of the necessary seclusion of the boarding girls from general society, and the fact that most of their teachers live with them in the Home department of the school, they are brought into closer contact with their teachers, both missionary and native, and are thus more directly and powerfully influenced religiously. In a word, with the difference that day pupils are received, the college is an Oriental South Hadley.

Would that a delegation from your Board might visit us, especially on some Commencement week; attend the examinations of the classes in the four grades of the school; witness the public exercises; mingle with the eager but select crowds from far and near who are privileged—as the masses are not—to pass the guard at the outer gate and enter and pack to its utmost capacity our "harem"; sit with the missionaries, pastors of the churches, college professors, and native trustees upon the stage during Commencement exercises, and look into the earnest, upturned faces of the audience, so quiet and so attentive to every word of the essays read by the graduating girls; observe the dignified self-possession of the young ladies themselves; and, last of all, witness the joy of their parents as, at the close, they rise from their seats of honor in front of the stage, to receive with their children the congratulations of the crowd upon their having reached this happy day. I am sure that your delegates, having seen so much, would bring home to you, too, congratulations upon your share in such a work accomplished for the elevation of women. But learning the fact that, from the first commencement till now, all these girl graduates have been followers of Christ, and still better, following them in their work for him in the schools and the thousands of homes reached and blessed by their influence in the scores of communi-

ties in which they have labored, not only in our own field, but in neighboring missions, I am sure they would take a still more encouraging view of the work, and join with us still more heartily in our oft repeated "Praise the Lord for all this."

In closing, I wish to bear testimony to the faithfulness and efficiency of Miss Daniels, who, left thus suddenly to take a place of such responsibility, has done herself no little honor, and proved the truth of the Master's promise to be with his servants always.

She would, however, ere now have sunk under her burdens, had not Mrs. Allen rendered efficient aid both in teaching and superintending. More recently, too, Miss Seymour, finding herself unequal to the hardships of touring among the out-stations, has been aiding in the school. If we succeed in finding two ladies to join our ranks, it is proposed that they unite the labor of touring with that of teaching, thus lessening the risk of breaking down under continuous pressure upon one spot in the brain.

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ELIAB.

Communing with his own great heart,  
 Eliab thought to dwell apart  
 From others, filling all his days  
 With sacrifice of prayer and praise.  
 Learned in all wisdom of the wise,  
 Possessed of wealth he well might prize,  
 His sated soul grew dark within  
 By pondering on earth's wrong and sin.

"This life is worthless all, and vain;  
 My heart is sick with bitter pain,"  
 He said; "the ages that have been,  
 Like this dark age, are all of sin.

"I care not longer to behold  
 The wretchedness the years infold;  
 Men toil and struggle, strive and cry,  
 Availing not,—I would but die."

An aged priest, a holy man,  
 Discerning dimly God's great plan,  
 An herb of healing brought, and laid  
 Upon Eliab's palm, and said:

"Brother beloved, go forth, and bear  
 This herb of healing virtues rare  
 To wretched homes. When seven men  
 Are healed, I'll come to thee again."

Eliab turned his steps within  
 The homes of misery and sin

Where poverty, and crime, and pain  
On human hearts left darkest stain.

And as he went from door to door,  
His wealth bore comforts to the poor;  
The ignorant his wisdom learned,  
The sad for consolation turned.

The sick rejoiced in health anew;  
The friendless, in a friend so true;  
But when were healed the seven men,  
The priest Eliab sought again.

"I bring to thee the herb of Death,  
Since thou art weary of thy breath,"  
He said; "for Heaven has heard thy cry,  
And, if thou wilt, thou mayest die."

"Nay, God forbid!" Eliab cried;  
"It shames me that I would have died  
Ere kindly deed my hand had done,  
Or life worth living had begun.

"The way so dark grows bright to me;  
Life's use and meaning now I see:  
Who loves and seeks to do God's will,  
Must love and serve his brother still.

"Touch other lives; reach out the hand  
To lift the fallen, help them stand;  
Put selfish joy and ease aside,  
To save the souls for whom Christ died."

—*Sabbath Recorder.*

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## Our Work at Home.

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### LIFE AND LIGHT.

WITH this number we close the twentieth year in the life of our magazine. The child of many prayers, sent forth twenty years ago "without a paid editress, without a subscriber, without a pledged contributor, without even a public room from which it could be sent out," it has now reached the age of womanhood. A brief sketch of its history in its first decade was given ten years ago, which we will briefly recapitulate. Its first number was issued in March, 1869, in obedience, it was believed, to Providential leading. A thousand copies were printed and sent to auxiliaries, life members, and other individuals interested in the work, the President and Secretary of the Board being the first subscrib-

ers. Two years later its subscription list numbered five thousand. The "Children's Corner," printed in the first numbers, developed in 1870 into "Echoes from LIFE AND LIGHT," also issued separately, and circulated in Sunday-schools. In 1871 there was an addition of eight pages, under the care of the Woman's Board of the Interior. It was issued quarterly till 1878, when it was changed to a monthly publication; two years later a change of type secured a third more reading matter; in 1876 the children's matter was transferred to the last page of *The Wellspring*, giving eight extra pages for general use; in 1879 four pages were added for a "Young People's Department," and four pages also to be under the care of the Board of the Pacific. We particularly rejoiced in this last addition, since it afforded an opportunity in our magazine to present the woman's foreign missionary work in our Congregational churches as one grand whole—a strong three-fold cord, belting our own country and extending to women and children around the world. Financially, the magazine has always been successful. When it was changed from a quarterly to a monthly without increase in price, although the circulation was much enlarged, for four years the receipts did not cover the added expenditure. With this exception it has always paid its own expenses, and while it was a quarterly its receipts also met the cost of administration in the Society.

During the last nine years there have been various propositions for the enlargement of our periodical, but none have seemed quite feasible. Now that we are out of our "teens," however, and just to enter upon our third decade, it gives great pleasure to announce to our readers that with the January number we propose to visit our friends in an enlarged form, with a different shape, and eight additional pages of matter. With new paper, slightly larger type, and an attractive cover, we trust our personal appearance will meet the approval of all. Through special effort we have been able to make financial arrangements so that we feel warranted in making the change for 1889 without increasing the subscription price. For the following years we must depend largely on the increase in circulation to meet expenses. We wish most earnestly to lay this matter on the heart of every one of our readers and of every friend of our Board. For several years we have felt that the circulation of LIFE AND LIGHT has not kept pace with the growth of the work in other departments. Our present list of subscribers numbers about 16,000. The three Boards which it represents have a constituency of over 300,000 female church-members, and the membership in the auxiliaries must at least reach 75,000. Is it too much to ask that the circulation should

reach 30,000 during the coming year? If some one lady in each of the 3,500 Congregational churches in the country would undertake to secure four new subscribers in her own church, the work would be quickly and easily done. We do not mean to limit any one to this number by any means, as all workers know that it is necessary for certain ones to make up for the failures of others, and the numbers in large churches must be greater than in the small ones. We are fully aware, also, that "what is everybody's business is nobody's business," and that general requests often have but little effect. For this reason we make bold to ask that at the next meeting of each one of the auxiliaries of the three Boards some lady be appointed for this purpose; or, possibly, a simpler way may be for the officers of each auxiliary—the president, vice-president, secretary, and treasurer, each—to pledge herself to secure at least one new name. In churches where there are no organizations connected with either Board, we trust there may be some one lady who will be willing to interest herself and others in this movement. May we not celebrate the close of 1888 by this trifling effort for our Lord? May it not be done at the blessed Christmas time, when all nations are clothed in gladness on account of the wonderful advent of Him who brought Life and Light to all the world?

This may be called the business side of our magazine. Let us turn for a few moments to the more spiritual side. As we turn the leaves of the different volumes the question arises, Has the magazine answered the purpose for which it was started, as announced in the first lines in the first number issued,—“to carry intelligence to the Christian women of America from our missionary sisters abroad, and from those for whom they are laboring”—has this purpose been fulfilled? Every month for the last sixteen years, and every quarter for the four years previous, this “intelligence,” which has been received from all quarters of the globe, has been gathered together, put into convenient shape, and sent to all the Christian women of America who cared to receive it sufficiently to pay the small subscription price. We believe that through its pages many missionary names have become first familiar, then beloved. There are some that gleam out from every volume from the first, and which still continue there dear as household words, and there are others which have been transferred from the earthly to the heavenly roll of workers. Through their pens, so often tipped with fire, their work has lost its vagueness and become vivid reality. Those for whom they work have more and more come to be real people—women like ourselves, with the same needs and capabilities—the needs unsupplied, the capabilities



stunted, benumbed, made well-nigh useless, by the intolerable burdens that press upon them. To those who have responded to their bitter cry, have they not grown to be as of one family in Christ Jesus?

While we honestly believe these results have in great measure followed the careful reading of the magazine, the question intrudes itself as to whether the best possible intelligence has been given; whether it has been put into the most attractive form, and afforded a strong stimulus to arouse abiding interest in the cause. Of one thing we are very sure—there are none who feel its deficiencies in this regard more keenly than those who have the special care in its issue. When this feeling is uppermost, it gives us new courage to receive words of cheer like these, all received within a week of the time of writing.

“You do not suppose, do you, that I could ever stop to look at the record on the cover when I am in such a hurry to see the contents of the magazine?”

“Get along without LIFE AND LIGHT? Of course I cannot.”

“I have been for many years a subscriber for this very interesting and helpful magazine, but had thought it my duty to give it up, as I am taking three other magazines, and my son another. I took up my pen to write and stop it, but glancing over the contents of September number, conclude that I must take it another year.”

“Though I have been for ten years in the Presbyterian church, and have all their periodicals, I cannot do without my old friends LIFE AND LIGHT and the *Herald*.”

“Indeed I do like the magazine so much I feel I could not get along without it.”

“The last number, giving the missionary report of schools and teachers, was exceedingly interesting to me.”

“Cannot do without LIFE AND LIGHT, and the interest is increasing in it in our society.”

Of the conduct of the magazine in the future and the matter to be given, what shall we say? “Let not him that girdeth on his harness boast himself as he that putteth it off.” We can only say that we will spare no pains to make it what it should be—a truthful, vivid record of foreign missionary work among women and children. Let us always remember that it is not its sphere to give any exciting fictions, nor in any remote way to compete with secular publications, or even to be “entertaining.” The themes on which it dwells are too important, too serious, too sacred, to admit of any lofty flights of imagination. We are convinced, also, that the story of missionary work does not need any such embellishment. We believe the time is fast passing when any Christian

women, except the ignorant and the careless, believe that the records of missionary life must necessarily be stupid. That Christian heart must be dull indeed that feels no thrill at the story of the progress of the gospel in the world. Is not every page of this story full of interest, whether it tells of the conflict of nations, or of the patient labor of men and women in remote villages laying foundations for Christian communities that shall one day become an irresistible power among the Lord's hosts? Let us remember that to remove the sticks and stones from before the chariot wheels of our Lord, is no less a part of his work than to follow in his footsteps with an army with banners; that the turning of a soul to Christ needs his personal, miraculous power just as surely as the stopping of the waters of the Jordan while the ark of God stood in their midst.

Once more we wish to ask that you consider this magazine as yours, dear friends. Will you not in some measure feel responsible for its good name? Give it your best thoughts as to methods of work in the home churches; the good cheer of any successful effort to the cause that may come to your knowledge; any joyful tidings that may have come to you from far or near; any helpful thought that may lead to courage and zeal in promoting the interests of the kingdom of our Lord in the earth. Above all, give it your prayers for its best success in every department.

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### ANNUAL MEETING.

THE twenty-first annual meeting of the Woman's Board of Missions will be held in Plymouth Church, Worcester, Mass. Public meetings Wednesday and Thursday, Jan. 16 and 17, 1889. Meeting for delegates only will occupy Tuesday, January 15th.

All ladies interested are cordially invited to be present. The ladies of Worcester will be happy to entertain in their homes all regularly accredited delegates or their substitutes, and missionaries. All such desiring entertainment are requested to send their names, before December 15th, to Mrs. Albert Bryant, 3 Grout Court, Worcester. It is earnestly requested that should any ladies who have sent their names decide not to attend, the committee be promptly notified, that their places may be filled. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended on application to the address given above.

**ANNUAL MEETING OF THE NEW YORK STATE BRANCH.**

THE thirteenth annual meeting of the Woman's Board of Missions was held October 16th and 17th, in Tompkins Avenue Church, Brooklyn.

The meeting throughout was earnest and helpful, the annual reports of the secretaries and treasurer giving some shadows as well as many lights by the way. Our thank-offering, which amounted to \$518.65, was given to the special fund for Japan.

Miss Stanwood brought greetings from Boston, and also conducted the Young Ladies' Hour, giving words of encouragement, and urging to still greater self-sacrifice in missionary work. Miss Leitch, of Ceylon, gave a most thrilling address. As she stood before us, telling of the work done, of the sacrifices made by native Christians,—how they, in their poverty, consecrate a tenth to the Lord in order that his work may be carried on,—and as her earnest words showed how entirely her own life was consecrated to the Master's use, some were compelled to ask themselves the question, "Am I really a Christian if I am content to do so little for this work so dear to her heart and to that of the Master?"

The papers on How to Present Foreign Missions to our Churches were not only interesting but very suggestive, and must prove helpful to the workers as they go back to their various churches.

Rev. E. A. Lawrence gave impressions gained by visiting various mission stations.

Dr. R. S. Storrs closed the meeting with strong words of appreciation for the Woman's Board.

The hospitality so cordially extended to the delegates was fully appreciated, and none but pleasant memories linger around this thirteenth anniversary.

M. M. S.

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**ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.**

"MANY waters cannot quench love," and the copious rain of October 17th did not in the least dampen the ardor of the women of the New Hampshire Branch of the W. B. M., as was seen in the large attendance at their annual meeting in Manchester. Once inside the pleasant Franklin Street Church, amid flowers and ferns, and cordial greetings, the storm was forgotten. After the devotional services a most kindly welcome was gracefully extended to us by the wife of the pastor of Hanover Street Church, which had given us a delightful reception on the previous evening. The work of our missionaries and the various schools in which we claim a share was brought vividly before us, and also the efforts

made by our auxiliaries and mission circles at home to do their part in the same blessed work; and when our treasurer reported that our contributions for the year had been larger than ever before, we all sang, with grateful hearts, "Praise God, from whom all blessings flow." A sweet poem, "The Light of Asia and the Light of the World," was read, and then followed a precious half-hour of prayer, led by Mrs. Capron. A bountiful collation, furnished by the ladies of the two churches, was heartily appreciated by the three hundred guests who sat at the tables in the spacious chapel. After this refreshment and a social hour we listened to reports from our county vice-presidents, and to a kind message of remembrance and encouragement sent us from our honorary president, whose absence was deeply regretted; and then Mrs. Capron brought to us from her rich treasury of personal experience with the women of India, pictures from real life which made us love them, and long to share with them our best blessings and our brightest hopes.

Miss Mary Leitch told us of the multitudes in Ceylon to whom a few earnest men and women are trying to give the Bread of Life. She told us with intense feeling of the joy of such service; then, turning to the women of New Hampshire, she asked, "What are you doing for the famishing millions in heathendom?" With rapid computation she showed us what might be done if each and every woman in our churches would give but a penny a day. How small in comparison seemed our last year's offering, over which we had sung our doxology! The last half-hour was given to the children. How their bright eyes shone as Miss Leitch talked to them of the boys and girls in Ceylon, and Mrs. Capron took them into her Hindu schools in Madura. Their prompt responses to her questions were most interesting to us all, and their sweet songs delighted us.

We were not sent out in the rain at the close of the session, for our kind hostesses had provided tea for us in the chapel. Here we had another hour of delightful social intercourse, till the time of the evening session, at which service a fine choir, the two pastors, Mrs. Capron and Miss Leitch, each gave us inspiration and a new impulse to more loyal and faithful devotion to Christ and his kingdom.

While we had been sitting together in these heavenly places the clouds had disappeared, and we went out under the shining stars remembering that glorious promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

E. H. L.

## WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1888.

MISS ELLEN CARRUTH, Treasurer.

## MAINE.

**Maine Branch.**—Mrs. W. S. Dana, Treas. Gilead, Mountain Hills, 10; Waterford, Aux., 8; Houlton, Mrs. Geo. B. Page, 10; Bangor, Aux., 7.50; Waterville, Aux., 11, 46 50

Total, 46 50

## NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss A. E. McIntire, Treas. Claremont, Y. L. M. S., 11; Keene, First Cong. Ch., S. S. M. B., 70; Fitzwilliam, Aux., const. L. M. Mrs. Eliza H. Dickinson, 25; Plymouth, Rainbow Band, 43; Rochester, Aux., 30; Tilton, Aux., prev. contri. const. L. M. Mrs. Eliza B. Coffran, 5; Webster, Maplewood Aux., 10; Alfred, Little Gleaners, 8; West Concord, Aux., 8; West Stewartstown, Aux., 8, 218 00

Total, 218 00

## VERMONT.

**Vermont Branch.**—Mrs. T. M. Howard, Treas. Barre, Aux., 5; Bellows Falls, Thank-off., 13.40; Bennington, Children, 7; Bradford, Aux., 16.60; Bridport, Aux., 9; Burlington, Aux., 20; Colchester, Aux., 13.58; Cornwall, Aux. and Thank-off., prev. contri. const. L. M. Mrs. E. R. Robbins, 10.30; Dorset, Willing Workers, 15; East Dorset, Aux., 5; Enosburg, Aux., 28; Jericho Centre, Aux., 7; Ludlow, Aux., 25; Middlebury, Aux., 18.75; Montpelier, Willing Workers, 5.64, Y. L. B. prev. contri. const. L. M. Mrs. Edwin Scovil, 17; New Haven, Y. L. Working Club, 80; Peru, M. C., 5; Putney, M. C., 30; Quechee, Aux., 5; Rupert, M. B., 10; Shoreham, Aux., 33.50; Springfield, Aux., 15, Thank-off., 17.75; Strafford, Aux., 11; Underhill, Aux., 15; Wallingford, Aux., 5; West Charleston, King's Messengers, 2.20; West Glover, Aux., 13; Windsor, Aux., const. L. M's Miss Emily J. McIndoe, Mrs. Lucy Lamb, 50, 458 72

Total, 458 72

## MASSACHUSETTS.

**Andover and Woburn Branch.**—Miss E. F. Wilder, Treas. Melrose, A Friend, 5; Billerica, Aux., 2; West Medford, Aux., 15, Morning Star M. C., 5; Andover, Sunbeams, 13.48, 40 48

**Barnstable Branch.**—Miss A. Snow, Treas. Yarmouth, Aux., 4 75

**Essex North Branch.**—Miss C. A. Osgood, Treas. Ipswich, First Ch., Aux., 30 00

**Essex South Branch.**—Miss S. W. Clark, Treas. Manchester, Aux., of wh. 25 const. L. M. Mrs. Elizabeth Marvin, 40, Cong. Ch., Y. P. S. C. E., 5; Danvers Centre, Braman, M. B., 12; Gloucester, Aux., 29; Peabody, South Ch., Aux., 45; Lynn, First Ch., Aux., 50; Salem, Tabernacle Ch., Aux., of wh. 28 from Dr. Choate's Bible Cl., 181, Y. L. M. C., 30; Middleton, Senior Aux., 10, Junior Aux., 13; South Lynnfield, Aux., 6, 421 00

**Hampshire Co. Branch.**—Miss I. G. Clarke, Treas. Greenwich, Aux., 24; Hatfield, Aux., 30; Northampton, First Ch. div., 45, 99 00

**Middlesex Branch.**—Mrs. M. W. Warren, Treas. Saxonville, Aux., 16.80; South Framingham, Aux., 63; Natick, Aux., 34, 113 80

**Middlesex Union Conf. Asso.**—Mrs. A. R. Wheeler, Treas. Harvard Aux., 53.10; Westford, Aux., 19, 72 10

**Erratum.**—The 10 reported in the Oct. Life and Light as from the Harvard Aux., should have been from the Y. P. S. C. E. of Harvard.

**Norfolk and Pilgrim Branch.**—Mrs. F. Shaw, Treas. Brockton, Aux., 60; Rockland, Aux., 21.20; Marshfield, Mayflowers, 5, 86 20

**Northampton.**—A Friend, 10 00

**Old Colony Branch.**—Miss F. J. Runnels, Treas. Lakeville, Precinct Aux., 90 00

**Springfield Branch.**—Miss H. T. Buckingham, Treas. Chicopee, First Ch., Aux., 43, Third Ch., Aux., 15; Ludlow Mills, Aux., 30; East Longmeadow, Aux., 73.10; Young Disciples, 6.22;

Springfield, First Ch., Aux., 44, Opportunity Seekers, 50, Cheerful Workers, 20, Hope Ch., Aux., 63, South Ch., Aux., 66.14, Junior Aux., 18.26; Indian Orchard, Aux., 30, Willing Helpers, 15; West Springfield, Park St. Ch., Aux., 60; Westfield, Second Ch., Aux., 101.85, 635 57

*Suffolk Branch.*—Miss M. B. Child, Treas. Auburndale, Willing Hands, 6; Boston, A Friend, 5, Union Ch., Aux., of wh. 15 by Mrs. Clara P. Potter, 162.33, Park St. Ch., Aux., 10; Cambridge, Shepard Ch., Aux., 165, North Ave. Ch., Aux., of wh. 25 const. L. M. Mrs. E. F. Harrington, 25 by S. S., const L. M. Esther M. Foxcroft, 182; Dedham, Asylum Dime Soc'y, 2.55; Dorchester, Second Ch., Aux., of wh. 25.75 Thank-off., 157.51; Roxbury, Immanuel Ch., Aux., of wh. 25 by Mrs. H. H. Proctor, const. self. L. M., 77.87, Eliot Ch., Aux., Mrs. A. C. Sargent, const. L. M. Miss Martha B. Heath, 25, Thompson Circle, 36 cts., Ferguson Circle, 1.41, Eliot Star, 4.79, Mayflowers, 4.66, Olive Branch, 2; West Roxbury, So. Evangelical Ch., Aux., 10.06, 816 54

*Worcester Co. Branch.*—Mrs. G. W. Russell, Ass't Treas. Ashburnham, Aux., 10.50; Spencer, Aux., 8; South Royalston, Busy Bees, 10; Warren, Aux., 11.50; Southbridge, Aux., 77; Worcester, Union Ch., Aux., 86.75; Upton, Aux., 31.53; Gilbertville, Aux., 35.36; North Brookfield, Happy Workers, 45, 315 64

Total, 2,735 08

RHODE ISLAND.

*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., 360, Busy Bees, 25 cts., Union Ch., Aux., 610, Central Ch., Aux., of wh. 25 by Mrs. H. N. Lathrop, const. L. M. Helen S. Lathrop, 25 by Miss Lockwood, const. L. M. Clara Buffum, 75 by Mrs. A. D. Lockwood, const. L. M's Eliza W. Taft, Ellen B. Congdon, Elizabeth C. Baker, 405, O. B. M. Club, 10, North Ch., Aux., 72.72, Plymouth Ch., Aux., 22, Friends, 25;

Pawtucket, Aux., prev. contri. by Mrs. Lyman B. Goff, const. L. M. Margery C. Thornton, 18.37, Y. L. M. C., 120.04, Happy Workers, 11.59; Park Place, Aux., 79.54; Saylesville, Aux., 7; Barrington, Mission Helpers, 15; Woonsocket, Aux., 30; Little Compton, Aux., 23.25; Kingston, Aux., 22; Tiverton, Aux., 22; Westerly, Pawcatuck, Aux., 15, Y. F. M. C., 80, 1,948 76

Total, 1,948 76

CONNECTICUT.

*Eastern Conn. Branch.*—Miss M. I. Lockwood, Treas. Danielsonville, Aux., Thank-off., 8; Norwich, Broadway Ch., Aux., 50, Park Ch., Aux., 50; Thompson, Aux., 20.50; New London, Second Ch., Aux., of wh. 25 const. L. M. Miss Madeline H. Freeman, 57.59, 186 09

*Goshen.*—Mrs. Moses Lyman, 10 00  
*Hartford Branch.*—Mrs. G. R. Shepherd, Treas. Canton Centre, Aux., 21; Collinsville, Aux., 32.05, Hearers and Doers, 45; East Granby, Aux., 10, M. C., 5; East Hartford, Aux., 53; East Windsor, Aux., 10; Ellington, Earnest Workers, 20; Enfield, The Gleaners, 50, Helping Hands, 45, King St. M. C., 7; Granby, Aux., 27.20, Acorn Band, 12; Glastonbury, Two Friends of Missions, 105, Cheerful Givers, 15; Hartford, Asylum Hill M. C., 162, Fourth Ch., Aux., 4.25; Hampton, Aux., 20.38; Kensington, Aux., 55; Manchester, Aux., 50; Newington, Aux., 93.15, Willing Workers, 20, Boys' Independent Circle, 7.57; Poquonock, Cheerful Givers, 25; Rocky Hill, Aux., 17.25; Rockville, Aux., of wh. 25 const. L. M. Mrs. A. M. Gibson, 46; Rockville, Earnest Seed-Sowers, 10; Suffield, Young Ladies' Soc'y, 10.25; Stafford Springs, Aux., 28; South Coventry, Willing Hands, 6; Terryville, Aux., 7; Tolland, Aux., 40.62; Talcottville, Aux., 76; Wethersfield, Aux., 100, Junior Aux., 15, Wethersfield Ave. Ch., Aux., 35; Windsor Locks, Aux., const. L. M's Mrs. Julia A. Converse, Mrs. Robert Watson,

Mrs. Sykes, Mrs. J. P. Abbe, 125; Windsor, Aux., of wh. 25 by Miss Olive Pierson, const. L. M. Miss Alice E. Morgan, 44.35, Splinters of the Board, 50,	1,505 07
<b>New Haven Branch.</b> —Miss J. Twining, Treas. Birmingham, Aux., 10; Bridgeport, Aux., of wh. 25 by Mrs. D. A. Kelsey, const. self L. M., 25 by Mrs. Mary B. Wright, const. L. M. Mrs. Eli C. Smith, 23.90, First Ch., S. S., 30; Canaan, Y. L. M. C., 15; Essex, W. W. D. S., 5; Greenwich, Bearers of Light, 47.74; Litchfield, Aux., 55.50; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 65; New Britain, Centre Ch., Aux., 59.35, South Ch., Aux., 21, Little Helpers, 5.10; New Haven, Fair Haven, Second Ch., Aux., 20; Ridgebury, Aux., 5; Salisbury, Aux., 22.75; Torrington, Third Ch., Aux., 45; Warren, Aux., 21; Waterbury, Daisy Chain, 53.80,	767 14
<b>Wethersfield.</b> —S. S. Cl.,	1 70
<b>Total,</b>	<b>2,470 00</b>

## LEGACY.

<b>New Haven.</b> —Legacy of Mrs. Emily W. Colton,	500 00
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## NEW YORK.

<b>Rochester.</b> —Mrs. A. E. Davison, 2, Children, 1.40,	3 40
<b>New York State Branch.</b> —Miss C. A. Holmes, Treas. Patchogue, Cong. Ch., Aux., 13; Albany, Morning Star M. C., 20; Buffalo, Aux., 30, W. G. Bancroft, M. B., 25, Dr. R. S. Hambleton, 20; Binghamton, Junior Aux., 32.80; Brooklyn, Central Ch., Aux., 123, Park Ch., Aux., 10, Y. L. M. S., 17.24, Tompkins Ave. Ch., Aux., 225; Berkshire, Aux., 20; Coventryville, Ladies, 6.50, M. C., 10; Columbus, Ladies, 1.16; Elmira, Park Ch., Aux., 25; East Smithfield, Pa., Aux., 6; Fairport, Pine Needles, 25, Aux., 56.75, Two Friends, 10; Farmington, Ladies', 2.50; Flushing, Aux., 24.72; Gloversville, Aux., 3; Greene, Aux., 3.63; Hamilton, Aux., 4.35; Homer, Y. L. M. C., 45; Honeoye, Aux., 61.50; Jamestown, Aux., 9.31; Lisle, Aux., 10; Lockport, Y. L. M. B., 5; Lysander, Aux., 30; Millers Place, Aux., 20; Moravia, Ladies, 10; Millville, Aux., 10; Norwich, Aux., 25.30;	

New Haven, Aux., 5; Nelson, Aux., 10; Norwood, Aux., 23.50; Napoli, Aux., 10; Oxford, Aux., 44; Paris, Judd M. B., 12; Poughkeepsie, Aux., prev. contrl. const. L. M. Mrs. A. B. Stockholm, 23, Opportunity M. C., 19; Potterville, Cheerful Gleaners, 3.60; Randolph, Aux., 15; Evergreen, M. S., 5; Rochester, South Ch., Aux., 10; Mt. Hor, Miss'y Friends, 15; Monroe Hill, M. B., 25; Rodman, Willing Workers, 30; Sandy Creek, Aux., 13.55; Saratoga Springs, Aux., 11; Sidney, Aux., 10; Syracuse, Danforth Ch., Aux., 10; Sherburne, Aux., 14; Suspension Bridge, Aux., 10.75, Penny-Gatherers, 38; Sinclairville, Ladies, 10; Sugar Grove, Ladies, 3; Tremont, Aux., 10; Walton, Aux., 21.80; West Groton, Aux., 23; Westmoreland, Aux., 24.50; Warsaw, Aux., 38.61; West Bloomfield, Aux., 40; West Winfield, Ladies, 4.90. Ex., 35.97,	1,433 00
<b>Total,</b>	<b>1,436 40</b>

## NEW JERSEY.

<b>East Orange.</b> —A Friend,	50
<b>Total,</b>	<b>50</b>

## ALABAMA.

<b>Selma.</b> —Cong. Ch., 5, Helping Hands, 18.40, S. S., 6.30,	29 70
<b>Total,</b>	<b>29 70</b>

## OHIO.

<b>Cedarville.</b> —Maria E. Edwards,	3 80
<b>Total,</b>	<b>3 80</b>

## DISTRICT OF COLUMBIA.

<b>Washington.</b> —First Cong. S. S.,	25 00
<b>Total,</b>	<b>25 00</b>

## TENNESSEE.

<b>Grand View.</b> —Mrs. I. J. Riggs,	1 00
<b>Total,</b>	<b>1 00</b>

## MICHIGAN.

<b>Romeo.</b> —Mrs. M. A. Dickinson,	1 00
<b>Total,</b>	<b>1 00</b>

## DAKOTA.

<b>Centreville.</b> —Mrs. H. S. Bridgman,	1 00
<b>Total,</b>	<b>1 00</b>

General Funds,	9,375 46
Leaflets,	38 11
Legacy,	500 00
<b>Total,</b>	<b>\$9,913 57</b>

MISS HARRIET W. MAY, Ass't Treas.



## LETTER FROM THE KOBE HOME.

COME OVER AND HELP US.

KOBE, JAPAN, Sept. 16, 1888.

DEAR MRS. WILLCOX: Miss Brown and I are alone again, as we were for nearly two years before Miss Gunnison came to us. Miss Gunnison left us last week to spend three months in the Matsuyama, helping in the girls' school there. You saw, of course, in the August *Herald* the appeal from the Christians in that city for help from America. The appeal speaks particularly of the need for a lady missionary to work in the school there. For some months Miss Gunnison has felt that if there was no one else to go she must go, at least for one term; and her firm conviction that God was calling her to go there, with her careful planning to that end, have worked their natural result. You ask how we can spare her. Only in the same way that anyone can be spared from her work when God calls. It means extra work for the Japanese teachers as well as for ourselves. It means that the more advanced music scholars give up their lessons for the term and practice by themselves. It means that other work in this school is stopped or done imperfectly because of her absence. But I think we are all glad to sacrifice something for the sake of helping the school at Matsuyama, which was in danger of being stopped entirely unless some help could be sent. Miss Gunnison herself, who gives up more than anyone else, in going alone to a distant city twenty-four hours (nearly) from the rest of us, seems to be very happy in going. At the farewell meeting, which the girls wanted to have for her, she said: "If you ask me why I go to Matsuyama, I shall answer by asking you why I came to Japan. The reason is the same in both cases."

It may seem to you as if so short a stay could not help the school very much; but the scholars will put their best strength into English while she is there, and it will be a great help and encouragement to the teachers and friends of the school. We all hope that by another year some missionaries may be permanently stationed in Matsuyama.

We have two foreign teachers in this school this term, and we ought to have four. We cannot put in a particle of our strength



in teaching the two preparatory classes, which will number about sixty each. We have only one teacher who can do satisfactorily the English teaching for these two classes; and because we cannot relieve her of a part of the work in this line, we are likely to-morrow morning to be obliged to say that we cannot receive any more new scholars, for we cannot make more than two divisions of the entering class. We did hope that with our new school-house and increased dormitory accommodation we could receive all applicants who could pass our entrance examinations; but that hope seems vain. We do so long to have a large enough force, so that one of us can spend some time in calling at the homes of the many girls among our students who live in Kobe, and trying to interest their families in Christianity. There is a wide field for work in that direction, but it is almost wholly untouched. Can you not send us some one to help in the teaching, so that we can have more time for this and other parts of the work?

We must have some one who can teach vocal music. Miss Gunnison's throat will not let her do anything in that line with impunity, and although the demand is increasingly imperative, we are at a standstill in that department.

Martha Gulick, the Chinese girl whom you will remember as having been one of the first graduating class, nearly six years ago, can help the beginners a little, but she cannot take charge of the department. We ought to have some one who can also relieve Miss Gunnison of a part of the instrumental music. It is very hard for her to be obliged to spend so much of her strength as she has done in that work. She ought to be free to do more of the teaching in other departments. We should strongly protest, however, against having anyone who knows nothing but music. We should not expect our new missionary to give all her time to music. Our school should have begun to-morrow, but a heavy rain a few days ago caused our new well to cave in, and did other mischief which put back the work, so that we have notified the girls that school will be delayed for a week. The new dormitory, built with Japanese money, makes a fine-looking building. It is not quite finished yet, though we began as early as possible in the summer. The brick basement, the money for which came from home, gives us a splendid great dining-room, about sixty feet by seventy-five. We are going to have it seated with stools, and furnished with tables six feet long and two feet wide. The girls have always sat on the floor at their meals until now. We have had a great many repairs this summer, and Miss Brown has been kept here most of the time looking after them and the new building. But we feel that the improvements now being made will be very

satisfactory when finished. With our new walks and drains we shall not be so troubled with mud every time it rains, as we have been. The sewing-room is large enough now for any of the classes; the kitchen stove is large enough for all the cooking, and woodshed, pantry, and storerooms are convenient. We have a reception-room for Japanese guests, and a room for the library. Miss Brown, too, has a study, or office, which she has very much needed. We are likely to have about one hundred and eighty students this fall. A few of the new girls have already taken their examinations, but most of them will be examined next week. We have heard this summer that a great many Kobe girls wish to come to this school, but our examinations are so strict they are afraid to try. The reputation of our school seems to be good among the Japanese, though we are occasionally well scolded, accused of partiality, or talked about in other ways by some fond father or knightly brother whose daughter or sister cannot pass the examinations. I have particularly enjoyed this summer the letters which have come to me from the girls. I think I have received about twenty in all, and most of them show an earnest desire to work for Christ in their homes, and anxiety for their friends who are not yet Christians. I have made it a point to answer these letters whatever else I did not do, for I feel that such answers are a most important part of my missionary work. Hoping that the annual meeting may be one in which the Spirit of God may be wonderfully manifest, I remain,

Your sister in Christ,

SUSAN A. SEARLE.

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## TIDINGS FROM OUR CLEVELAND SISTERS.

NIIGATA, JAPAN, Sept. 13, 1888.

DEAR MISS WINGATE: Here we are in our new home of four days, and already beginning to feel that we have found a mother in Mrs. Albrecht; for though young herself, her mother's heart is so large that she can take in a whole company of motherless girls. Though her heart and her home have had to expand for two more already, I am sure she still has capacity for as many more as you can send out to us.

I have hardly been here in Niigata long enough to say much about it. But the five weeks spent here in Japan have been so full of new sights, new people, and new experiences, that they seem like many months. When we reached Yokohama we were met by Dr. and Mrs. Doremus Scudder and Miss Graves. They told us the mission meeting at Hiezan, which we had hoped to attend, was over; so we left Kyoto and the meeting of the American Boarders until next year, and came up to Nikko, to spend a month with the Scudders and get rested for the year's work. Nikko might well be called Japan's "Garden of the Gods," for it is the great Buddhist sacred place. Here there are hundreds of temples and shrines. You cannot walk about anywhere without finding images of their gods and saints peering out of every nook. Some of the temples are old and very fine, and here pilgrims come from all over Japan. This is the goal of the Buddhist devotee, as Jerusalem was of the Crusaders. The temples are beautiful

with their gold-lacquer work, their fine carving and wonderful architecture, but the horrible images which the temples shelter annul the effect of the beautiful.

I believe, as Dr. Scudier expressed it, that "everything heathen is essentially hideous." These temples are in groves of magnificent cryptomeria-trees,—nature's temples built to the honor of God; and by contrast even the heathen temples speak to the honor of God.

While at Nikko we lived in a temple, and night and morning in adjoining rooms prayers were offered to God and to Buddha. The priest and his attendants lived right in the temple, so we were early brought into contact with this wall of Buddhism with which we must contend. The people are falling off so in their attendance on, and support of, their temple, that the priests are forced to get money to keep them up by every possible means, and they are even willing to rent to Christian missionaries. After a very pleasant journey of four days by jinrikisha, rail, basha, and steamer, we reached Niigata, and are glad to be "at home." The last day of the journey, which was by jinrikisha chiefly, was very stormy; but just as we neared Niigata the clouds broke, and a resplendent rainbow hung over the city as the finger of God directing us, and promising his blessing on our work. That he may take our small efforts and turn them to his glory is all our prayer. The meeting of the American Board is over and of our Ohio Branch. How I should have liked to be there!

It was two years ago, at the meeting of the W. B. M. L. at Cleveland, that I finally decided to come to Japan, and I wanted to attend one of those meetings. How glad I am that I was led to make such a choice! Over at home it is sometimes hard to see more than the great fact that you must leave home and friends for so many years; but here much that is bright and pleasant can be seen, and already I feel that we have been more than compensated. It is the decision which is hard, not the realization. If only the friends at home who are hesitating about coming over could be transported here for one brief day, they would, I think, doubt no longer, but would pray that they might come and get to work as soon as possible.

Jennie has gone into the Girls' School and I into the Boys', and we both of us find teaching the Japanese children very pleasant. They are so tractable, and so bright and eager! Our Ladies' Home, which is building, will not be done before December, I fear. But late though it be, it is going to be very pretty and comfortable.

With love and best wishes from myself and sister, I am,

Yours.

GERTRUDE COZAD.

## CHINA.

### AFTER ONE YEAR.

PANG CHUANG, Sept. 10, 1888.

DEAR MISS WINGATE: I have time for just a note to-night, and will improve the opportunity. Inclosed find a letter to the young ladies, which you may be able to use. I wish I could more fully and naturally express the feelings of my heart.

We are having such beautiful weather! This time of year is the most delightful of the year, and it is so inspiring to look out at the clear blue sky and think that from six to eight months now we shall revel in the sunshine and the bracing cool air. We have not found the summer as severe as we feared. In fact, we close our first year since leaving home without the record of any sick-days.

Last Wednesday I went to one of the villages which Mrs. Smith has been visiting; and as I rode in the jinrikisha through the fields of cotton, beans, millet, sesame and "kao liang" (something similar to our corn, only taller and blossoming at the top), my eyes filled a little as I remembered that just a year ago that time we were some fifty miles from home, and the dear ones there were lonely.

I had a pleasant time at our meeting, for at this village the four little folks, and boy and girl still older, had such a good lesson. They seemed so glad to see me, and I was so happy to meet them and enjoy their enthusiasm. Again I rejoiced; I was in this land, though home seemed a little farther off than at some times.

How soon the time has passed by. We are so happy in each other's company. It seems more and more to me a kind Father's love which permitted us to come here together. The work seems so great! It is a great source of comfort and strength to us to know that so many prayers arise for us in common with other laborers. We new missionaries do need your prayers. If those who have been here ten or more years wonder and question within themselves, "How shall we reach these people? What more can we do for them than we are doing?" how much more we who have just come. Why, if it were not for the promises and the resort to prayer, we should be overcome by the work which we see before us. We are only strong and courageous because of the One who leads us day by day.

Please remember us to the dear ladies of the W. B. M. I., of whom we so often think. I trust you will excuse this hasty note. With love from sister and me, I remain,

Sincerely yours,

GRACE WYCKOFF.

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## TURKEY.

### PROMISE OF PLENTY.

BY MISS MARY P. WRIGHT.

THE crops are abundant, and just now are beautiful, standing in shocks and stacks, or heaped on the circular threshing floors, where the grain is separated by driving round and round over it a rough sledge with runners, in which flint stones are fixed. The sledge is drawn by oxen, buffaloes (not the American bison), or, occasionally, by horses. A man stands upon it, driving the sluggish team. As a rule, everything but fleas (if you'll excuse the allusion to an animal impossible to ignore here) moves slowly in Turkey.

Mr. Tracy estimates that there are a million bushels of wheat on this Marsovan plain this year. It is about thirty-five miles long and fifteen broad. We have heard nothing this year of prayers and incantations for rain, as we so often did last year.

## SUPERSTITIONS.

In the Bozook region, between us and Cesarea, the governor at one time last summer ordered all the cocks killed, as Satan used a certain feather under their right wings in making a sort of broth or decoction to keep off rain. I did not learn whether the people were allowed to eat them after killing; but I presume from what I have seen of offerings on so-called sacred graves, that they spill the blood of the victim, with some formula of words, and then take it home and eat it.

In Talas an Armenian was imprisoned last summer on charge of preventing rain, and keeping up the price of grain by making a cradle of dough; i. e., a little model of a cradle in dough, which he kept rocking day and night, even hiring some one to help him keep it constantly in motion. What connection this act had with the failure of rains cannot be shown, but it is certain the man was imprisoned on this charge.

Speaking of rain reminds me of a tradition, not merely oral, but written in one of the standard religious works of the country, perhaps even in the Koran itself. I am not sure of the source, but it is repeated and believed by stately, patriarchal men in green turbans, flowing white robes, with long beards that seem to emphasize the gravity of their dark eyes; men whose appearance seems to command respect whatever we think of their opinions.

Allah, they say, sitting in the blessed calm of Paradise, heard a sound of sweetness surpassing even the nightingale's note in the rose gardens of Cashmere.

"What is that?"

"It is, O Most Merciful One, the blended voices of the faithful beseeching rain."

"Let it not be! That sound is too sweet to cease. Let it linger in my ears—the voice of supplication from my beloved. Let the rains delay!"

But when Christians unite in prayer for rain it is different.

"What is that?"

"O Mightiest, the Christian dogs are imploring rain."

"Let floods descend at once! Why should mine ears be further tortured by that hideous noise, that stink of a sound!"

This story is often told to account for Turkish governors summoning Christians to the fields to prayer for rain.

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THE Lesson on Mission Fields is left open this month for a Review of Woman's Work for the year. The auxiliaries will probably prefer to do it in their own way, but we suggest that if papers are to be written, the Report of the American Board be added to the Reports of the Woman's Boards, as giving a wider scope. The Annual Report of the W. B. M. I. is already out for this meeting. Do not forget to appoint one to bring into your meeting a report of woman's work as viewed in the great London Conference—a thing of world-wide significance; and do not overlook the sources of information that lie nearest—our own LIFE AND LIGHT and *Mission Studies*.

The pressure of the Annual Meeting at Terre Haute has prevented the preparation of any notes for this issue, but a full report of it will be given next month.

# WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 22, 1888.

## ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Ashkum*, 1.01; *Aurora*, M. L. H., 75 cts., New Eng. Ch., 68.50; *Amboy*, 62.45; *Alton*, 6.50; *Bowen*, 11; *Buda*, 5; *Chenoa*, 5; *Champaign*, 11; *Chicago*, A Friend, 2, A Friend, 2, A Friend, 6.50, Western Ave. Ch., 68, Plymouth Ch., 108.55, Leavitt St. Ch., 20.32, First Ch., 100.80, Grace Ch., of wh. 9.78 memorial of Mrs. J. H. Parr, 14, New Eng. Ch., Aux., 146.60, Mrs. E. W. B., for land for Kobe Home, 250, for Mrs. Walker's Home, 100; *De Pue*, 5; *Evanston*, 124.52; *Englewood*, 50.75; *Elgin*, 50; *Farmington*, 22.35; *Forrest*, 12.50; *Greenville*, 5; *Geneseo*, 48.45; *Garden Prairie*, 3.43; *Granville*, 10; *Griggsville*, 50; *Glencoe*, 33.64; *Galesburg*, First Ch. of Christ, 37.50; *Henry*, Mrs. B. C. V., 2; *Hyde Park*, South Park Ch., 10; *Ivanhoe*, 13.15; *La Harpe*, 5.48; *Lawn Ridge*, 7.50; *La Grange*, 5; *Lyonsville*, 20; *Maywood*, 12; *Marseilles*, 16; *Moline*, 15; *Naperville*, 25.57; *Onarga*, Second Ch., 3.56; *Ontario*, 15; *Oak Park*, 132.77; *Ottawa*, 25; *Peoria*, 83.75, Mrs. B. B. B., 50; *Paxton*, 9; *Princeton*, 20.10; *Providence*, 12.31; *Rollo*, 11; *Roseville*, 6; *Rockford*, Asso. Coll'n, 6.74, Second Ch., 219.60; *Seward*, 9; *Stillman Valley*, 12.10; *St. Charles*, 10; *Sycamore*, 7.30; *Sandwich*, 43.47; *Shabbona*, 11.60; *Toulon*, 4.25; *Waverly*, 25.10; *Wauponsie Grove*, 15; *Wilmette*, 9.67; *Waukegan*, 17; *Western Springs*, 14.27; *Winnetka*, 19.35, \$2,367 76

JUNIOR: *Ashkum*, 2.06; *Aurora*, Helping Hands, 30; *Byron*, 6; *Batavia*, 15; *Canton*, 30; *Chicago*, South Ch., 202.55, First Ch., 21; *Dover*, 2.83; *Evanston*, 66; *Englewood*, 10; *Elgin*, 37; *Glencoe*, 10.80; *Illini*, 12.75; *New Windsor*, Helping Hands, 10.25; *Ottawa*, 58.25; *Port Byron*, 6.45; *Pax-*

*ton*, 5; *Princeton*, Whatsoever Band, 6.60; *Rockford*, First Ch., 20.14, Second Ch., 50.50; *Springfield*, Jennie Chapin Helpers, 13.74; *Waverly*, 10; *Wilmette*, to const. Mrs. R. L. Knapp L. M. 36.04; *Washington Heights*, 32.50, 695 46

JUVENILE: *Aurora*, Little Thumbs, 14; *Chicago*, South Ch., Torch-Bearers, 28, Plymouth Ch., 11.60, First Ch., 22.94, Lincoln Pk. Ch., 15.34, Union Pk. Ch., 36.64; *Danvers*, Busy Bees, 5; *Evanston*, 37.05; *Englewood*, King's Children, 15; *Farmington*, Coral Workers, 20; *Galesburg*, First Ch. of Christ, 19.41; *Hyde Park*, South Pk. Ch., 12.75; *Illini*, Little Gleaners, 8.35; *Kenwood*, Children's Good Will Soc'y, 20.50; *Lake View*, Ch. of the Redeemer, Coral Builders, 3.25; *New Windsor*, Buds of Promise, 5; *Ottawa*, Willing Workers, 17.10; *Paxton*, 1.50; *Rockford*, Second Ch., Sunshine Miss. Band, 36.39; *Rosemond*, Busy Bees, 25; *Wilmette*, Busy Bees, 12.38, 367 20

THANK-OFFERINGS: Seniors, *Alton*, 13; *Buda*, 11.75; *Champaign*, 6; *Chebanse*, 18.70; *Chicago*, Miss H. M. B., 5, Plymouth Ch., 248.86, S. S., Mrs. C. L. B's Class, 13.08, Leavitt St. Ch., 30.02, First Ch., 123.30, New Eng. Ch., 53; *Danvers*, 14; *Evanston*, 76.80; *Farmington*, 12.12; *Geneseo*, 40; *Granville*, 27.50; *Galesburg*, Brick Ch., 31, First Ch. of Christ, to const. L. M. 38.72; *Hyde Park*, South Pk. Ch., 5; *Hamilton*, 3.10; *Ivanhoe*, 2.85; *Joy Prairie*, 23.62; *Kewanee*, 7.41; *Lake View*, Ch. of the Redeemer, 8.75; *Lombard*, 1; *McLean*, 10; *Maywood*, to const. I. M., 24; *Marseilles*, 21; *New Windsor*, 5; *Onarga*, Second Ch., 2.50; *Oneida*, 7.86; *Oak Park*, 23.27; *Peoria*, 34.22; *Paxton*, 44.35; *Providence*, 9.11; *Rollo*, 14.50; *Rio*, 2; *Ravenswood*, 13; *Rockford*, Second Ch., 5; *Stillman Valley*, 13.54; *Sycamore*, 26; *Stark*, 3.71; *Sandwich*, 27;

<i>Sheffield</i> , 16; <i>Toulon</i> , to const. L. M., 30.75; <i>Waverly</i> , 13.15; <i>Wheaton</i> , Mrs. W. R. G., 5; <i>Wilmette</i> , to const. L. M., 20.53; <i>Winnetka</i> , 16.69, 1,202 76	
JUNIOR: <i>Chicago</i> , Leavitt St. Ch., 11.40; <i>Dover</i> , 4.17; <i>Evans-ton</i> , 20; <i>Illini</i> , 15.70; <i>Lake View</i> , 7.75; <i>Rockford</i> , First Ch., 15.92, Second Ch., 3.75, 78 69	
JUVENILE: <i>Chicago</i> , Lincoln Pk. Ch., 14 78	
SUNDAY-SCHOOLS: <i>Galva</i> , 1.68; <i>Lombard</i> , 20, 21 68	
Total,	4,748 33

## SUPPLEMENTAL.

<i>Aurora</i> , First Ch., 61; <i>Batavia</i> , 20; <i>Chicago</i> , First Ch., 26.55, Union Pk. Ch., 434.52, Millard Ave. Ch., 5, Oakley Ave. Ch., 16.75, E. M. S., 12.50, Lincoln Pk. Ch., 14.55; <i>Dorer</i> , 10.30; <i>Englewood</i> , 9.95; <i>Geneva</i> , 4; <i>Geneseo</i> , The Zenana, 5.48; <i>Glencoe</i> , 2; <i>Hinsdale</i> , 129.93; <i>Huntley</i> , 4; <i>Kenicood</i> , 59.48; <i>Lake View</i> , Ch. of the Redeemer, 16.65; <i>Lyonsville</i> , 8; <i>Oak Park</i> , 31; <i>Payson</i> , 30.50; <i>Pittsfield</i> , 25; <i>Rockford</i> , First Ch., 51.17; <i>Sterling</i> , 19.70; <i>Udina</i> , 1.70, 999 69	
JUNIOR: <i>Chicago</i> , Bethany Ch., 50, Union Pk. Ch., 60, Plymouth Ch., 38.65, Millard Ave. Ch., 8, New Eng. Ch., 50, Western Ave. Ch., 25; <i>Elgin</i> , Prospect St. Ch., 5; <i>Lake View</i> , Ch. of the Redeemer, 32; <i>Oak Park</i> , 25; <i>Sandwich</i> , King's Daughters, 82, 325 65	
JUVENILE: <i>Aurora</i> , Willing Workers, 10; <i>Clifton</i> , Busy Bees, 20; <i>Chicago</i> , Leavitt St. Ch., Beacon Lights, 20, Oakley Ave. Ch., Cheerful Workers, 10, Western Ave. Ch., Star Soc'y, 3.62; <i>Elgin</i> , First Ch., M. B., 15; <i>Geneseo</i> , King's Children, 10; <i>Hyde Park</i> , South Pk. Ch., 2.25; <i>Oak Park</i> , Torch-Bearers, 20; <i>Peoria</i> , First Ch., Miss. Builders, 15; <i>Toulon</i> , Lamp-Lighters, 5.39, 131 26	
THANK-OFFERINGS: <i>Aurora</i> , 30; <i>Chicago</i> , Bethany Ch., 24.40, Plymouth Ch., add'l, 6; <i>Dorer</i> , 8.55; <i>Geneva</i> , 14; <i>Payson</i> , 58; <i>Rockford</i> , First Ch., 22.61; <i>Udina</i> , 5, 168 56	
JUNIOR: <i>Chicago</i> , Union Pk. Ch., 31.67, Plymouth Ch., 52.45; <i>Geneva</i> , 10, 94 12	
Total,	1,719 28

## INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Coal Bluff</i> , Friends in Parsonage, 2; <i>East Gilead</i> , 5.23; <i>Elkhart</i> , 56; <i>Fort Wayne</i> , 10.30; <i>Fre-mont</i> , 4; <i>Hebron</i> , 7.40; <i>Indianapolis</i> , Mayflower Ch., 28, Plymouth Ch., 30; <i>Kokomo</i> , 7.35; <i>Liber</i> , 6.75; <i>Macksville</i> , 2.50; <i>Michigan City</i> , 29.49; <i>Orland</i> , 24.09; <i>Salsberry</i> , 3; <i>South Vigo</i> , 2; <i>Terre Haute</i> , 15.50, <i>Hobart</i> , 7, 240 61	
JUNIOR: <i>Michigan City</i> , Mosaic Soc'y, 6.27; <i>Terre Haute</i> , Opportunity Club, 55.43, 61 79	
JUVENILE: <i>Indianapolis</i> , Miss Perry's Infant Cl., 4; <i>Kokomo</i> , Star Band, 8; <i>Michigan City</i> , Grains of Sand, 1.69; <i>Terre Haute</i> , Juvenile Band, 138.63, 152 32	
THANK-OFFERINGS: <i>East Gilead</i> , S. S., 1.63; <i>Hebron</i> , 2.60; <i>Indianapolis</i> , Mayflower Ch., Aux., 11.53, Y. P. S. C. E., 2; <i>Kokomo</i> , 17.65; <i>Michigan City</i> , 8.15; <i>Terre Haute</i> , 12.50, 55 96	
Total,	510 69

## IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> , 12.50; <i>Ames</i> , 18.69; <i>Anamosa</i> , 16.05; <i>Bear Grove</i> (P.O. Lewis), 3; <i>Bell Plain</i> , 5.02; <i>Big Rock</i> , 10; <i>Burlington</i> , 27; <i>Cromwell</i> , 3.50; <i>Council Bluffs</i> , 22.77; <i>Cedar Rapids</i> , 28.75; <i>Chester Centre</i> , 14.37; <i>Cherokee</i> , 10; <i>Davenport</i> , 36.55; <i>Denmark</i> , 25; <i>Dubuque</i> , 55; <i>Des Moines</i> , North Pk. Ch., 10, Plymouth Ch., 91.51; <i>Decorah</i> , 15; <i>Eldora</i> , 13.50; <i>Farragut</i> , 18.40; <i>Glenwood</i> , 10; <i>Garden Prairie</i> (P. O. Kelley), 4.20; <i>Grinnell</i> , 117.60; <i>Gilman</i> , 6.54; <i>Harlan</i> , 11.25; <i>Hull</i> , 10; <i>Iowa City</i> , 7; <i>Kelley</i> , 3.55, Mrs. S. A. Arnold, 5; <i>Keosauqua</i> , 10, Mrs. Valentine, 2; <i>Lyons</i> , 37.19; <i>LeMars</i> , 9.81; <i>Magnolia</i> , 4.40; <i>Miles</i> , 10; <i>Mt. Pleasant</i> , 16.07; <i>Marion</i> , 50; <i>Mason City</i> , 9; <i>Morgregor</i> , to const. L. M., 32.05; <i>New Providence</i> , 1.21; <i>New-berg</i> , 4.30; <i>Oskatoosa</i> , 43.15; <i>Ottumwa</i> , 15.82; <i>Polk City</i> , 5.55; <i>Percival</i> , 3; <i>Parkersburg</i> , 50; <i>Shenandoah</i> , 11.40; <i>Sabula</i> , 1, Mrs. H. H. Wood, 8; <i>Salem</i> , 10; <i>Spencer</i> , 5; <i>Sioux City</i> , 12.80; <i>Tabor</i> , 27; <i>Traer</i> , 50; <i>Tyrone</i> , Mrs. M. A. Payne, 3; <i>Webster</i> (Keokuk Co.), 8; <i>Waucoma</i> , 15; <i>Rockford</i> , 4.75, 1,019 75	
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JUNIOR: <i>Clay</i> , 10; <i>Dubuque</i> , 36; <i>Decorah</i> , 10; <i>Davenport</i> , 10; <i>Des Moines</i> , Plymouth Rock Soc'y of Plymouth Ch., 47; <i>Durant</i> , 10; <i>Eldora</i> , 25; <i>Grinnell</i> , First Cong. Ch., 6.55; <i>Lyons</i> , 8.83; <i>Red Oak</i> , 3, Miss. Students (boys), 5; <i>Shenandoah</i> , Y. P. S. C. E., 5,	176 38
JUVENILE: <i>Anamosa</i> , Little Light-Bearers, 6; <i>Council Bluffs</i> , 12.50; <i>Davenport</i> , Wide-Awakes (boys), 6.23; <i>Durant</i> , Willing Workers, 5; <i>Grinnell</i> , Busy Bees, West Branch, 3.55; <i>Humboldt</i> , Cheerful Givers, 5; <i>Muscatine</i> , Seeds of Mercy, 2.60; <i>Red Oak</i> , 5,	45 88
SUNDAY-SCHOOLS: <i>Anamosa</i> , 4.25; <i>Durant</i> , 5; <i>Des Moines</i> , Plymouth Ch., 45.93; <i>Mt. Pleasant</i> , 14.08,	69 26
THANK-OFFERINGS: <i>Atlantic</i> , 5.10; <i>Big Rock</i> , 7; <i>Bell Plain</i> , 12.54; <i>Cromwell</i> , 14.60; <i>Council Bluffs</i> , 15.60; <i>Dunlap</i> , 17.90; <i>Dubuque</i> , 35; <i>Des Moines</i> , Plymouth Rock, 16.65; <i>Davenport</i> , 20.25; <i>Grinnell</i> , 111.40; <i>Humboldt</i> , 1.90; <i>Le Mars</i> , 21; <i>Mitchell</i> , 2.30; <i>Magnolia</i> , 4.40; <i>Murray</i> , .1; <i>Midland</i> (P. O. New Providence), 2; <i>Jewel</i> , 1.05; <i>Newel</i> , 2.75; <i>Onawa</i> , 14.30; <i>Red Oak</i> , Junior, 1; <i>Shenandoah</i> , 13.10; <i>Sioux City</i> , 6.01; <i>West Burlington</i> , 6; <i>Waverly</i> , 3.20,	336 05
Total,	1,647 32

SUPPLEMENTAL.

<i>Davenport</i> .—M. W., 5; <i>Lyons</i> , 3.60; <i>Grinnell</i> , 24.05; <i>Magnolia</i> , 4.75,	37 40
JUNIOR: <i>Percival</i> , Y. P. S. C. E., 3.50; <i>Clinton</i> , Y. L., 11.60,	15 10
JUVENILE: <i>Newton</i> , Buds of Promise,	5 00
THANK-OFFERINGS: <i>Lyons</i> , 6.40; <i>Anonymous</i> , 5,	11 40
Total,	68 90

KANSAS.

BRANCH.—Mrs. A. L. Slosson,  
of Leavenworth, Treas.  
*Atchison*, 15; *Auburn*, 6; *Blue Rapids*,  
3.55; *Burlington*, 10;  
*Capoma*, 4.25; *Carbondale*,  
10; *Council Grove*, 7.50; *Centralia*,  
7; *Cora*, 3; *Dover*, 15;  
*Fairview*, 11.50; *Fort Scott*,  
10; *Hiawatha*, 5; *Highland*,  
5; *Leavenworth*, to const. L.  
M., 32; *Louisville*, 1.50; *Manhattan*,  
52.81, to const. L. M.'s;  
*Nickerson*, 3; *McPherson*, 10;

<i>Muscotah</i> , 3; <i>Oneida</i> , 4; <i>Olathe</i> , 15; <i>Partridge</i> , 4; <i>Sabetha</i> , 29.80; <i>Sterling</i> , 25 to const. L. M.; <i>Sedgwick</i> , 5; <i>Smith Center</i> , 2; <i>Topeka</i> , 28 to const. L. M.; <i>Valley Falls</i> , 6; <i>Wabaunsee</i> , 11.25; <i>Western Park</i> , 2; <i>Wyandotte</i> , 35 to const. L. M.,	382 16
JUNIOR: <i>Great Bend</i> , U. and I. League, 10; <i>Smith Center</i> , 8; <i>Wichita</i> , Fourth Ch., 2.50; <i>Topeka</i> , Helping Hands, 25,	45 50
JUVENILE: <i>Carbondale</i> , Happy Workers, 1.50; <i>Sabetha</i> , Rush- light M. B., 5.26; <i>Wellsville</i> , Light-Bearers, 1,	7 76
MORNING STAR: <i>Blue Rapids</i> , 30 cts.; <i>Leavenworth</i> , S. S. Birthday boxes, 12.25,	12 55
	457 97
Less expenses,	25 00
Total,	432 97

SUPPLEMENTAL.

<i>Lawrence</i> , to const. L. M., 36; <i>Ottawa</i> , 36.53,	72 53
JUNIOR: <i>Ottawa</i> , Y. P. S. C. E.,	7 00
JUVENILE: <i>Ottawa</i> , Sunbeams,	11 37
Total,	90 90

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox,  
of Detroit, Treas. *Ann Arbor*,  
122.11; *Armada*, 31; *Cadillac*,  
11.81; *Covert*, 10; *Clinton*, 15;  
*Detroit*, First Ch., 105.50;  
*Woodward Ave. Ch.*, 130;  
*Douglas*, 3; *East Saginaw*, 100;  
*Eaton Rapids*, 20; *Edmore*,  
1.64; *Essexville*, 2.18; *Flint*,  
42.46; *Galesburg*, 26; *Grand Rapids*,  
First Ch., 36, Second  
Ch., 10; *Greenville*, 32; *Imlay City*,  
11; *Jackson*, 65.43; *Lansing*,  
103.05; *Ludington*, 22.26;  
*Muskegon*, 11.64; *North Adams*,  
10; *Port Huron*, 35; *Portland*,  
12; *Raisinville*, 5; *Reed City*,  
18; *Romeo*, 24.50; *St. Clair*,  
30; *Salem*, 16.50; *South Haven*,  
5; *Stanton*, 40; *Traverse City*,  
18; *Union City*, 10; *Vermontville*,  
28.39; *West Adrian*, 5; *Whittaker*,  
21; *Ypsilanti*, 17.50, 1,207 97  
Of the above, 106.08 is thank-  
offering.  
JUNIOR: *Alpena*, 10; *Church's Corners*,  
50; *Detroit*, First Ch., 1.45, *Woodward Ave. Ch.*,  
94.66; *Eaton Rapids*, 5; *Flint*,  
25; *Ovosso*, 32.02; *Pontiac*,  
11; *Ypsilanti*, 12, 384 68  
JUVENILE: *Detroit*, First Ch.,



25, Thompson Ch., 10, Woodward Ave. Ch., 10; *Edmore*, 60 cts.; *Essexville*, 5.82; *Flint*, 10; *Reed City*, 3; *Whittaker*, 9,

73 42

SUNDAY-SCHOOLS: *Detroit*, Trumbull Ave. Ch., Primary Dept., 12; *Minden City*, 2.20; *Pine Grove*, 1; *St. Clair*, 2; *Wheatland*, 7.30,

24 50

Total, 1,690 57

On and after Nov. 1, 1888, Michigan societies will please remit to Mrs. R. Campbell, Ann Arbor, Mich., in place of Mrs. Chas. E. Fox.

## MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 4.08; *Claremont*, Mrs. S. S. and Bertie Dodge, 1; *Clearwater*, 5; *Cottage Grove*, 8; *Duluth*, Pilgrim Ch., 31; *Glyndon*, 2.65; *Hamilton*, 17.74; *Minneapolis*, Plymouth Ch., Thank-off., 1, Aux., 50.50, Mrs. P. D. McMillan, Thank-off., 10; *Northfield*, 71.21; *Rochester*, 58.50,

260 68

JUVENILE: *Excelsior*, M. B., 5; *Hamilton*, Little Reapers, 6.13; *Minneapolis*, First Ch., Earnest Workers, 10; *Stillwater*, Little Gleaners, 3.45,

24 58

Total, 285 26

## MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, 9; *Carthage*, 14; *Hannibal*, 10; *Kansas City*, Clyde Ch., 9, Fourth Ch., 2.50; *St. Louis*, Pilgrim Ch., 65; *St. Joseph*, 10.90; *Webster Groves*, 40.05,

160 45

JUNIOR: *St. Louis*, Compton Hill Ch., 18.16; *Hyde Park*, Gleaners, 11.40, Pilgrim Ch., Y. L., 75,

104 56

THANK-OFFERINGS: *Kansas City*, Clyde Ch., 12.45; *St. Louis*, First Ch., 23.25, Pilgrim Ch., 107; *Hyde Park*, Gleaners, 4.62, Two Friends, 3,

147 32

Total, 412 33

## SUPPLEMENTAL.

Additional total, 333 15

## NEBRASKA.

## September Report.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. *Columbus*, 10; *Camp Greek*, Thank-off., 3; *Exeter*, 9.20; *Hastings*, 10; *Lincoln*, 17; *Omaha*, First Ch., Aux., 52, St. Mary's Ch., 2.40; *South Bend*, 5; *Talmage*, 5; *Waverly*, 7; *Weeping Water*, 10,

130 60

JUNIOR: *Exeter*,

5 00

JUVENILE: *Exeter*, 8; *Dontphan*, S. S., 1; *Trumbull*, S. S., 2.70; *West Hamilton*, 2,

13 70

149 30

Less expenses, 1 00

Total, 148 30

## NEBRASKA.

## October Report.

BRANCH.—Mrs. Geo. W. Hall, of Omaha, Treas. *Ashland*, 10; *Arberville*, 5; *Arlington*, 1; *Blair*, 19; *Crete*, 20; *Chadron*, 5.70; *Clarks*, 11.43; *Franklin*, 7.70; *Fremont*, 9; *Groversville*, 1; *Genoa*, 4.78, Thank-off., 1.47; *Irvington*, 12; *Kearney*, 22.50; *Linwood*, 1.80, Thank-off., 1.20; *Milford*, 6, Thank-off., 2.35; *Norfolk*, 6.06; *Nebraska City*, 4.35; *Omaha*, First Cong. Ch., 26.78, Thank-off., 5.25, St. Mary's Ch., 11.50, Thank-off., 23.80, Third Cong. Ch., 10; *Cherry Hill*, 2; *Syracuse*, 2.10; *Trenton*, 1.75; *York*, 16.35, Thank-off., 11.45,

263 33

Of the above, 47.62 is Thank-off.

JUNIOR: *Blair*, 5; *Fremont*, 12.50; *Lincoln*, Plymouth Cong. Ch., 7.50; *Milford*, 2.20; *Omaha*, First Ch., 7, St. Mary's Ch., Thank-off., 16.48,

50 68

JUVENILE: *Ashland* 1.35; *Groversville*, 1.75; *Omaha*, St. Mary's Ch., 21.53, S. S. Birthday boxes, 6.84,

31 47

345 48

Less expenses, 8 62

Total, 336 83

## NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. *Fargo*,

15 00

Total, 15 00

SOUTH DAKOTA.

September Report.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Alexandria</i> , 2.50; <i>Armour</i> , 2; <i>Cresbard</i> , 4.65; <i>De Smet</i> , 2; <i>Faulkton</i> , 10; <i>Frankfort</i> , 5.10; <i>Ipswich</i> , 6.50; <i>Milbank</i> , 6; <i>Myron</i> , 3; <i>Valley Springs</i> , 1.94,	43 69
JUNIOR: <i>Sioux Falls</i> , King's Daughters, 9.07; <i>Vermillion</i> , Bridge Builders, to const. L. M., 35,	44 07
JUVENILE: <i>Faulkton</i> , Coral Workers, 2.35; <i>Plankinton</i> , Buds of Promise, 2.50,	4 85
THANK-OFFERING: <i>Ashton</i> , 3.50; <i>Badger</i> , 1.47; <i>Huron</i> , 8.50; <i>Lake Henry</i> , 2.30; <i>Letcher</i> , 3.60; <i>Myron</i> , 1.28; <i>Redfield</i> , 17; <i>Willow Lake</i> , 4.46; <i>Yankton</i> , 5.42,	47 53
Total,	140 14

SOUTH DAKOTA.

October Report.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Esmond</i> , 4.50; <i>Sioux Falls</i> , 27.50; <i>Vermillion</i> , 8.86; <i>Yankton</i> , 24.65,	65 51
JUVENILE: <i>Yankton</i> , Willing Hearts,	10 00
Total,	75 51

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Andover*, 20; *Ashtabula*, 19.11; *Atwater*, 14; *Austinburg*, 10; *Belpre*, 14.63; *Bristolville*, 10; *Brooklyn*, 15.91; *Chagrin Falls*, 8; *Chardon*, 4; *Cincinnati*, Columbia Ch., 11; *Claridon*, 14; *Clarksfield*, 19.25; *Cleveland*, First Ch., 49.75; *Jenning's Ave. Ch.*, 29; *Columbus*, First Ch., 10; *Eastwood Ch.*, P. L. A., 5; P. A. C., 5; *High St. Ch.*, 32.85; *Conneaut*, 18; *Coolville*, 8.53; *Cortland*, 16.29; *Elyria*, 72.46; *Freedom*, 6; *Geneva*, 19.20; *Hudson*, 28; *Huntsburg*, 20; *Jefferson*, 14; *Johnson*, 1.55; *Kelley's Island*, 11.50; *Kelloggsville*, 4.75; *Kinsman*, 42; *Kirtland*, 5; *Linden-ville*, 12; *Lodi*, 10; *Madison*, Central Ch., 23.50; *Marietta*, First Ch., 53.55; *Marysville*, 14; *Mt. Vernon*, 34.15; *Newark*, Plymouth Ch., 15; *North Bloomfield*, 12.30; *Oberlin*, 71; *Paddy's Run*, 12.40; *Paines-*

*ville*, 18; *Pittsfield*, 2; *Ravenna*, 25; *Ridgeville*, 5; *Rootstown*, 11.20; *Ruggles*, 12.15; *Saybrook*, 8.34; *Springfield*, 20; *Steuben*, 11; *Twinsburg*, of wh. 25 to const. L. M., 38.75; *Unionville*, 5.97; *Wakeman*, of wh. 25 to const. L. M., 23.73; *Thank-off.*, 34; *Wauseon*, 18.55; *Wellington*, 41; *Windham*, 17,

JUNIOR: <i>Brooklyn</i> , Y. P. M. C., 10.83; <i>Chester</i> , St. Paul's Band, 13.62; <i>Claridon</i> , Y. P. S. C. E., 1.43; <i>Cleveland</i> , First Ch., Y. P. S. C. E., 15.50; <i>Columbus</i> , High St. Ch., Y. P. S., 20; <i>Geneva</i> , Y. L. M. S., 10; <i>Mt. Vernon</i> , Y. L. S., 8.50; <i>Oberlin</i> , Y. P. M. C., 8.63,	1,096 64
JUVENILE: <i>Bristolville</i> , Coral Band, 1.10; <i>Cleveland</i> , First Ch., Boys' and Girls' M. B., 15; <i>Dewdrops</i> , 10; <i>Conneaut</i> , M. B., 6.80; <i>Cortland</i> , Laurel Band, 3.71; <i>Ironton</i> , W. W., 7.65; <i>Mt. Vernon</i> , W. W., 15; <i>Newark</i> , Plymouth Ch., Mayflower Band, 10; <i>Oberlin</i> , Cheerful Givers, 17; <i>Lyme</i> , Coral Workers, 18.50,	88 51
SUNDAY-SCHOOLS: <i>Kelley's Island</i> , 5; <i>Lakeside</i> , 3.20; <i>Windham</i> , 1,	104 76
THANK-OFFERINGS: <i>Elyria</i> , 65; <i>Geneva</i> , 11; <i>Huntsburg</i> , 20; <i>Marietta</i> , First Ch., 20; <i>Mt. Vernon</i> , 5; <i>Springfield</i> , 5; <i>Unionville</i> , 19.84; <i>Elyria</i> , Y. L. S., 10,	9 20
Total,	1,454 95

PENNSYLVANIA.

Auxiliary to Ohio Branch. <i>Cambridgeboro</i> ,	5 00
Total	5 00

SUPPLEMENTAL.

<i>Cleveland</i> , First Ch., 6; <i>Elyria</i> , 35; <i>Lyme</i> , 2.50; <i>North Monroeville</i> , 10; <i>Mt. Vernon</i> , Mrs. H. H. Greer, 1,	54 50
JUNIOR: <i>North Monroeville</i> , Y. P. M. C., 15; <i>Oberlin</i> , Y. L. of College, 50; <i>Akron</i> , Y. P. A., 10,	75 00
JUVENILE: <i>Marietta</i> , First Ch., C. M. C.,	6 85
Total,	136 35

PENNSYLVANIA.

Auxiliary to Ohio Branch. <i>Conneaut</i> , 7.35; <i>Allegheny</i> , Y. P. S., 3,	10 35
Total,	10 35

## ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of Pueblo, Col., Treas. <i>Boulder</i> , 32; <i>Cheyenne</i> , 50; <i>Crested Butte</i> , 6; <i>Denver</i> , Second Ch., to const. L. M., 25; <i>West Ch.</i> , 23.92; <i>Greeley</i> , 27; <i>Highland Lake</i> , to const. L. M., 25; <i>Longmont</i> , 21.52; <i>Pueblo</i> , First Ch., 33.45; <i>Denver</i> , Boulevard Ch., 25.33.	270 22
Collection at Annual Meeting,	25 00
JUNIOR: <i>Denver</i> , West Ch., Y. P. S. C. E., 5.31; <i>Highland Lake</i> , S. S., 11.29.	16 60
JUVENILE: <i>Col. Springs</i> , M. B., 13.35; <i>Denver</i> , Roselle Band, 5; <i>Greeley</i> , Little Light-Bearers, 4.20.	22 55
Total,	334 37

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 27.45; <i>Baraboo</i> , 16.17; <i>Boscobel</i> , 11.20; <i>Brodhead</i> , 3.60; <i>Beloit</i> , First Ch., 20.38; <i>Clinton</i> , 56.54; <i>Clintonville</i> , 13; <i>Columbus</i> , 17.80; <i>Declaran</i> , 38.82; <i>Emerald Grove</i> , 9; <i>Ft. Howard</i> , 5; <i>Ft. Atkinson</i> , 9.10; <i>Grand Rapids</i> , 33.50; <i>Hartland</i> , 20.35; <i>Janesville</i> , 2; <i>La Crosse</i> , 30.35; <i>Lake Geneva</i> , 40; <i>Menasha</i> , 2.30; <i>Milton</i> , 25; <i>Milwaukee</i> , Grand Ave. Ch., 42.60; <i>New Lisbon</i> , 8; <i>Oconomowoc</i> , 6.40; <i>Prairie du Chien</i> , 6.87; <i>Rosendale</i> , 7.50; <i>Ripon</i> , 25; <i>River Falls</i> , 14.10; <i>Racine</i> , 19; <i>Springvale</i> , 3; <i>Stoughton</i> , 1; <i>Union Grove</i> , 5; <i>Wauwatosa</i> , 1.50; <i>Waupun</i> , 24; <i>Whitewater</i> , 32.60.	578 13
JUNIOR: <i>Boscobel</i> , Y. P. S. C. E., 40; <i>Brandon</i> , Y. L. M. C., 4.73; <i>La Crosse</i> , Bridge Builders, 38.50; <i>Lake Mills</i> , Cheerful Givers, 2.50; <i>Ripon</i> , Coral Workers, 15; <i>Stoughton</i> , Bridge Builders, 1; <i>Whitewater</i> , Y. P. S. C. E., 4.20.	66 33
JUVENILE: <i>Boscobel</i> , Coral Workers, 42; <i>Clinton</i> , Busy Bees, 8.68; <i>Green Bay</i> , Pres. S. S. Mission Band, 14; <i>Milwaukee</i> , Grand Ave. Mission Band, 37.50; <i>Madison</i> , Primary S. S. Cl., 10; <i>River Falls</i> , Hadjin Band, 17.60; <i>Morning Star Band</i> , 1; <i>Sparta</i> , Mission Band, 1.25; <i>Whitewater</i> Rose-Buds, 9; <i>Primary S. S. Cl.</i> , Birthday Box, 2.67	102 17
Less expenses,	746 63
Total,	731 71

<i>Beloit</i> , First Ch., 25; <i>Brandon</i> , 8.50; <i>Darlington</i> , 11.50; <i>Emerald Grove</i> , 2.55; <i>Janesville</i> , 2; <i>Lancaster</i> , A mother's thank-offering for the conversion of her son, 25; <i>Madison</i> , 18.31; <i>Milwaukee</i> , Pilgrim Ch., 25.05; <i>Waukesha</i> , 32.31; <i>Windsor</i> , 25.	173 22
JUNIOR: <i>Beloit</i> , First Ch., Y. L., 5.26; <i>Lake Geneva</i> , Y. L., 10.	15 26
JUVENILE: <i>Eau Claire</i> , S. S., 10; <i>West Salem</i> , Coral Workers, 10.	20 00
Less expenses,	206 48
Total,	204 82

<i>British Hollow</i> , 5; <i>Golden Text Cl.</i> , 1.50; <i>Berlin</i> , 5; <i>Bloomington</i> , 12; <i>Beloit</i> , First Ch., 11; <i>Durand</i> , 3; <i>Elkhorn</i> , 40; <i>Fulton</i> , 10; <i>Fond du Lac</i> , 50; <i>Green Bay</i> , 12; <i>Kenosha</i> , 20; <i>La Crosse District</i> , 10.83; <i>Lake Mills</i> , 2.40; <i>Lancaster</i> , 20.90; <i>New Richmond</i> , 3; <i>Racine</i> , 12.60; <i>Stoughton</i> , 2; <i>Shopiere</i> , 2.50; <i>Union Grove</i> , 2; <i>Waukesha</i> , 10.39; <i>Warren</i> , 7; <i>Whitewater</i> , 25 cts; <i>Wisconsin</i> , Ladies in Convention, 14.10.	257 47
JUNIOR: <i>Eransville</i> , 12; <i>Racine</i> , Pansy Soc'y, 1; <i>West Salem</i> , Coral Workers, 12.	23 00
Less expenses,	280 47
Total,	275 19

## CHINA.

<i>Peking</i> , Miss Chapin's Girls,	5 00
Total,	5 00

## MISCELLANEOUS.

From Mrs. Logan, memorial, 5; sale of leaflets, 13.60; thank-offering boxes, 16.70; envelopes, 1.16; thank-offering box, 20 cts.,	36 66
Total,	36 66
Receipts for September 18th to October 22d,	15,849 88
Credit by error,	14 59
Previously acknowledged,	33,109 35
Total for the year,	48,973 82



### ANNIVERSARY MEETINGS.

ONCE more the representatives of our auxiliaries gathered for the feast of the year, our fifteenth anniversary, drawn by a magnetism stronger than the powers of nature can exert, and heart again touched heart with a fresh sense of fellowship as we sat together and heard the reports of auxiliaries; some laden with the breezes of northern mountains, and others warm with the sunshine of southern climes.

Oregon, Washington, California, and Arizona were represented either by delegates or by letter, and one message came over the Sierras from Nevada; an earnest, we hope, of progress in that growing State, and of the coming time when all the vast region west of the Rocky Mountains will be tributary to the Board of the Pacific in the inspiring line of woman's work for woman in foreign lands.

The General Association of the churches of Northern California held its sessions this year in Alameda, whose beautiful homes were opened for the reception of guests, while each half-hour of the day the boats from San Francisco brought those who desired to participate in the "good things" which from Tuesday noon to Friday afternoon were spoken from the platform of the Congregational Church.

The lunches! Enough to say they were prepared by the ladies of our Alameda Church.

Thursday morning there was a flitting of the ladies to a lovely little Baptist Church, which courteously was offered for the occasion.

The president read from the Acts of that visible coming of the Holy Spirit whose reality is now experienced by the Church of our risen and ascended Lord, and which is the basis and the life of all missionary work.

Prayer was offered for the success and extension of our labors; for our missions in their great needs, which are fully known by the Almighty; for a blessing on each worker in foreign lands, with a tender remembrance of those who have recently entered

the service; and the petition brought also before the Lord each church and each home on the Pacific Coast which is linked to our blessed work. Hymns were sung which lifted us into a mount of vision; and after a few words from the president, which made this crystal anniversary a lens through which we saw clearly the events of our past history, and which reflected the sure, coming glory of the kingdom, we entered upon the principal work of the hour—which was coming into close sympathy with the auxiliaries by listening to the voices of those from near and far who told us of their efforts, their discouragements, their victories, and their hopes for future days. Mrs. Burnell, late of the Madura Mission, said a few words concerning the joy of working in India, and in her own sweet, enthusiastic way, urged the mothers to permit their daughters to enter upon the privilege of missionary life.

Allusion was made by the president to that grave in distant Micronesia, so dear to all the Church, where rests the sainted Logan, and there was a glad response to the request for assistance in the erection of a monument to the memory of that noble man. The meeting closed with the Lord's Prayer and the doxology. Our Eastern friends can hardly appreciate the flavor of these yearly meetings of our workers, many of whom bring us inspiration from struggling home missionary churches, whose offering in money must be small, but whose prayers and sympathy are rich, measured by the loving hand of Him who said of the widow at the treasury of old, "She hath cast in more than they all."

Our evening service, in the Congregational Church, was held, as usual, under the auspices of the General Association, Rev. Chas. D. Barrows, D.D., of San Francisco, presiding. After an anthem by the choir the Scriptures were read by Rev. S. D. Belt, of Woodland, and prayer was offered by Rev. C. F. Clapp, of Oakland. A brief statement by the Recording Secretary, Mrs. S. S. Smith, was followed by the report of the Treasurer, Mrs. R. E. Cole, which revealed the cheering fact that a surplus remained in the treasury after our pledges were fulfilled to the American Board. A graceful paper by one of the Home Secretaries, Mrs. I. E. Dwinell, showed growth and prosperity among our auxiliaries; and the Outlook of the Foreign Secretary, Mrs. H. E. Jewett, gathered news from our mission fields in a musical chime of bells, that her poetic soul heard ringing from those distant watch-towers. The exercises were interspersed with hymns, and the closing prayer was by Rev. A. H. Burnell, whose voice a little time ago was heard telling the gospel story on the plains of Southern India.

After the benediction the officers of the Board descended from the platform, which was immediately occupied by the President of

the California Home Missionary Society, who conducted a stirring session to plan activities for the year. This meeting was supplementary to the anniversary of this Society on Wednesday, and the enthusiasm which kept nearly all the large audience till a late hour, after a foreign missionary service, was a delightful illustration of the oneness of Christ's work in the shadowy places of our own country, and in the lands which wait for the morning in the uttermost parts of the earth.

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## JAPAN.

Miss Gunnison writes during the vacation season to the Young Ladies' Branch: —

OUR party of four who were by the seaside just a year ago are widely separated this summer—one being in America, and another (Miss Daughaday) on the ocean. I have decided to remain in Kobe this summer, with occasional little visits here and there to break the monotony. The sea-bathing is a great attraction here, and the weather is really hot enough now for even me to enjoy.

The closing days of the school year were not quite so full of excitement as usual, there being no graduating class; but they were full enough—of what I cannot tell. It was a hard struggle for us all to get through the last three weeks, but the close of school found us all in much better condition than we had dared to anticipate.

Concerning the spiritual condition of teachers and scholars, there did not seem to be such a general awakening during the last few weeks of school as we noticed a year ago, but comparing the whole school year with the previous one there seemed to be a more earnest spirit pervading our midst; and our hearts are full of gratitude for what we have been permitted to accomplish through the grace of God. In addition to the fourteen girls who professed Christianity during the year, ten entered the school who were already members of the church.

We had several interesting temperance meetings; and although not more than twenty pupils have signed the pledge, yet we feel certain that the facts brought before the minds of the girls will make them more thoughtful upon this subject, and that, as a result, many from whom we shall never hear will have their eyes opened to the evils of strong drink. At the close of our last meeting on this subject one of our sweetest girls came to us, with

her face beaming all over, and said, "Before this meeting I was very much opposed to temperance, but now I am going to join the society." It seemed to me like a second conversion, and certainly I never saw anyone look happier than she did.

We think this past year has seen some progress in the missionary interest of our girls, our own efforts being aided by the gift and letter received from Broosa, Turkey. No regular society has yet been formed, but the generous way in which any request for help is met, whether for this land or for other lands, would put many of our Christian schools at home to shame.

It is hardly just to you, dear friends, to put before you only the encouraging part of the work over here, and thereby allow you to think that the missionaries in Japan are always sailing in calm waters. We have had sad experiences this year with two of our Christian girls, and perhaps nothing during the whole year has been so wearying and so trying as the consultations and anxious thoughts which have resulted from both cases.

Those who made tours into the interior last spring, came back with glowing reports of the work; but they have all, in one way or another, experienced inconveniences from the hostility to foreigners which still exists.

On one occasion Miss Dudley's gossamer was torn in two while she was holding a meeting, and one of our workers needed the assistance of the police in one instance, without which his meeting would have been broken up. On another occasion, the house in which one of the Japanese pastors was holding a service was completely demolished, but no lives were lost, I believe. These things never occur in the open ports; it is only as one pushes into the interior that this hostile spirit is met with.

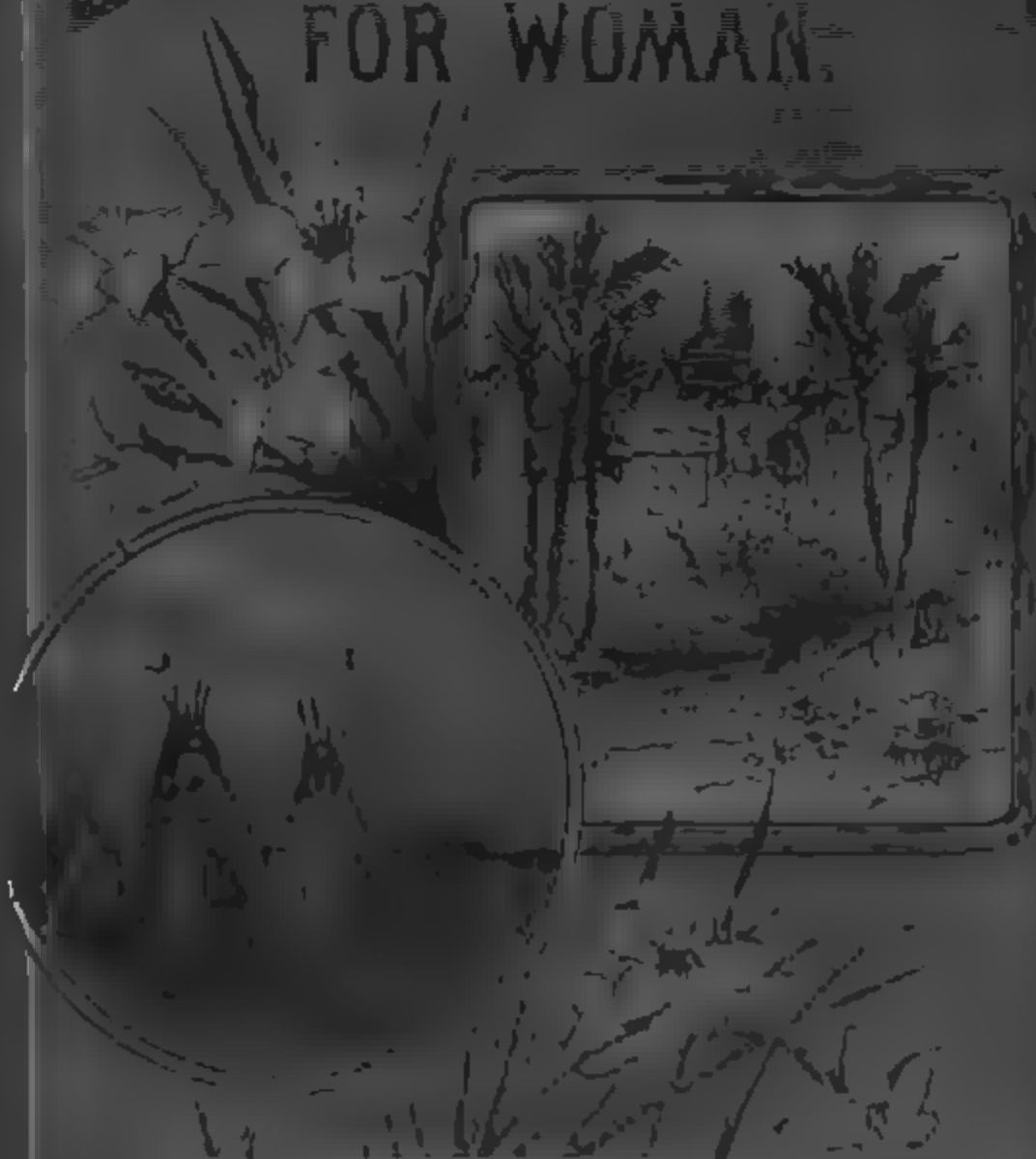
Last summer our garden was filled with lumber for the erection of our recitation hall; and this year the same state of confusion prevails, with the prospect of a new dormitory building, the money for which was contributed in large part by the Japanese. This building will accommodate about fifty boarders. . . . An innovation in our school work this past year, was the formation of a literary society to assist our older pupils in their study of English. The meetings were held once in two weeks on Saturday evenings. As a result, our closing exercises were entirely in English, some of the numbers on the programme giving perfect satisfaction, while others, of course, were almost unintelligible, owing to a weak voice or poor enunciation.

Some of the recitations went far beyond my expectation, the speakers showing more elocutionary ability than one would suppose a Japanese girl to possess.

1884

# LIFE AND LIGHT

FOR WOMAN.



JANUARY, 1884  
BOSTON CHICAGO AND SAN FRANCISCO  
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### Historical Correspondence.

$f(x) = 0$	$f(x) = 1$	$f(x) = 2$	$f(x) = 3$	$f(x) = 4$	$f(x) = 5$	$f(x) = 6$	$f(x) = 7$	$f(x) = 8$	$f(x) = 9$	$f(x) = 10$	$f(x) = 11$	$f(x) = 12$	$f(x) = 13$	$f(x) = 14$	$f(x) = 15$	$f(x) = 16$	$f(x) = 17$	$f(x) = 18$	$f(x) = 19$	$f(x) = 20$	$f(x) = 21$	$f(x) = 22$	$f(x) = 23$	$f(x) = 24$	$f(x) = 25$	$f(x) = 26$	$f(x) = 27$	$f(x) = 28$	$f(x) = 29$	$f(x) = 30$	$f(x) = 31$	$f(x) = 32$	$f(x) = 33$	$f(x) = 34$	$f(x) = 35$	$f(x) = 36$	$f(x) = 37$	$f(x) = 38$	$f(x) = 39$	$f(x) = 40$	$f(x) = 41$	$f(x) = 42$	$f(x) = 43$	$f(x) = 44$	$f(x) = 45$	$f(x) = 46$	$f(x) = 47$	$f(x) = 48$	$f(x) = 49$	$f(x) = 50$	$f(x) = 51$	$f(x) = 52$	$f(x) = 53$	$f(x) = 54$	$f(x) = 55$	$f(x) = 56$	$f(x) = 57$	$f(x) = 58$	$f(x) = 59$	$f(x) = 60$	$f(x) = 61$	$f(x) = 62$	$f(x) = 63$	$f(x) = 64$	$f(x) = 65$	$f(x) = 66$	$f(x) = 67$	$f(x) = 68$	$f(x) = 69$	$f(x) = 70$	$f(x) = 71$	$f(x) = 72$	$f(x) = 73$	$f(x) = 74$	$f(x) = 75$	$f(x) = 76$	$f(x) = 77$	$f(x) = 78$	$f(x) = 79$	$f(x) = 80$	$f(x) = 81$	$f(x) = 82$	$f(x) = 83$	$f(x) = 84$	$f(x) = 85$	$f(x) = 86$	$f(x) = 87$	$f(x) = 88$	$f(x) = 89$	$f(x) = 90$	$f(x) = 91$	$f(x) = 92$	$f(x) = 93$	$f(x) = 94$	$f(x) = 95$	$f(x) = 96$	$f(x) = 97$	$f(x) = 98$	$f(x) = 99$	$f(x) = 100$
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## Young People's Department.

[illegible]

## Our Work at Home.

[illegible]

Based on the American

80 5 30 1

Home Department.

$\pi_1(\mathbb{R}^n) = 0$  (since  $\mathbb{R}^n$  is simply connected)  
 $\pi_2(\mathbb{R}^n) = 0$  (since  $\mathbb{R}^n$  is simply connected)  
 $\pi_3(\mathbb{R}^n) = 0$  (since  $\mathbb{R}^n$  is simply connected)

## Road of the Future

[illegible]

## The Weekly Pledge System.

[illegible]

**ТРАДУЦКА.**

I was in the T. church of the West at 117 N. Adams, about 10 days  
 ago, and saw the following people and heard of others:

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1985 10 (2)

Mr. J. P. LITTLE  
Miss SARAH POLLOCK

Literary material, such as the list of Lark and Lark, should be made  
of Lark and Lark, and the list of Lark and Lark, and the list of Lark and Lark.  
Literary material, such as the list of Lark and Lark, should be made  
of Lark and Lark, and the list of Lark and Lark, and the list of Lark and Lark.  
of the Pacific, should be sent to Mrs. Lark, St. Paul, Minn. 55101, and the list of Lark and Lark.



# Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS

COOPERATING WITH THE

American Board of Commissioners for Foreign Missions

TERMS:

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For the Woman's Board of Missions, incorporated in Massachusetts in 1840:

I give and bequeath to the Woman's Board of Missions the sum of ——— to be applied to the Mission purposes set forth in its Act of Incorporation passed by the Legislature of Massachusetts, in the year 1840.

For the Woman's Board of Missions for the Interior, incorporated in New York in 1857:

I give and bequeath to the Woman's Board of Missions of the Interior the sum of ——— to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of New York in 1857.

# LIFE AND LIGHT FOR WOMAN



FREDERICK A. MASON  
BOSTON CHICAGO, AND SAN FRANCISCO  
PUBLISHED BY THE AUTHOR

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# LIFE AND LIGHT FOR WOMAN.



MARCH, 1888.  
BOSTON CHICAGO AND SAN FRANCISCO.  
PUBLISHED IN BOSTON.

W. W. L. & CO.

## CONCLUSIONS

### Manuscript Correspondence.

$$\begin{aligned}
 (1) \quad & \text{Let } f(x) = x^2 + 1, \quad g(x) = x^2 - 1, \quad h(x) = x^2 + 2x + 1 \\
 & \text{Then } f(x) + g(x) = (x^2 + 1) + (x^2 - 1) = 2x^2 \\
 & \text{and } f(x) + h(x) = (x^2 + 1) + (x^2 + 2x + 1) = 2x^2 + 2x + 2 \\
 & \text{and } g(x) + h(x) = (x^2 - 1) + (x^2 + 2x + 1) = 2x^2 + 2x \\
 & \text{and } f(x) + g(x) + h(x) = (x^2 + 1) + (x^2 - 1) + (x^2 + 2x + 1) = 3x^2 + 2x + 1
 \end{aligned}$$

## Young People's Department.

$\alpha_1 = 0.1$      $\alpha_2 = 0.1$      $\alpha_3 = 0.1$      $\alpha_4 = 0.1$      $\alpha_5 = 0.1$      $\alpha_6 = 0.1$      $\alpha_7 = 0.1$      $\alpha_8 = 0.1$      $\alpha_9 = 0.1$      $\alpha_{10} = 0.1$

## Our Work at Home.

[illegible]

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

## Home Department

$$\begin{aligned} \mathcal{N}_1 &= \{1, 2, \dots, M\} \times \{1, 2, \dots, N\} \times \{1, 2, \dots, K\} \\ \mathcal{N}_2 &= \{1, 2, \dots, M\} \times \{1, 2, \dots, N\} \times \{1, 2, \dots, K\} \\ \mathcal{N}_3 &= \{1, 2, \dots, M\} \times \{1, 2, \dots, N\} \times \{1, 2, \dots, K\} \\ \mathcal{N}_4 &= \{1, 2, \dots, M\} \times \{1, 2, \dots, N\} \times \{1, 2, \dots, K\} \\ \mathcal{N}_5 &= \{1, 2, \dots, M\} \times \{1, 2, \dots, N\} \times \{1, 2, \dots, K\} \end{aligned}$$

## Monte of the Pacific

1.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$  2.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$  3.  $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

## The Wechly-Fledge System

From any of our Agents or Messrs. we will send you a copy of the new  
 principle system, or plan, for the purpose, which may be prepared to application  
 for the City of New York, and the other States, and the British Colonies, as the  
 City of New York, and the other States, and the British Colonies, as the

For the purpose of this study, the following data were obtained from the literature:

## TECHNOLOGY

Letters to the Treasury of the United States, should be addressed to the Hon. Sec'y of the Treasury, at the U. S. Treasury, Wash., D. C.

Admission of the Department of Health and Mental Hygiene, Tennessee W. B. M.  
Letters to the Secretary of the Western Board of Indian Affairs, the Interior, Wash-  
ington, and other Indian officials, Mr. J. H. Lusk, 618 Pine Street, Chicago.

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## 1976-1977

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# LIFE AND LIGHT FOR WOMAN.



APRIL, 1887.

BOSTON, CHICAGO AND SAN FRANCISCO  
PUBLISHED IN BOSTON

BY MARY F. W. L.



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### Board of the Balance

### MANAGEMENT CORRESPONDENCE.

[illegible]

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

Home Department.

### Library People & Department.

[illegible]

THE UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

## Our Work at Home

$$\begin{aligned} \frac{d}{dt} \left( \frac{1}{2} \dot{\theta}^2 \right) &= \dot{\theta} \ddot{\theta} = \dot{\theta} \left( -\frac{g}{L} \sin \theta \right) \\ \frac{d}{dt} \left( \frac{1}{2} \dot{\theta}^2 \right) &= -\frac{g}{L} \dot{\theta} \sin \theta \end{aligned}$$

## Board of the Future.

As a consequence, we have

## The Weekly-Kledge System

[illegible]

## Заключение

I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the Territory of the United States, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Bureau of Exchange.

ADDRESS: Miss E. HARTLEY FRANKLIN 14 Congressional House, Boston.

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25 JUL 1974

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## ACKNOWLEDGMENTS

Mr. J. F. Thompson  
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Literary or material relating to the subject of the List should be addressed  
Item 4: If the material is of a technical nature, it should be addressed to the  
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For the Woman's Board of Missions of this Institution, incorporated in Massachusetts in 1839.

I give and bequeath to the Woman's Board of Missions of this Institution, the sum of ———, to be applied to the Missionary purposes set forth in the Act of Incorporation, passed by the Legislature of the State of Massachusetts, in the year 1839.

# THE AND LIGHT FOR WOMAN



FEBRUARY, 1887.  
BOSTON CHICAGO AND SAN FRANCISCO  
PUBLISHED BY THE EDITOR

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### Missionary Correspondence.

$$\begin{aligned} \text{a) } & \text{b) } \quad \text{c) } \quad \text{d) } \quad \text{e) } \quad \text{f) } \quad \text{g) } \quad \text{h) } \quad \text{i) } \quad \text{j) } \quad \text{k) } \quad \text{l) } \quad \text{m) } \quad \text{n) } \quad \text{o) } \quad \text{p) } \quad \text{q) } \quad \text{r) } \quad \text{s) } \quad \text{t) } \quad \text{u) } \quad \text{v) } \quad \text{w) } \quad \text{x) } \quad \text{y) } \quad \text{z) } \\ & \text{A} \quad \text{B} \quad \text{C} \quad \text{D} \quad \text{E} \quad \text{F} \quad \text{G} \quad \text{H} \quad \text{I} \quad \text{J} \quad \text{K} \quad \text{L} \quad \text{M} \quad \text{N} \quad \text{O} \quad \text{P} \quad \text{Q} \quad \text{R} \quad \text{S} \quad \text{T} \quad \text{U} \quad \text{V} \quad \text{W} \quad \text{X} \quad \text{Y} \quad \text{Z} \end{aligned}$$

## Death of the Nation.

[illegible]

### Many People's Departments.

1990年 4月 27日 (星期五)  
 1990年 4月 27日 (星期五)

Home Department.

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$   
 $\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{y}} \right) = \frac{\partial L}{\partial y}$   
 $\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{z}} \right) = \frac{\partial L}{\partial z}$   
 $\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{\theta}} \right) = \frac{\partial L}{\partial \theta}$   
 $\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{\phi}} \right) = \frac{\partial L}{\partial \phi}$   
 $\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{\psi}} \right) = \frac{\partial L}{\partial \psi}$

## Our Work at Home.

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

Board of the Marine.

**Douglas MacArthur**

## The Weckin-Wedge System

For any of our Auxiliaries, if you wish to pay with the single tax and pledge system, we have prepared cards which may be procured by applying to the Secretary of the International Brotherhood of the Order, 100 West 11th St., New York City.

[A] ... [B] ... [C] ... [D] ... [E] ... [F] ... [G] ... [H] ... [I] ... [J] ... [K] ... [L] ... [M] ... [N] ... [O] ... [P] ... [Q] ... [R] ... [S] ... [T] ... [U] ... [V] ... [W] ... [X] ... [Y] ... [Z]

44 Miss Mary Anne, otherwise, only her 1st address, may also be established for  
the purpose of notification to her other addresses.

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[illegible]

# LIFE, AND LIGHT FOR WOMAN.



MARCH, 1888.

BOSTON CHICAGO AND SAN FRANCISCO  
PUBLISHED IN BOSTON



THE LIFE AND LIGHT  
FOR WOMAN.



APRIL, 1888.  
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BY MARY W. F. L.



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## The Weekly-Plans System.

[illegible]

IN C. 153-14, WHERE SAID BY THE COURT, 16 cents per hundred.

44. Monetary funds, wherever they are used by the children, may also be obtained for cash on application to the above authority.

## Treasury

LETTERS to the Treasurer of the War, or a list of Missions, should be addressed to the Hon. Secy. of War, Washington, D. C.

Addressed and checked names: J. A. Lusk, 1100 North Dearborn, Treasurer W. R. M. Taylor, 1077 Broadway, Ch. W. 1611 and J. M. Sears of the Interior, also  
addressed, and checks made payable to, Mrs. J. B. Leake, 215 Cass Street, Chicago.

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ESTABLISHED

# LIFE AND LIGHT FOR WOMAN.



MAY 1888.  
BOSTON, CHICAGO AND SAN FRANCISCO  
PUBLISHED BY H. W. HARRIS.

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**Институту Готсеравдасе.**

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

**Young People's Department.**

$$f(x) = x^2 + 1 = (x + i)(x - i)$$

Don't Work at Home.

1997

### Board of the Knickerbocker

[illegible]

## Home Operations

[illegible]

## Board of the East

94 4001 4 - I 1731 + 2000 3100  
 3100 100000  
 (12) 100000 (1731 4001) 100000

## The Weekly-Flange System.

[illegible]

**Тенкы.**

Letter to the Treasurer of the Worcester Board of Missions, dated for  
Miss E. C. Carr, 1844, signed Mary J. P. Carr, Miss.  
All the letters of the Worcester Board of Missions, Treasurer W.  
Lathrop, - Secretary of the Worcester Board of Missions of the Interior  
addressed, and the handwriting of Mrs. J. P. Carr, 218 Court Street, Co.

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**Author:** Vito E. RANZITTA (Stanwood 14, Kensington Heights, Boston)

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[illegible]

MR. J. R. MILLER

Mr. J. P. KAPLAN  
Miss M. E. KAPLAN

Letter relating to the above, dated 11th of March 1950, should be addressed to the Secretary of Live and Light, General Post Office, Duns Street, London.

Mr. B. Wilson, 1512 W. 4th St., Chicago, Ill., writes for the  
of the Pacific should be sent to Mrs. L. M. E. M. at Chicago, Ill., and

W. J. P. HARRISON

# LIFE AND LIGHT FOR WOMAN.



JUNE 1888.  
BOSTON CHICAGO AND SAN FRANCISCO  
PUBLISHED IN BOSTON

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For any of our Address or other communications, to be sent to the Editors, please send them to the Editors, 100 N. 1st St., St. Louis, Mo.

## Quinn People's Department.

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# LIFE AND LIGHT FOR WOMAN.



JULY 1885.  
BOSTON CHICAGO AND SAN FRANCISCO  
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# THE AND LIGHT FOR WOMAN



AUGUST, 1885.  
BOSTON CHICAGO AND SAN FRANCISCO  
PUBLISHED IN BOSTON



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### Низложение Карсавина.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a message of condolence to the people of the State of California, who have recently suffered from a severe earthquake. The President expresses his sympathy for the victims and offers his assistance in rebuilding the state.

Young People's Department.

*Journal of Management Education* 26(8)

## Men Work at Home

Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains.

## Board of the Directors

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them.

From Department.

$\Delta H_{\text{f}}^{\circ}(\text{kJ mol}^{-1})$

### Board of the Bank.

1941 年 10 月 1 日  
 1941 年 10 月 1 日

### The Weekly Pledge System.

[illegible]

**ГЕРБОВИ.**

1. Letters in the Treasury of the War and Finance Department, should be addressed  
to the General, War, Finance and Ordnance Department, War  
Department, 100 North Washington Street, Washington, D. C.  
 2. Letters in the Treasury of the War and Finance Department, should be addressed  
to the General, War, Finance and Ordnance Department, War  
Department, 100 North Washington Street, Washington, D. C.

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## TABLE 10.2 (continued)

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Miss ANNE B. GILLIS, Lecturer, Congregational M. Church, Beacon Street.

1977年4月1日

Mr. C. R. Willcox      Mr. J. F. Yrueck  
Mr. J. E. Millan      Miss Hannah Pollock

[illegible]

# LIFE AND LIGHT

## FOR WOMAN



SEPTEMBER, 1928.  
PUBLISHED BY THE NATIONAL ASSOCIATION  
OF WOMEN'S SUFFRAGE LEAGUES

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## The Weekly-Plague System.

We have of our April 1st, 1845, a letter from a lady who writes to advise us that she has been reading the Weekly-Plague System, and that she is very much interested in it. She writes that she has been reading it for some time, and that she is very much interested in it. She writes that she has been reading it for some time, and that she is very much interested in it. She writes that she has been reading it for some time, and that she is very much interested in it.

## Treasury.

LETTERS.—The Treasurer of the Woman's Board of Missions, Boston, has been elected. The Treasurer of the Woman's Board of Missions, Boston, has been elected. The Treasurer of the Woman's Board of Missions, Boston, has been elected. The Treasurer of the Woman's Board of Missions, Boston, has been elected.

## Bureau of Exchange.

ADDRESS.—Miss E. HARRIS, Secretary, 100 Devonshire Street, Boston.

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# THE FEMALE LION

## FOR WOMAN



OCTOBER 1838.  
BOSTON: C. H. AND A. S. TOWNSEND.  
No. 10 CORNHILL.

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# WISDOM AND LIGHT FOR WOMAN



NOVEMBER 1888.

DISTRICT CHICAGO AND SAN FRANCISCO

W. E. GLASSBORO, N. J.

### Missionary Correspondence.

[illegible]

United States Department.

[illegible]

**Don't Block at Home.**

## West of the Horizon

$$\begin{aligned} \frac{d}{dt} \left( \frac{1}{2} \dot{\theta}^2 \right) &= \dot{\theta} \ddot{\theta} = \dot{\theta} \left( -\frac{g}{L} \sin \theta \right) = -\frac{g}{L} \dot{\theta} \sin \theta \\ \frac{d}{dt} \left( \frac{1}{2} \dot{\theta}^2 \right) &= -\frac{g}{L} \dot{\theta} \sin \theta \end{aligned}$$
[illegible][illegible]

Even dated  
at 11:00 PM

Dr. W. H. Fisher, Editor

**சென்னை**

BOYDAN OF PENNSYLVANIA.

**S'abonner à l'Annuaire.**

# LIFE AND LIGHT FOR WOMAN



DECEMBER, 1888.  
BOSTON, CHICAGO, AND SAN FRANCISCO  
PUBLISHED IN BOSTON



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From the Rev. J. H. ...

## PERMANENT

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From the Rev. J. H. ...  
From the Rev. J. H. ...  
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Am. B. Rooms 20 and 21, No. 38 Westcott Street, Chicago.

# Life and Light

FOR WOMAN

PUBLISHED MONTHLY

NO. 102

WOMAN'S BOARDS OF MISSIONS.

IN CO-OPERATION WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

SEVEN DOLLARS PER ANNUM IN ADVANCE.

## CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I. This Society shall be named: THE WOMAN'S MISSIONARY SOCIETY, INCORPORATED. — Head Office, Woman's Board of Missions.

ART. II. The officers of this Society shall be a President, Secretary, Treasurer, and Board of Directors.

ART. III. The object of this Society shall be the collection of money for the same, for every purpose, and the cultivation of a voluntary spirit of benevolence.

ART. IV. All money raised by this Society shall be sent to the Treasurer of the — Board of Woman's Board of Missions, for the purpose of the organization.

ART. V. Any person may become a member of this Society by the payment of — annually.

## FORMS OF REQUEST.

In making donations of money, the donor's corporate name or the name of the Board shall be written on the receipt, and be used as follows:

For the Woman's Board of Missions incorporated in Massachusetts in 1840.

Letters of request to the Woman's Board of Missions, the sum of —, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Massachusetts in the year 1840.

For the Woman's Board of Missions of the Interior, incorporated in Illinois in 1857.

Letters and requests to the Woman's Board of Missions of the Interior, the sum of —, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1857.







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